TRISAGION

OR,

THE THREE HOLY OFFICES OF IESVS CHRIST, THE SONNE OF GOD,

PRIESTLY, *PROPHETICALL*,
and *REGALL*; how they ought of all
his Church to be receiued.

With a Declaration of the violence and
iniuries offered vnto the ſame, by the Spirituall and
Romiſh *Babylon*; as well in her publique Miſſals, Breuiaries,
Portuſes, Roſaries, Liturgies, Pſalters, Primers,
Manuels of prayers and Suffrages, as in their beſt
and moſt approued priuate Writings.

Reuealing many blaſphemous Myſteries
vnknowne to the Vulgar.

By RICHARD FOVVNS, Doctor of Diuinitie, and Chaplaine
Domeſticall to the late illuſtrious
Prince *HENRY*.

LONDON,
Printed by HVMFREY LOVVNES for MATHEVV
LOVVNES: and are to bee ſold at his Shop in
Pauls Church yard, at the ſigne of the
Biſhops head. 1618.

BRITISH MUSEUM

TO THE HIGH
AND MIGHTY PRINCE
CHARLES; PRINCE
OF GREAT BRITAINE, DVKE
of Cornewall, Earle of Cheſter, Sonne
and Heire apparant to the moſt Excellent
and Illuſtrious Monarch, IAMES, by
Gods great mercy, King of *England*,
Scotland, *France* and
Ireland.

IESVS Chriſt, the ſupreme King of Kings, and of all Lords tranſcendent Lord and Soueraigne Ruler, crowne your Highneſſe with all bleſſings from the heauens aboue, and from the earth beneath; that after a long and glorious life in this world, you may for euer and euer put on the Stole of immortall felicity in the world to come.

The honour and dignity of Potentates and great Gouernours (moſt gratious Prince) conſiſteth neither in the largeneſſe of their Empire, the riches of their Treaſure, the abundance of Reuenew, the multitude of Subiects, the proſperity of Armies, the ſtrength of Cities, Caſtles, Palaces or Guards: but in this is euery Prince renowned, if they which delight in Thrones and Scepters, embrace wiſedome, that heauenly and diuine wiſedome, which was the light vnto the feete, and the Lanthorne vnto the pathes of *Dauid*; euen true Religion, the ſincere ſeruice of God.

Pſal. 119.

The ſweete and Euangelicall Prophet *Eſay* therefore declareth, that to vphold Religion, and to defend the Goſpell, is the principall end for which all Gouernours and Magiſtrates were ordained. *Kings* (ſaith he) *ſhall bee thy nurſing Fathers, and Queenes ſhall be thy nurſing Mothers.*

Eſay 49.23.

And this indeed is the chiefeſt reaſon why vnto Kings, Princes, and great Rulers commonly the trauailes and labours of the pen, vndertaken in defence of Religion, are commended; not, that by their power men do expect to be defended from ſlanderous and poyſoned tongues (which Kings and Princes themſelues cannot auoid) but that vnto them which ſit at the Sterne of gouernement, the knowledge of controuerſies in Religion ſhould bee brought, to the end, that falſe worſhip being extirped, true Religion may be vpheld, and the right feare of God eſtabliſhed vpon the earth.

Hauing finiſhed therefore this poore Orphan labour of mine, begunne not without the knowledge and approbation of that thrice-noble Prince, *Henry*, your Higneſſe late deareſt and moſt worthy brother; I thought it my duty to preſent it vnto your Grace, both in reſpect of that excellent knowledge of heauenly things, to which, euen in this your tender age you haue attained: as alſo for that vnder his hopefull aſpect, it firſt tooke life and began to grow.

Surely, I cannot tell to whom rather the knowledge of this cauſe ſhould appertaine, then to your moſt excellent Highneſſe: whom God (I hope) hath ordained, after a long period of the glorious and happy raigne of your auguſt and gratious father, to ſway the Scepter of the Brittiſh Kingdom, which therefore the helliſh brood of Locuſts, Ieſuites, and Seminaries do ſo much labour to bring backe againe vnto the Romiſh ſeruitude; not, that either they care for our ſaluation, or that they diſlike the doctrine of our Church, but for that this fertile Iland hath yeelded ſuch large reuenew, and copious prouent vnto the vnſatiable vultures of that Court.

And it is worthy obſeruation, that as neither Religion, nor zeale of the truth hath ſet theſe brands on fire to the deuaſtation & combuſtion of Chriſtendome; ſo no lenity nor mercy preuaileth to appeaſe their gall: for otherwiſe, how could they breake out into ſuch treaſons and ſlanders againſt the moſt ſacred perſon of our Treſ-noble King? then whom, the Sunne neuer ſaw a Prince more mercifull, nor more clement; inſomuch that I ſhould preſume to haue ſaid, that his pittie and compaſsion had beene more then the ſafety of his State could well endure; ſauing that my Lord the King is euen an Angell of God diſcerning both good and bad.

2.Sam. 14 17.

I ſpeak not this to exaſperate your Highneſſe more then is conuenient: neither do I with *Eckius* declaime how lawfull it is to put Heretickes to death, nor vrge the Sentence of diuine Command by which Idolaters muſt die. God forbid, that where the Maſter is a Lambe, the Miniſter ſhould be a Lyon: onely, I wiſh that *Gibeonites* ſhould not be Lords; nor *Lepers* liue as they which are clean in the Land. And I muſt be humbly bold to ſay vnto your Highneſſe after the maner as *Amphilochius* that worthy Biſhop once ſpake vnto *Theodoſius* the Emperour; A Prince

Eck. trac. de Cō-burend. Hæret.

Ioſh. 9. 23.

Numb. 5. 2.

may iuſty feare how God will proſper him in his ſucceſsion, if he ſuffer them which are open enemies to the Kingdome and office of his Son Chriſt Ieſus, to flouriſh without controule in his Dominions. With vs (God be bleſſed) it is not ſo: for his moſt excellent Maieſtie hath prouided Chriſtian and wholeſome Lawes to ſuppreſſe this hereſie and ſuperſtition; and as well by his peereleſſe Labours and exquiſite Writings, as by godly Edicts & Proclamations, aduanceth pure Religion vnto the vttermoſt. But as it is in the roofe of an houſe, if the tyles from the vppermoſt creſt depend in due and fit ſubordination, all tempeſt and iniurie of weather fals to the ground, and is ſhaken off; But when they lye athwart and croſſe vnto the head, euery little ſhowre will breake in and annoy the Edifice: So, if inferiour Magiſtrates, who liue in the places where Popiſh infection is, do not duely execute the Regall Religious Lawes ordained for this purpoſe, but rather helpe to ſhuffle delinquents out of the power of the Law, and blinde the eyes of the State; What policie of a Prince can ſerue turne, or what authority preuaile, *Cum bonus, cautus, optimus, venditur Imperator.*

Zozom. lib. 7. c. 1.

Zenoph. de dictis & factis Socr.

Diocl. Flau. Vopiſcum.

I know, it ill befits *Phormio* to read a lecture of Chiualrie to *Hanniball*, or mee to diſcourſe of

policy in the eares of your excellent Highneſſe;
whoſe vnderſtanding and knowledge in matters
of religion, both by your ſupernaturall endow-
ment and grace, as by the ſucceſfull labours of
your worthy *Chiron*, Mr *Thomas Murrey*, euen in
your childehood was aboue the power of your
age. Yet, giue mee leaue, (moſt illuſtrious
Prince) ſince the deſolation and deſtruction of
Apoc.17.16. the great Whore muſt be wrought by Kings and
Princes, who ſhall eate her fleſh, and burne her
with fire; to inuite your Highneſſe alſo vnto the
banquet, and to declare vnto your Princely Cel-
ſitude what God requireth at your hands, and
the hands of all Kings and Princes, euen to ſtand
on the watch-tower in the day time, and to ſet
Eſay 21.8 your ſelfe in the watch euery night, to put your
ſelfe into the number of thoſe fanners that ſhall
Ier.5.2 fanne *Babylon*, and empty her land, that is, ſhall
examine her errours, and make deſolate her
kingdome, and in the day of her trouble bee a-
gainſt her on euery ſide.

Surely, *Dauid* and *Salomon* are no more prai-
ſed in the Scripture, for preparing the ſubſtance,
1 Chron.22.2. 3.4 and building of the houſe of God in Ieruſalem,
2 Chron.31.1 then was *Ioſaphat* for taking away the high pla-
ces and groues out of Iudah; *Joaſh* for repairing
the temple; *Hezekia* and *Joſiah* for reuiuing the

worſhip of God almoſt vtterly decaied in the 2 Chron. 35 land. Theſe are glorious examples for your Highneſſe imitation, ſhining ſtarres of direction in your courſe, bright mirrours by which you may compoſe your actions; aſſuring your royall breaſt, that if you ſeeke the glory of GOD, promoting of truth, aduancement of religion with an vpright and perfect heart, no poyſon, no gun-powder, no knife of barbarous Ieſuits, nor conſpiring Seminaries ſhall hurt you. Hee ſhall couer you vnder his wings, and you ſhall be ſafe vnder his feathers, his truth ſhall be your Psal. 91. ſhield and buckler. Psal. 92 You ſhall not feare the peſtilence that walketh in the darkeneſſe, nor the plague that deſtroieth at noone day: but you ſhall flouriſh like a Palme-tree, and grow vp like a Cedar in Lebanon, the louing kindneſſe of the Lord ſhall endure for euer and euer vpon you, and his righteouſnes vpon your childrens children. Which the Lord of his mercy, through his deare Sonne Ieſus Chriſt, grant vnto your moſt excellent Highneſſe, O *Lemuel*, O *Jonathan*, O breath of our noſtrils!

Seauern Stoke in
Worceſter-ſhire.
Nouemb. 6. 1618.

Your Highneſſes humbly deuoted,

RICHARD FOWNS.

TO THE BELOVED SEED WHICH SITTETH BY

the waters of Babylon in spirituall captiuitie, hungring and thirsting after the righteousnes of God: that is to say, to all simple seduced Papists, who haue not dranke so deepe of the Cup of the great Whore, but that they willingly would know the will of the true Shepheard, [illegible]

[illegible] CHRIST our Lord, by the inspiring of the Spirit of God.

Great is the difference (beloued in Christ Iesus) betwixt want of knowledge and wilfull errour; ignorance of simplicitie, and ignorance of peruerse disposition. For although small errours in the beginning may become great in the end, as Aristotle; and deepe-rooted errours are hardly by words extirped, as Petrarch witnesseth; yet are they to bee esteemed [illegible] with an vnpudent [illegible] against the face of Truth [illegible] defend [illegible] Scripture and Satanicall maliciousnesse.

Wherefore auoiding to speake vnto these wilfull [illegible] who haue stopt their eares, charme the charmer neuer so wisely [illegible] I addresse my speech [illegible]

TO THE BELOVED *ISRAEL*, WHICH SITTETH BY

the waters of *Babylon* in ſpirituall captiuitie, hun-
gring and thirſting after the righteouſnes of GOD: that
is to ſay, to all ſimple ſeduced Papiſts, who haue not
drunke ſo deepe of the Cup of the great Whore, but that
they willingly hearken to the will of the true Shep-
heard; Grace, peace and trueth, from God the
Father, through IESVS CHRIST
our Lord, by the renuing of
the Spirit of God.

Great is the difference (welbeloued in Chriſt Ieſus) betwixt want of knowledge, and wilfull errour; ignorance of ſimplicitie, and ignorance of peruerſe diſpoſition. For although a ſmall errour in the beginning may growe great in the end, as Ariſtotle; *Yea all deep-rooted errors are hardly by words extirped, as* Petrarch *witneſſeth: yet as to bee deceiued in opinion is infirmitie of nature; So with an high hand euen againſt the face of Trueth to defend falſehood, is Serpentine and Satanicall maliciouſneſſe.*

Ariſt l.de cœlo & Mund.

Petrarc.de vit.ſolit. lib.1.cap.1.

Wherefore auoiding to ſing vnto theſe deafe Adders which haue ſtopt their eares, charme the charmer neuer ſo wiſely; I addreſſe my ſpeech vnto you, poorer in ſpirit, yonger in malice,

malice, who although you ſit in darknes, yet hate not the light; though you know not truth, yet loue not lies.

All meanes I am ſure to detaine you in errour are by your pretended ſpirituall Fathers of Rome daily practiſed; force, torture, perſecution, forbidding of you to read the labours of all them in whoſe forehead the Character of the Beaſt is not. A practice ſo much the more abominable, becauſe the proofes and arguments which are produced by the profeſſors of the reformed religion againſt the vſe of Rome, *are chiefely taken out of the word of God, the Scriptures of our ſaluation; which to deny vnto the world, what is it but to take the Sunne out of the firmament? and to forbid men to read, What is it but with* Nahas *to pull out the right eyes of* Iſrael, *euen the cleere eye of true faith, that they may be led by blinde guides headlong into all perdition?*

Dum enim gratia ſcripturæ dicta non perquirentur vt mandantur, paulatim à ſcientia decidet mens, vt aliquãdo nec leuia intellectu capiantur. Greg. ſuper Cant.

Gregory *well obſerueth; while the weightie ſentences of Scripture are not ſought for as it is commanded, by little and little the minde falleth from knowledge, ſo that many times the eaſie things are not vnderſtood. You ſee then the purpoſe for which the peruſing of Scriptures is interdicted vnto you, that being ſpoiled of her armour, the ſoule may bee made captiue vnto the will and pleaſure of Idol and brutiſh Shepheards, whoſe onely ſtudy is ſo to beare rule ouer you, that you may heare by their eares, and ſee by their eyes; as* Eckius *for defence of his Maſſe in the Latine tongue ſhameth not to affirme, that All the hearers thereof muſt truſt in the faith of the Church.*

Eck. de Miſſ. Lat. non Germanicè dicend.

Cyp. in tract. 3. de Simp. prel.

From this ſupine negligence and ſlumber in the cauſe of Religion let Cyprian *awake vs; who ſaith, the Diuell is changed into an Angell of light, and ſubornes his Miniſters, as the Miniſters of righteouſneſſe, who put the night for the day, deſtruction for ſaluation, deſperation vnder the* *pretext of hope, perfidiouſneſſe for faith, Antichriſt for Chriſt; and while they feigne things probable, they ouerthrow the truth with their ſubtilty. This is brought to paſſe (deare brethren) becauſe the Spring of truth is not ſought vnto, neither haue men recourſe vnto the head, neither is the doctrine of the heauenly Maſter obſerued. Let the* Bereans *teach vs alſo who ſearched the Scriptures daily concerning the truth of the things which* Paul *had preached. Finally, hearken I beſeech you to the high Prieſt and Biſhop of your ſoules Ieſus Chriſt, who exhorteth not his Apoſtles, and the Rulers of the Church onely, to awake from ſleepe, and to flee the darkenes; But,* What I ſay vnto you, I ſay vnto all men, Watch. *When ambitious* Manaſſes, *brother to the good Prieſt* Iadus, *by the meanes of* Shanabalat *the* Horonite *had built a Temple on Mount* Gerizim *in* Samaria, *wherein the holy Law of* Moſes *was daily prophaned, ſo that who in* Ieruſalem *had eaten vncleane meates, or defiled the Sabbath, fled vnto this Temple as a ſanctuarie, wherein Idolatry, ſtrange worſhip, and all prophaneneſſe was to be found: Yet ſuch was their impudence, that they feared not to contend with the Temple which* Salomon *built at* Ieruſalem, *for antiquity, dignity, and place. Here was now Mountain againſt Mountain, Temple againſt Temple, Altar againſt Altar, Law againſt Law, Prieſt againſt Prieſt, while the Iewes auouched the Temple of* Ieruſalem *to be built according to the preſcription of* Moſes; *and the Samaritanes earneſtly ſtroue that on their Mount of* Gerizim, Moſes *intended that the houſe of God ſhould ſtand. Into ſuch violence burſt out, at laſt, the flame of this contention, that it came vnto the eares of King* Ptolomeus Philometer: *and vnto his iudgement on both ſides was the cauſe referred. Before whom they bound themſelues with a ſolemne oath, ſwearing by God and the King, that they would bring their*

Act. 17. 11.

Mark. 13. 37.

Iadus high prieſt of *Ieruſalem*, *Manaſſes* of *Samaria*.

Schiſme betweene the Iewes and Samaritanes, which ſhould be the true Temple.

proofes out of the Law of God. Which when they had on either part done, the Iewes for their Temple brought better teſtimonies then the Samaritanes could, and had the victorie. Controuerſies tryed by the Scriptures. *The ſame kinde of triall betwixt the Chriſtian Church, and the Romiſh Church, we ſtill deſire; that by the authority of the pure word of God it may be decided, where the true Temple is: with them, or vs.*

Iu'g. 9.

When the Gibeonites *ſaw themſelues vnable to ſtand againſt* Iſrael, *they ſent Meſſengers to* Ioſua *in old and ouer-worne garments, rent and torne ſhooes, hauing ſowre drinke in their bottles, dryed and moulded bread in their bagges, pretending that they came from far, & dwelt a great way off frō Iſrael. To which, while the people gaue ouer-light credence, counſelling not as they were wont at the mouth of the Lord; they made with them an vnaduiſed league, and ſware a peace to be repented. With the like fraud, vnder falſe pretence, and borrowed ragges of antiquity and ſucceſſion, doe the Romiſh Maſters, at this day, inſinuate themſelues into the hearts and fauour of ſuch who giue no eare vnto the Word and Oracles of* God. *And not ſo onely: but as* Iezabel *to auoide the iuſt puniſhment due vnto her whoriſh and Idolatricall beaſtlineſſe, entertained* Iehu *with a painted face and tyred her head; So they alſo colour their impiety, hide from your eyes their blaſphemies, and caſt painted gloſſes ouer their groſſe ſuperſtition; that they may blinde your iudgement, and abuſe your zeale, with maskes and ſhadowes.*

2.Reg.9.30.

I haue therefore, according vnto the meaſure of grace giuen me, in theſe my labours, vnſcarfed the Papall policie, and laid open the myſterie of Babylon, *ſhewing you her filthy parts, the very dregs of her cup: that ſeeing there lyeth much Adders poyſon vnder her tongue, which you perceiue not; much gaule, much bitterneſſe, which by the lying gloſſe of falſe hypocriſie is hidden from your eyes, you may at the laſt finde* *whither they haue led you; and to what place, all this while, blind fold yee haue trauelled, and that your feet ſtand not in the gates of* Sion, *nor yet in the Prophets houſe at* Dothan; 2.Reg.6. *but that you are in the middes of* Samaria, *the implacable enemy of the true* Ieruſalem. *Which, that it may be the better brought to paſſe, I will pray alſo with the Prophet,* Lord open 2.Reg.6.20. the eyes of theſe men, that they may ſee.

Your Miſſals, the ſolemne formes of publique Seruice, I haue vndertaken to examine, prouing out of them the Limitations of Bellarmine, *and ſuch other Sophiſters (by which they go about to maintain the groſſeneſs of errours) to be meere mockeries, not obſerued in the Liturgies of the Romiſh Church. I haue alſo ſtudied to ſhew vnto you the abhominable falſehood, ſuperſtition, and Idolatry, in the Breuiaries, and Maſſe-bookes contained; that when you ſee how the open religious ſeruice of God, is prophaned and falſified, you may iudge what faith or ſincerity they keep in their priuate writings; and ſay with that great Phyſition,* Si aqua præfocat, quid inſuper ſorbebimus; *If we be ſtrangled with the pureſt water what then ſhall we drink?*

One thing let me eſpecially commend to your conſiderations. Whereas it is a common opinion that your Miſſals & Legends, of late time ſet forth, are more reformed then the old and obſolete; It is farre otherwiſe: for there is no blaſphemy ſo great, nor ſuperſtition ſo abſurd, to be found in the one, which is not as palpably deprehended in the other. For as of Maſſe-bookes the Romane Breuiarie, ſet forth by the authority of the Councell of Trent, *and ratified by* Pius Quintus, *is held the terſeſt and moſt reformed: So the Legend publiſhed by* Aloyſius Lypomanus, *is accounted the flower of Legends: But to ſpeake the truth, theſe aboue the reſt, by many degrees, ſurmount in all ſpirituall wickedneſſe, in all falſhood and blaſphemy.*

I haue not onely therfore vſed the teſtimony of the later Legends and Miſſals, but of the former alſo; for that in many things the Romane Breuiarie not onely taketh hands with the moſt barbarous Legends of Lombardy *and* England, *but it ſeemeth for the moſt part, either taken out of the Miſſals of* Sarisbury *and* Hereford, *or at the leaſt to imitate them in their Rites and Ceremonies.*

Neither can any man iuſtly blame me in this proceeding; ſeeing the vſe of Sarum *is neither diſanulled, nor exauctorated, but that it may be ſtill ſung, and vſed by the Prieſts in their celebration: as it may appeare by the Bull of* Pius Quintus, *dated in the yeare one thouſand fiue hundred and ſeuenty the day before the Ides of Iuly, and in the firſt yeare of his Popedome: in which, though all other Miſſals be recalled, (a) yet ſuch are permitted vnto any Church, as haue beene vſed aboue the ſpace of two hundred yeares. Now the (b) Miſſall of* Sarisbury *was firſt deuiſed by* Oſmundus Neuſtrius *Earle of* Dorſet, *a great Souldier, and Captaine, vnder* William *the Conquerour, Chancellour alſo of* England, *and ſecond Biſhop of* Sarisbury, *after the tranſlation of the ſame Epiſcopall Sea from* Shirborne *to* Sarum. *But this warlike Biſhop (c) died the twenty fourth yeare of his Prelacie,* 3. nonas Decembris, anno Domini 1099: *and being Sainted, vnto him the third day of December is conſecrate. Wherefore ſeeing the Cuſtome of* Sarisbury *cannot bee leſſe then of fiue hundred and eightie yeares continuance, it remaineth as yet in force, and may by the teſtimony of the Pope himſelfe be ſtill celebrated.*

As for my ſincerity and faithfulneſſ in producing teſtimonies, and witneſſes in the cauſe I handle; as vnto the conſcience of euery man that ſurueyeth theſe Labours, and compareth my Quotations with the Originall, I doubt not, but to ap-

proue

a *Niſi ab ipſa prima inſtitutione, à ſede Apoſtolica approbata vel conſuetudine quæ vel ipſa inſtitutio ſuper ducẽtes annos Miſſarum celebrandarum in eiſdem Eccleſijs aſſidue obſeruata ſit: à quibus vt præfatam celebrandi conſtitutionem vel conſuetudinem nequaquã auferimus.*

b *Ex Baleo. cent.* 13.*cap.* 14.

c *Ex Florent. Wigorne.*

Ex com. laudatiſſimi & doctiſſimi præſulis. Fran. Godwini Epi. Landauen. de præſulibus Angl.

proue my ſelfe: So I call that great and glorious God, whoſe vnworthy Miniſter I am, to witneſſe, that I haue not willingly, wittingly, or malitiouſly falſified, wreſted, peruerted, or miſconſtrued any places by me alleaged; knowing that one day I ſhall ſtand before the great Tribunall, where the ſecrets of all hearts ſhall be opened, and I my ſelfe ſhall giue account of all that I haue ſaid or written. I thanke God I feare the Lord, and tremble at his iudgements; before my eyes are all the rabble of falſe accuſers, Doeg *the* Edomite, Haman *the* Agagite, *the wicked Iewes that ſlandered Chriſt, whoſe ſhamefull ſeed is a pillar of Salt to all poſterity. I remember alſo the three accuſers of* Narciſſus, *to whom the ſeuerall vengeance, fire, languiſhing, and blindneſſe ſorted, as euery one imprecated to himſelfe, if he accuſed falſly. Wherefore let there be no preiudice, I beſeech you, either of the cauſe it ſelfe, or of my perſon but as you are zealous of your owne ſaluation, ſo peruſe the high and heynous crimes, blaſphemy, idolatry, ſuperſtition, falſhood, Antichriſtianiſme, which I obiect againſt the publique forme of your worſhip, and the daily practice of your policie. Wherein, if you finde me truely and duely to charge them,* Go forth out of Babylon, flee from the Chaldeans, flee I ſay out of the middeſt of Babylon, and deliuer euery man his ſoule: be not cut off in her iniquitie. *Now this the Lord God grant vnto you that we may be all gathered into the Sheep fold of the great and true Sheep-heard, who hath giuen his life for you, and hath ſhed his bloud to waſh you, and preſent you faultleſſe without ſpot vnto God. To him, with the Father, and the Holy Ghoſt, bee all Praiſe, Power, Might, and Maieſty aſcribed, in the Congregation of all Saints, world without end, Amen.*

Seauern Stoke in
Worceſter-ſhire,
Nouemb. 6. 1618.

Yours in Chriſt Ieſus,

RICHARD FOWNS.

TO
THE CHRISTIAN AND GODLY READER,

GRACE, AND TRVTH, AND
PEACE, BE MVLTIPLIED
from God the Father, and IESVS
CHRIST his Sonne, by the
powerfull operation of
the holy Spirit.

TWo Cities the Spirit of God by the pen of all the Prophets ſetteth out vnto vs: *Ieruſalem* the viſion of peace, or the perfect peace; and *Babylon* the confuſion of this peace. Wherefore *Ieruſalem* and *Babylon* are the arguments of all the Prophets from *Eſay* to *Malachy*, while ſome deſcribe the honour, the excellence, the proſperitie, the vnitie of *Ieruſalem*; others the crueltie, the couetouſneſſe, the contention, the idolatry of *Babylon*; together with the longing deſire of *Iſrael* to bee deliuered out of the Hell of their captiuitie.

All this is but a very figure, and myſticall type of two greater Cities, ſtriuing vnder the name of the Church, like the twinnes in *Rebeccaes* wombe. Wherefore the New Teſtament containeth the building vp of the ſpirituall Ieruſalem, the true Church of God, ſeated vpon the faithfull Rocke of all ſtabilitie, *Ieſus Chriſt*; and ſheweth the malignitie, and the conſpiracie of the *Antichriſtian Synagogue*, the Myſticall Babylon, againſt the poore flocke, the Turtle, the ſpouſe of Chriſt, together with the captiuitie of the holy Citie for a time: and withall teacheth the Zion of God to ſtriue and labour to bee deliuered from this more then ſeruile ſlauery. Gen. 25. 22.

The captiuitie of the terreſtriall *Ieruſalem* was corporall, carnall, and worldly. In which their bodies and goods were carried away, according to the diſpoſition of the Conquerour: Their political eſtate was ouerthrown: their countrey waſted, and giuen vp into the hands of ſtrangers.

The captiuitie of the Myſticall *Ieruſalem*, the militant Church of Chriſt, is chiefely ſpirituall, while the Princes of *Babylon* raigne not onely in their Palaces, but in the Soules of men, deforming the religion, changing the worſhip, altering the lawes, prophaning the Couenant, poiſoning the faith, blinding the knowledge, terrifying the conſciences, and lading them with traditions, ceremonies, and conſtitutions, heauier then any clay of Egypt, more burdenous then any iron, any fetters of *Babylon*. For this cauſe, the raigne of Antichriſt, and his Lordſhip ouer the Church of Chriſt, the Spirit of God calleth great *Babylon*, the mother of whoredomes, and Apoc. 17. 5.

abominations of the earth.

Ob. Some perhaps will maruell, how wee can giue vnto any Sect the Title and Appellation of *Babylon*, which doth profeſſe it ſelfe Chriſtian; and hath for ſundry yeares borne the name of the Catholique Church. *Sol.* To theſe I anſwere, that the ſecond *Babylon* doth in this differ from the firſt, that the firſt was a ſtranger, an open enemie, a profeſſed aduerſarie to *Iſrael*; but the ſecond *Babylon* is a lurking, a ſecret enemie, who is couered with the cloathing of the Sheepe, chalengeth to haue the hornes of the Lambe, will ſeeme to bee the onely Temple, and the onely Church of Chriſt, vnder colour whereof ſhe perturbeth, peruerteth, ouerthroweth, deſtroyeth all things. But it is true, as the *Chaldean Babylon* is the head of all thoſe which maligned, vexed, hated, and perſecuted the naturall *Iſrael*: ſo *Rome* is the head of them which depopulate, waſte, and deſtroy the Church. Wherefore *Ambroſe* (if he were author of that expoſition vpon the *Apocalypſe* which goeth vnder his name) ſaith, The great Whore ſometime ſignifieth *Rome*. (*a*) And *Tertullian* ſaith, that *Babylon* in Saint *Iohn* is a figure of the Citie of *Rome*. (*b*) And the *Romaniſts* themſelues ſay, that by the Church at *Babylon*, *Peter* the Apoſtle did vnderſtand the Church at *Rome*: & to this opinion, (*c*) *Euſebius*, (*d*) St. *Ierome*, (*e*) *Oecumenius* doe ſubſcribe. This the Diſciples of the Romiſh Church ſay is to bee vnderſtood onely of Ethnicke *Rome* vnder the gouernment of Heathen Emperours. But to this their euaſion the ſpirit of God it ſelfe hath framed a ſufficient reply in the *Reuelation*, where the myſterie of the Woman ſitting on the Beaſt is deſcribed. Wee finde that this Beaſt was twofould; the firſt, and the ſecond; Heathen *Rome* the profeſſed

[a] *Babylon apud Io. noſtrum Ro. vrbis figura eſt. Tert. l.* 3. *adu. Marcion.*

[b] *Rhem. in* 1. *Pet.* 5. *annot* 4. Peter writeth from *Babylon*, that is *Rome*.

[c] *Euſeb. l.* 2. *c.* 14. *hiſt. vt citant Rhem. ib.*

[d] *Ierom. in Catal. de viris illuſt. vt affirmant Rhem.*

[e] *Oecumenius vt ipſi citãt Rhem. ib.*

enemie: and the *Pſeudochriſtian Rome* a ſecret aduerſarie, who hath the hornes of the Lambe, and vnder the name of Chriſt, and of the Church, doth all miſchiefe both to Chriſt and to the Church. And ſurely of this ſecond Beaſt the Scripture witneſſeth, that he ſhall preuaile, and deceiue them that dwell on the earth, working ſignes, and making all captiue to the firſt Beaſt, and to receiue his Marke. So that Heatheniſh *Rome*, which before was wounded, is now healed and magnified by the ſecond Beaſt; which indeed is not diuers from the firſt in perſon, but in reſpect: not in ſubſtance, but in qualitie of time and gouernement.

Now, as the children of *Iſrael* from the firſt *Babylon* were by the mercy of God after long affliction deliuered (God mollifying the hearts of Kings and Princes to ſet them free, and to permit them to reedifie the decayed walles of *Ieruſalem*) and *Babylon* it ſelfe alſo brought to extreame ruine and deſtruction: ſo the ſpirituall *Babylon* is comn into remembrance alſo before God, and the Lord hath turned the hearts of them who formerly gaue their Kingdome to the Beaſt; ſo that now they hate the Whore and make her deſolate, and by the mercie of God in ſundry Kingdomes and Nations religion is purged from ſuperſtition, the Goſpell truely preached, Sacraments ſincerely adminiſtred, our ſoule is eſcaped, as a Bird out of the hand of the Fowler, and there is ſprung vp light for the righteous, and ioifull gladneſſe among ſuch as are true-hearted.

This notwithſtanding, as among the Iſraelites there were euer many found that would rather turne back vnto Egypt, and be content to dwell in the houſe of their captiuitie, then in the good land which flowed vvith

Milke and Honey: So in the Church of Chriſt there are found alſo Owles that delight in darknes; to whom the light, the libertie, the grace of the Goſpell is burdenſome: which had rather be fed with *Egypts* fleſh-pots, with Leekes and Cucumbers, then all the Manna that comes from Heauen; and the captiuitie of *Babylon* is farre ſweeter vnto them, then the freedome of *Ieruſalem*.

To recall theſe from their myre and their vomite, to which they are running againe, much labour by many learned men hath beene beſtowed; and of late time, from the Confeſsion of Schoolemen, Ieſuites, and other Popiſh writers in their Bookes and Commentaries, teſtimonies haue beene taken, as it were out of their owne bowels, to conuince Popery. Some alſo haue gone about to mitigate the opinions on both ſides, and to draw them as neare together as they could. But alas, who can make peace betwixt light and darkeneſſe, day and night, truth and falſhood, God and Belial, Chriſt and Antichriſt? Such contraries brooke no pacification.

Seeing therefore for theſe late yeares, in this Kingdome, and eſpecially in my countrey of *Worceſter-ſhire* diuers dayly fall from the truth, bewitched with the Cup of the glorious Strumpet, who ſitteth vpon the Beaſt, and who are daily led captiue into *Babylon*, by the Emiſſaries of that chaire of peſtilence (Seminaries and Ieſuits euery where lurking amongſt vs) I thought it my duety alſo amongſt the reſt, to ſtand in the gappe for the houſe of *Iſrael*, and to caſt my poore myte into the treaſurie, if ſo be by my ſimple labours any weake might bee ſtrengthened, and any doubtfull reſolued.

Now becauſe the abominable deſolation is a ſubtill

Myſterie, and the Purple Strumpet hath much more gaule and venime in her Cup, then ſhee openly ſheweth to the world (to ſpeake plainely) for that they ouercaſt their falſe doctrine, with faire gloſſes, to the intent they may conceale the dregges thereof from the eyes of men, and by all meanes couer and hide the depth of their impietie, leſt the common ſort ſhould eſpy the ſame, and euery dogge barke at it; I haue endeauoured in this Treatiſe to ſtrip the Harlot out of the raggs of her excuſe, and to ſhew her naked vnto the world; that beholding her filthineſſe, and her botches, the godly reader may haſten out of *Babylon,* ſeeing it is become the habitation of Diuels, the hold of all fowle ſpirits, a Cage of euery vncleane and hatefull bird, that all her Reſtrictions, Limitations, diſtinctions, cautions, are but the guile of her Hypocriſie caſt ouer to deceiue.

But ſo great is the lubricitie and ſubtiltie of this Mother of Whoredome and of Witchcraft, that it ſeemes as eaſie to fit a garment vnto the Moone, onely immutable in her mutabilitie: or (as the prouerbe is) to hold an Eeele by the tayle, as to force them to ſtand vnto any kinde of teſtimonie in matter of Religion. For if you vrge them with Fathers, they receiue the Fathers ſo farre as they agree with the Romiſh Church: If you alledge Councels, they except againſt them, as not aſſembled by the Romiſh authoritie: if with Schoolemen you preſſe them, what is more common then, *Hic Magiſter non tenetur*? Yea, if they bee charged with the authoritie of the Pope himſelfe, they ſay, he taught not Papally out of the Chaire, but ſpake after his priuate opinion. I haue therefore (not omitting their priuate writings) produced the moſt part of my proofes out of the Miſſalls and Breuiaries, the formes of their publique worſhip. Which, though ſhe haue an Harlots forehead, yet any reaſonable man will thinke, the Babyloniſh Strumpet cannot for ſhame deny.

The priuate authors alledged are old and new, obſolete and flouriſhing; which I of purpoſe haue done, that I might ſhew, that their new writers, and of beſt eſteeme, are nothing leſſe ſuperſtitious, and leſſe erronious then the *Vetus Comœdia*, the barbarous age of doting Monkerie.

To their new and reformed Miſſalls and Legends I haue alſo adioined the more ancient, euen for the ſame purpoſe. For in them all it will appeare, that, as the *Cnidian* Maſon making a watch-tower in *Egypt* for the conduction of trauellers by the Sea in the night, being commanded to ſet the name of the King, at vvhoſe charge it was built, in the wall, did ſo indeed, but hee ſet it vp deceitfully, in plaiſter and parget onely; vnderneath the which curiouſly in free-ſtone hee graued his owne name, *Soſtratus Dexiphanis* the *Cnidian* to the ſauing Gods; that when the Morter was fallen off and decayed, all the praiſe might redound vnto himſelfe, as though he had beene the founder of that worthy worke: So the Romaniſts deceitfully and colourably call their Maſſe the ſeruice of God, and pretend his worſhip in the ſuperficiall appearance thereof; but in deed and in veritie all the honour is giuen to men, vnto Saints, vnto Images, and ſenſeleſſe blockes; and this is the onely purpoſe of their Legends and Miſſalls.

Soſtratus Dexiphanis Cnidius Dijs ſalutaribus ob nauigantes. Politianus in Suetonium.

It may perhaps be thought in me, an ignorant man, and of very meane gifts, an audacious and preſumptuous part, to deale in a matter of this high nature, and weightie argument. But to this I reply, that I haue read of Cities throwne downe in Spaine by Connies, in Theſſalia by Moles, in France by Frogges, in Africa by Locuſts; and there is no inſtrument ſo exile and contemptible, by which that great power cannot worke, who calleth light out of darknes, and in the mouth of Babes and ſucklings hath ordained praiſe.

Hereto I muſt alſo adde, that theſe my weake labours were in a manner extorted and wreſted from mee by diuers of them, who in theſe parts are blinded with Popiſh errour and ſuperſtition. For while I bended my ſelfe chiefely to this purpoſe in my miniſterie, to beat downe the walles of the ſpirituall *Iericho*, which I ſaw goe vp ſo faſt, and to bee fauoured by many of great authoritie with vs, they there vpon tooke occaſion to ſlander my doctrine, and to report of mee, that I denied Ieſus Chriſt to be crucified, and that I preached, how men ought not to come vnto God through Ieſus Chriſt; and ſundry other ſlanders both towards my labours, and my ſelfe. Wherefore I thought it meet, by this my trauaile, to make profeſsion of my faith publiquely, and alſo to lay open vnto them that ſhall vouchſafe to peruſe theſe enſuing obſeruations, the blaſphemie and Antichriſtian oppoſition, wherewith the Man of *Rome* impugneth Ieſus Chriſt, the glorious Sonne of the liuing God.

To conclude, if by theſe my ſimple trauels GOD may bee glorified, the truth defended, falſ-hood diſcouered, Hypocriſie vnmasked, the ignorant informed, the wauering and doubtfull confirmed, *Litatum eſt*, I haue my deſire; if not, I haue done my indeauour, and

diſcharged my owne ſoule, referring the ſucceſſe vnto him, who is onely able to giue ſtrength and power to the weake things of the world to ouerthrowe the mighty, and to perfect his owne power, in our weakeneſſe: To whom, the Father of all that is called Father both in Heauen and in earth, the bleſſed and eternall Sonne, with the ſweet and ſanctifying Spirit, three perſons and one glorious God, be all power, might, Maieſtie and dominion, vpon the knees of all hearts aſcribed for euer and euer, *Amen,*
Amen.

Seauern Stoke in
Worceſter-ſhire.
Nouemb. 6. 1618.

Your affectionate

in the Lord Chriſt,

RICHARD FOWNS.

THE CHAPTERS OF the firſt Booke.

Chap. 1. TRISAGION, *or the three offices of Ieſus Chriſt, the Sonne of God, Prieſtly, Propheticall, & Regall, how they ought of all his Church to be receiued.*

2 *Of the Prieſthood of Chriſt, and that it is vnto all others vncommunicable.*

3 *Of the Propheticall office of Chriſt, and how it is vncommunicable.*

4 *Of the Kingly office of Chriſt, that it is alſo vncommunicable.*

5 *Of the names, appellations and titles in the holy Scriptures aſcribed to our Lord and Sauiour Ieſus Chriſt.*

6 *Canons and rules of faith, concerning the Perſon of our great high Prieſt, Ieſus Chriſt, taken out of the Scriptures and Fathers.*

7 *Of the workes and benefits of Chriſts Prieſthood, and of a double kinde of denying and ouerthrowing them.*

8 *Of Redemption, the firſt worke of the holy Prieſthood of Chriſt, and the definition thereof.*

9 *Of the ſundry conſiderations of ſinne.*

10 *Of the ſundry kinds of redemption from ſin.*

11 *That none could redeeme vs but Chriſt, neither immediately nor mediately.*

12 *That Chriſt hath the moſt proper right to redeeme vs.*

13 *That Chriſt hath fully and abſolutely redeemed vs from ſin, and from the puniſhment due thereto.*

14 *That Redemption and Saluation are words of one ſignification.*

15 *That the Romiſh Church maketh many Redeemers and many Sauiours.*

16 *Of the Limitations which they preſcribe vnto themſelues, when they ſay, Saints are Sauiours and Redeemers.*

17 *That in the Romiſh Church*

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Saints are made Redeemers according to the proper vnderſtanding of the word, becauſe the phraſes of Scripture, wherin Saluation and Redemption are giuen properly to God, bee aſcribed to Saints, contrary to the firſt Limitation.

18 *The Romiſh church maketh Saints Sauiours & Redeemers from all ſinnes, great & ſmall, and from the generall captiuitie thereof; therefore the diſtinction of* Bellarmine *touching the deliuery from great and ſmall debts is but friuolous.*

19 *That the Romiſh church maketh Chriſt vnſufficient to Saluation, contrary to the ſecond Limitation of* Bellarmine.

20 *That in the Romiſh church Saints are made Redeemers of themſelues.*

21 *That the Roman Church maketh the workes and merites of Saints not onely profitable, but abſolutely neceſſary alſo to Saluation.*

22 *That according to the doctrine of the church of* Rome *Chriſt is not the firſt & original cauſe of Saluation, but the Virgin Mother.*

23 *That Chriſt is excluded, and Saints made onely Sauiours in the Romiſh church.*

24 *That the Romiſh church maketh the Virgin Mary the ſaluation of women, as Chriſt is the Saluation of men.*

25 *That the Romiſh Church maketh the Virgin mercifull to Chriſt, God & man, & Chriſt beholding to the Virgin: which importeth her to be the author and firſt cauſe of our Saluation, contrary to the third Limitation.*

26 *That the Romiſh Church maketh the Virgin more mercifull then Chriſt, and ſo they take from the Sonne of God the chiefeſt property of his Prieſthood.*

27 *That the church of* Rome *maketh the merits of Saints as efficacious and powerfull as the merits of Chriſt.*

28 *That ſometime in the Romiſh church Chriſt redeemeth thorough Saints, and ſometimes Saints redeem through Chriſt, and ſometimes the merites of Chriſt and Saints are ioyned together to redeeme.*

29 *That the church of* Rome *attributeth vnto the Saints the two proprieties of Chriſt, power and Right to ſaue.*

Antichriſtus.

30 OF *the ſecond worke of the glorious Prieſthood of Chriſt,*

Chriſt, which is Mediation.

31 *Of the two extreames, God, and man, and whence the great difference betweene them proceedeth.*

32 *The things which are requiſite to be in a Mediatour that ſhall ioyne God and man, the two extreames together, are found in* CHRIST *only, and no other.*

33 *The ſecond point neceſſary in a Mediatour, is to remoue the obſtacles & impediments which hinder this coniunction.*

34 *The manner how Chriſt our Mediatour doth ioyne vs vnto God.*

35 *That a Mediatour muſt be one onely.*

36 *Whether Chriſt bee our Mediatour in both natures.*

37 *That Saints are made Mediatours in the Romiſh church.*

38 *That Saints haue the two attributes of a proper Mediatour aſcribed vnto them, which is, to participate of the two extreames, and to remoue the obſtacles of coniunction.*

39 *Of the Limitations which the church of* Rome *preſcribes vnto it ſelf in making Saints Mediatours.*

40 *That Saints are Mediatours of Redemption, contrary to the firſt Limitation.*

41 *That Saints doe mediate perfectly and properly in the Romiſh church, contrary to the ſecond Limitation.*

42 *That Saints in the Romiſh church are made immediate Mediatours vnto* GOD, *and that by them they aske grace in this life, and glory in the life to come, contrary to the third Limitation.*

43 *Of the vanity of the fourth Limitation, wherein they pretend that Chriſt is a Mediatour onely by giuing, & not by praying, but Saints contrariwiſe are Mediatours onely by praying for men.*

44 *Of the laſt Limitation, which they preſcribe vnto themſelues in the worſhip of Saints, that Chriſt is ſuch a Mediatour, as prayeth for all, and none pray for him; but that Saints are not ſo; and of fiue kindes of Saints Mediation.*

45 *Of the firſt kinde of Mediation of Saints, vvhich is vnto Chriſt.*

46 *Of the ſecond kinde of Mediation of Saints being ioyned with Chriſt.*

47 *Of the third kinde of Mediation of Saints in the Romiſh church, vvhich is vvithout Chriſt.*

48 *That the Saints are Mediatours*

tours for Chriſt.

49 *That Saints are Mediatours vnto Saints; the fift and laſt kinde of Mediation.*

Antichriſtus.

50 *OF the third worke of the glorious Prieſthood of Chriſt, which is Aduocation.*

51 *That there can be but one Aduocate, which is Chriſt.*

52 *The reaſons which the Romiſh church hath for the Aduocation of Saints.*

53 *Of the firſt argument taken from mans reaſon, which is our want and imperfection.*

54 *Of the firſt part of the firſt reaſon, want of righteouſneſſe and of worthineſſe.*

55 *Anſwer vnto the ſecond part of the firſt carnall reaſon, which is our want and defect in knowledge of contemplation.*

56 *The third part of the firſt reaſon, our great want of loue, which is the ſtrength of prayer, inſomuch that vnperfect man doth feele himſelfe to bee more ſtirred vp in deuotion towards Saints, then towards God.*

57 *Of the ſecond argument, by which they would proue; that Saints muſt bee praied vnto as our Aduocates, becauſe they muſt be honoured.*

58 *Anſwer to the arguments of* Eckius *and* Bellarmine, *taken out of Scripture, to proue the inuocation of Saints.*

59 *Concerning the arguments for the inuocation of Saints, taken from the fathers of the church.*

60 *That the Romiſh vvorſhip of Saints is an imitation of the old* Heathens.

Antichriſtus.

61 *OF Iuſtification, the fourth effect of Chriſts great Prieſthood.*

62 *What the ſtate of the queſtion of Iuſtification is.*

63 *Wherein the Scripture will not haue vs to place our righteouſnes.*

64 *Whether a regenerate man doth merit.*

65 *Wherein the Scripture of God hath placed our righteouſneſſe, and what it is that ſinneful man may oppoſe againſt Gods wrath and iuſt diſpleaſure.*

66 *The Popiſh* Tenet *and opinion concerning Iuſtification, containing their errours, their defence, and the anſwer thereto.*

67 *Of the Limitations, vvith which the Romiſh church doth place Iuſtification in their owne workes.*

68 *Of the firſt Limitation, and that the Romiſh church placeth Iuſtification in the works of vnregenerate men, and taketh away the honour from Chriſt, of being our firſt Iuſtification.*

69 *That the Romiſh church placeth merit of eternall life in open and knowne ſinnes, contrary to the firſt Limitation.*

70 *That the Romiſh church maketh the paſſion and merits of Chriſt vnſufficient to ſaluation, contrary to the ſecond Limitation.*

71 *That the Romiſh church placeth merit of eternall life in the ſmalleſt and moſt trifling works they doe, in which there is little or no charity expreſſed, contrary to the third Limitation.*

72 *That with the Romaniſts good workes are meritorious which bee not done in charity, contrary alſo to the third Limitation.*

73 *Of the friuolous diſtinction betwixt the two prepoſitions,* PER *and* PROPTER, BY *and* FOR; *& of that falſe pretence, that they make Ieſus Chriſt the meritorious cauſe of our Iuſtification, though they grant not his merits and ſufferings to bee the formall cauſe thereof.*

Antichriſtus.

74 OF *the ſundry ſignifications of the word Sanctification.*

75 *That Sanctification of life is neceſſary to a chriſtian man.*

76 *What it is that doth ſanctifie.*

77 *That man cannot ſanctifie himſelfe, but is ſanctified by God.*

78 *By what meanes* GOD *doth ſanctifie vs.*

79 *Of the word of God, and what power it hath to ſanctifie.*

80 *How the Papiſts peruert the doctrine concerning the author of Sanctification.*

81 *How the church of* Rome *hath abuſed the doctrine of Sanctification by the word of God.*

82 *Of the Sanctification which we haue by the Sacraments of Chriſt: and firſt of the authority by which they are inſtituted.*

83 *Of the cauſe and end for which Sacraments were ordained.*

84 *The vſe of Sacraments.*

85 *What the worthineſſe of Sacraments is, and wherein it conſiſteth.*

86 *Of the difference betwixt the Sacraments of the Law & the Goſpell.*

87 *How the church of* Rome *hath abuſed the doctrine of Sanctification by Sacraments: and firſt of the mangling of thẽ.*

88 *Additions vnto Chriſts Inſtitution of*

of Sacraments.

89 *That the Romiſh church doth ordaine other veſſels of grace, and maketh other outward conſecrated inſtruments of Sanctification, beſide the word & the Sacraments.*

90 *How the Romiſh church corrupteth and peruerteth the vſe of Sacraments.*

91 *Errour of the Romiſh church concerning the manner of Sanctification of Sacraments: which they ſay is chiefly done by the Miniſters intention.*

92 *Of* Opus operans, *and* Opus operatum: *the act acting, and the act acted about Sacramẽts.*

93 *That the Romiſh church peruerteth the vſe of the holy Euchariſt, by turning the Sacrament into a Sacrifice.*

94 *Of the figment of tranſubſtantiation, with the reaſons againſt it.*

95 *That the Authours of the Maſſe themſelues did neuer beleeue tranſubſtantiation.*

96 *That the Romiſh church offereth vp other ſacrifices and oblations to God for the taking away of ſinne, beſides the bodie and bloud of Ieſus Chriſt.*

97 *Of the figment of Purgatorie, another meanes of cleanſing ſin amongſt Papiſts, beſides the bloud of Chriſt.*

98 *The obiections of the Romiſh church for the eſtabliſhing of their Purgatory.*

99 *Anſwer to the reaſons for purgatory, taken out of the new teſtament.*

Antichriſtus.

THE CHAPTERS OF THE SECOND BOOKE.

Chap. 1. *OF the neceſſity and manner of Chriſts* Propheticall *office.*

2 *That none but Ieſus Chriſt can bee the great Prophet, or the fountaine of Prophecie in the Church.*

3 *That our great Prophet Ieſus Chriſt hath deliuered al things needfull to eternall life in the booke of his Prophecie, the Canonicall Scripture.*

4 *Canons and obſeruations concerning the Propheticall office of Ieſus Chriſt.*

5 *Antichriſt oppoſeth himſelfe againſt Chriſt, by making himſelfe a Magiſtrate ouer the word of God; ſo that without him the holy word hath neither life, power, nor authoritie.*

6 *The Romiſh church chalengeth vnto the Pope ſole power to interpret the holy word.*

7 *That the Romiſh church offereth wrong to the Propheticall office of Ieſus Chriſt, by obtruding and inforcing a tranſlation of the Scriptures, called the vulgar tranſlation, neceſſarily to be receiued of all the church, which is in many places improper and faulty.*

8 *The violence which the Romiſh church offereth to our great Prophet, by denying his word vnto the people.*

9 *The blaſphemy of the Romane church, making their Decrees equall to the word of our great Prophet Ieſus Chriſt.*

10 *Priuiledges and graces giuen to Popiſh prayers & Traditions.*

11 *The church of Rome doth violate the office of our great Prophet Ieſus Chriſt, by ordaining other Prophets which illuminate the church, and poure light into the hearts of men, by inward and ſecret inſpiration.*

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12 *That the Romiſh church offereth wrong to the Propheticall office of Ieſus Chriſt, by wreſting the Scripture vnto a ſtrange and forraine ſenſe, contrary to the minde of the holy Ghoſt.*

13 *Of the additions which the Miſſalls and Legends put vnto the word of God, out of meere imagination and ſuppoſition.*

14 *Of malitious falſifications and additions vnto Scripture, by which the Romiſh Antichriſt wrongeth the Propheticall office of Chriſt Ieſus, to maintaine his owne errours.*

15 *Of plaine vntruthes and falſehoods in the Miſſals of the church of Rome, deliuered to the people inſteed of the true doctrine of our great Prophet Ieſus Chriſt.*

16 *Of the vncertaine and doubtfull ſtories which the Romiſh church inſteed of the true and infallible word of God doth thruſt vpon the people in their diuine worſhip, contrarie to the rule of our great Prophet;* Search the Scriptures, for in them you thinke you haue eternall life.

17 *Of the ſuperſtitious imaginations, beſide all ground of Scripture, which the Romiſh church vſeth in her publique worſhip, as though there were not ſufficient motiues in the word of truth to ſtirre vp our deuotion.*

18 *Of Poeticall, Heatheniſh, and Idolatrous fictions, wherewith the Romiſh church worſhippeth God in their Miſſalls; contrary to the rule of our great Prophet, who teacheth that God is to bee worſhipped in ſpirit and truth.*

19 *Sundry ridiculous toyes of the Maſſe, wherewith the eares and eyes of the people are poſſeſſed, the truth of Chriſts Goſpell, our great Prophet the while being neglected.*

20 *Of the ſuperſtition of the Romiſh church in their diuine worſhip.*

21 *Of mocking and deluding the people with vaine words to no purpoſe in their Miſſalls.*

22 *The blaſphemous violence which the Romiſh Church offereth to our great Prophet Ieſus Chriſt, by forbidding what he commandeth, and commanding what hee forbiddeth, and diſpenſing with his precepts.*

Antichriſtus.

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23 O*F the Idolatry of the Romiſh church. What an Image is? Whether there bee any difference betwixt an Image and an Idol? What the worſhip*

worſhip and adoration of an Image is?
24 *All worſhip of Images is vnlawfull.*
25 *The bringing in and increaſe of Idolatry or Image-worſhip is much alike with the Gentiles and the Romaniſts.*
26 *Of the Limitations with which the Romiſh church maketh it lawfull to worſhip Images of God, and of Saints & other dead and ſenſeleſſe ſtocks and ſtones.*
27 *Of the firſt Limitation, in which they pretend that an Image may be worſhipped, ſo that no truſt nor confidence bee placed in the Image, and that the Romiſh church putteth full truſt in Images.*
28 *Of the ſecond Limitation, that the Romiſh church doth aſke of Images, and pray vnto them.*
29 *That the Romiſh church attributeth diuinity vnto Images, contrary to the third Limitation.*
30 *Of the fourth Limitation, that the Romiſh Church worſhippeth Images with diuine worſhip.*
31 *Of the worſhip of the Croſſe, the Nailes, the Virgins Sepulchre, the Lords Swathband, the Ladies Girdle, and ſuch like reliques.*
32 *Vertue and diuine power aſcribed to ſenſeleſſe things.*
33 *Of hope, truſt and confidence repoſed in ſenſeleſſe ſtocks, & dead reliques by the Romiſh church, and of prayers to the ſame directed.*
34 *Of the forme and figure of the Croſſe, and that the Romiſh Church doth not certainly know the true faſhion thereof, but doth worſhip a doubtfull figure to which they haue put additions of their owne. Wherefore they are very Idolaters, becauſe their figure of the Croſſe is a falſe figment of mans inuention.*

Antichriſtus.

THE CHAPTERS OF THE THIRD BOOKE.

Chap. 1. *OF the Kingly office of our Lord and Sauiour Ieſus Chriſt.*
2 *Canons and rules concerning the glorious Kingdome of the Lord Ieſus, the Chriſt of God.*
3 *That the Romiſh church giueth the power of diſtributing the degrees of glory, and ſeates of the eternall Kingdome vnto Saints.*
4 *That the Saints are made defenders and gouernours of the Militant church, and doe diſtribute the diuerſitie of graces vnto the ſame.*
5 *That Saints are made gods in the Romiſh church.*
6 *That the Biſhop of Rome maketh himſelfe the ſole Monarch and ſupreame Magiſtrate ouer the church of Chriſt, without calling, warrant, or any authoritie from Chriſt.*
7 *Of Eccleſiaſticall offices ordained in the church, by the authoritie of Ieſus Chriſt.*
8 *Of Eccleſiaſticall offices ordained in the church, without the authoritie of Ieſus Chriſt, and iniurious to his Regall power; and firſt of Subdeacons.*
9 *Of Doore-keepers and Acolytes.*
10 *Of Exorciſts another Popiſh order, & the wrong therby is offred to the Regall dignity of Chriſt.*
11 *Of diuers other officers ordained in the church, beſides the Inſtitution & Teſtament of our Lord and Sauiour Ieſus Chriſt.*
12 *The Monks of theſe later times are not the children of the ancient Monks, neither agree with them in manners and conuerſation.*
13 *How oppoſite the Mōkiſh order is vnto the kingdom of Ieſus Chriſt.*
14 *Of Prieſthood, or the Miniſtry of the Goſpel it ſelfe, the holy inſtitution of Ieſus Chriſt, how it is by the Romiſh church prophaned, contrary to the Maieſtie of the Inſtitutor.*
15 Apotheoſis, *or the exalting of the Romiſh Biſhop, aboue all that is called God.*
16 *Of the Titles of Pride taken by the Romiſh Biſhop.*
17 *Of the Popes ſpirituall power in decreeing & promulging lawes, by which he bindeth and reigneth in the conſciences of men.*
18 *Of the power of binding, iudging, and condemning, which the* Pope *taketh to himſelfe: and of the Excommunication practiſed in the Romiſh church.*
19 *Of Confeſſion.*

20 Of the manner of forgiueneſſe of ſinne; whether God hauing pardoned the fault, doth neuertheleſſe retaine the puniſhment.

21 Of ſatisfactions by euery man in this life to bee performed for his owne ſinnes.

22 Of the laſt part of the Popes ſpiritual power, which doth conſiſt in Indulgences & grãting Pardons.

23 The beginning & increaſe of Popiſh Indulgences.

24 The wrong done to the Kingdom of Chriſt by Popiſh Pardons.

25 Of the Iubilees and Indulgences granted from the Pope himſelfe.

26 Of the yoake of Traditions impoſed by the church of Rome, without the authoritie of Chriſt.

27 Of the vowes of chaſtity inforced vpon all Eccleſiaſticall perſons in the Romiſh church, contrarie to the liberty of honeſt Matrimony, which Chriſt the King hath left free vnto his whole church: and firſt of Vowes in generall.

28 Of the Popiſh vowes of continencie.

29 Anſwere to the Popiſh arguments which are brought for vowed chaſtitie.

30 Of the ſet faſts and difference of meates impoſed vpon the church by the Romiſh Prelate, contrarie to the liberty which Chriſt the Soueraigne King hath left vnto all beleeuers.

31 Of the Arguments which are brought in defence of their ſuperſtitious faſts and difference of meates.

32 Of the bondage of Romiſh Feaſts and Holy daies.

33 Of the inſtitution of the Regall and Prieſtly office: and that the Prieſtly function is in order inferiour to the Kingly power, and ought to be ſubiect thereunto.

34 Of the Secular Principalitie of the Pope, & whether it be agreeable to the word of God.

35 Of the rebellion of the Romiſh Prelacie againſt Ieſus Chriſt the ſupreame King, by lifting vp themſelues aboue all Kings and Princes which are the immediate Lieutenants of God vpon the earth.

36 Of the perſon of Antichriſt.

37 Of the ſeate of Antichriſt.

38 Of the birth, growing vp, and dominion of Antichriſt.

39 Of the Markes and tokens of Antichriſt.

40 Of the certainty of the deſtruction and aboliſhing of Antichriſt.

41 Of the manner and time of the deſtruction of Antichriſt.

The Authors Intimation to the Reader.

WHereas diuers quotations attributed to the Romaniſts, are alledged in this Booke out of Proteſtant writers; knowne be it vnto the Chriſtian Reader, that I haue ſearched the Originals of all of them, and haue found the ſame agreeable thereto.

Cathechiſmus Tridentinus, impreſ. Colon. 1572.
Bibl. Can. Miſſ. impreſ. Lugd. Anno 1500.
Bern. Mariale, Argent. imp. 1502.
Antidotarium imp. In alma Louan. per Io. de Weſtphalia.
Tollet de Inſtruct. Sacerd. edit. Colon. anno 16.10.
Berengoſius, imp. Paris 1589 wherein he ſaith alſo in the ſame eleuenth Chapter, *Maioris meriti matrem credimus, quàm filium.*
Cenſura Colon. imp. Coloniæ per hæredes Arnoldi Brickmanni. And diuers other too long to rehearſe.

To conclude: If any man ſhall except againſt any quotations in this Booke, the Author is ready to make good and iuſtifie his true allegation of euery of the ſame, either by priuate conference, or by publike declaration in print. This was intended to be done in the beginning of the Book: but by the haſte of the Printer, the Author was preuented.

Faults (ſomewhat materiall) eſcaped, partly by the Author; partly by the Printer.

Pag.6.lin.4.the ſuperlatiue,read *theſe ſuperlatiue.* pag 6.l.15.which euery Biſhop,read *of euery* p.21.l.32.weeks threeſcore,read *& threeſcore.* p.87.l.17.read *giuen to men.* p.93.l.33.put out *be.* p.104.in tit.cap.for with,read *which is.* p.114.l.1.bes,read *be.* p.126.in the margent for abbey,read *albe.* p.136.l.5.as, read *for.* p.142.l.1. for bare, read bare.p.178.l.20.theſe words,who aſſembled long before in the councell of Nice, are my words for explanation,not of *Socrates.* p.184.l.5.reade *to be worſhipped as God.* p.186.l.19 for *Gerrudis*,reade *Gertrudis.* p.189.l.vlt.reade *his ſiſters the geeſe* p.197.l.5 for meritorious,reade *intended.* p.204 l.12.for continue reade *conniue* ib.l.27.reade *can be iuſtified.* p.218.l.31.to God,reade *of God.* p.220.l.11.for reward,reade *word.* p.226.l.7.for any read *an.* p.228.l.20 read *difference.* p.277.cap.84.l.7 for intend,read *inuent.* p.285.l.3.for in read *of.* p.298.l.15,reade *to be of the neceſsitie.* p.275.l.21. for teach, reade teacheth.p.385.l.30.reade diſtinguiſhing p.387.l.7 for æſſeuen, reade *Aſſauen.* p.455.l.21 put out *not* p.424.l.6.for Mercury,reade *memory* p.531.l.32 read *compresbiter.* p.589.l.11.for any,reade *an.* p.593.l.20.reade, *thou ſhalt be excommunicate,* p.596.l.10 for ſcarifying,reade ſcarfing.p.502.l.4.reade, *and why not then for the murther of Princes.* p.293.in marg. *k* is left out.Namely,*Reuera ibi ſunt plura ſacramenta: nam accidentia panis ſunt tantum ſacramentum corporis Christi &c. de conſecrat. diſt.* 2. *in gloſſ.* p.497.l.35 read for the letter R *was curiouſly* &c.p.583.l.10.reade *Apoſtolicall.*

TRISAGION: OR THE THREE HOLY

Offices of Ieſus Chriſt the Sonne of God; PRIESTLY, PROPHETICALL, and REGALL: how they ought of all his *Church to be receiued.*

THE FIRST BOOKE.

CHAP. I.

The ſteps of the Trinitie in all the creatures of God.

THE glorious and incomprehenſible TRINITY in vnitie, hath ſo created all things in the ſpacious Theater of this round world, that although nothing can perfectly comprehend or expreſſe his cauſe; yet in euery thing there is a certaine image and reſemblance of the great Creator. Caſt your eyes vpward; you haue the heauenly bodies endued with light, with motion, and heate. Looke vpon the Sunne; you ſee the body, the beames, and the brightneſſe, one from the other

other differing, but not diuided: ſundry,and yet the ſame. Conſider the things below;you diſcerne in Riuers the fountaine,the breaking forth, the ſtreame: in Trees,the body,the ſap,the fruit. In euery thing, which Arte, or Nature doth bring forth, the matter, the forme, the inclination: ſo each with other, and euery one it ſelfe, that we may well in them perceiue and deprehend the footeſteps of their great *Architect*, (a) being conſidered in his workes.

a Rom.1.20.

b Heb.1.3.

Now if this bee true, in the baſeſt and moſt contemptible of all his workmanſhip,how much more(b) *The brightneſſe of the glory,the engraued forme of his Perſon?* The eternall Son of the eternall God, beareth not a darke and obſcure ſhadow (as other things) but a liuely and reſplendent expreſſion of the ſame. In his perſon, the Godhead, the Soule, the fleſh, with ineffable connexion ſo together knit, that neither one is by the other ſwallowed, nor that by this abaſed: very fleſh, very ſpirit,very God,and yet one Chriſt. After the ſame manner three great and holy offices in his function are in one conioyned. The PRIESTLY,by which he hath redeemed: the PROPHETICALL, by which hee ſanctifieth (with the truth) all thoſe that come to him: the KINGLY, by which he gouerneth not only the vniuerſall Globe of the world generally, but his owne Church ſpecially, and ſitteth in the very indiuiduall Soule and Conſcience of euery one of his choſen; yet in all theſe but one Meſſias.

The image of the Trinitie in Chriſt aboue all other in reſpect of his perſon and offices.

The threefold office of Chriſt.

Theſe three great offices whoſo denieth vnto Chriſt, or communicateth vnto any other,as they are in Chriſt, ouerthroweth the eternall Counſell of God in ordaining, the righteous truth of God in promiſing, the infinite loue of God in giuing his Sonne vnto the world, as the fulfilling of the Law, ſufficient to ſaluation, and the reparation of our nature. It is then duely to be conſidered, that the name of Chriſt is proper to our Sauiour aboue all other that haue beene anointed. For amongſt men,ſome were by anointing ordained Prieſts,ſome by anointing were conſecrated Kings, and ſome by anointing receiued the Propheticall Office: but in all theſe ſeuerall reſpects,our Sauiour is the Chriſt of God. Where-

The name of Chriſt more proper to our Sauior thē to any other.

Wherefore betwixt the vnction of Ieſus the true and naturall Sonne of God, and other Chriſts the ſeruants of God, there is a threefold difference.

Firſt, Chriſt was not anointed with material oyle as others were, but with the Spirit of God himſelfe. (c) *I haue put my Spirit vpon him* (ſaith the Lord by the Prophet *Eſay*:) And againe, (d) *The Spirit of the Lord is vpon me, therefore hath the Lord anointed me.* Secondly, when after the externall and materiall vnction, the ſeruants of God did receiue the Spirit, it was in them by turnes and pauſes; now more powerfull, then leſſe powerfull in operation: but the Spirit on the Sonne of God, was an enduring vnction. (e) For *the Spirit* (as *Iohn* witneſſeth) *did abide and tarry on him.* Thirdly, Chriſt did not worke by the Spirit as a meere man, but with the Spirit, as one God coeſſentiall with himſelfe: wherefore hee is Emphatically tearmed ὁ χριστὸς, the Chriſt of God.

c Eſay 42.1.

d Eſay 61.1.

e Ioh.1.33.

In the thirteenth of the Acts, Saint *Paul* by conferring Scripture with Scripture proueth, that this is very Chriſt: And *Iohn* ſaith, (f) *Who is a lyer, but hee that denyeth that Ieſus is the* CHRIST? *The* (g) *Kings of the earth* (ſaith the Prophet *Dauid*) *ſtand vp, and the Rulers take counſell together, againſt the Lord, and againſt his Chriſt.* The title in this ample maner giuen vnto Chriſt, doth euidently ſhew the preheminence of the anointing of Chriſt aboue all other the children of men: and yet to make it more euident, *Dauid* witneſſeth; (h) *God, euen thy God, hath anointed thee with the oyle of gladneſſe aboue thy fellowes.* The ſame the Church in the Canticles doth acknowledge alſo: (i) *Thy name is as an ointment powred out, therefore the Virgins loue thee.*

f Ioh.2.22.

g Pſal.2.2.

The Title of Chriſt giuen to our Sauiour ſo amply and Energetically, proueth his extraordinary dignity.

h Pſal.45.8.

i Cant.1.2.

Now in that Ieſus is abſolutely called Chriſt, it is for that hee is anointed to all thoſe holy offices, which I haue ſpoken of: which if any man deſire to haue made more manifeſt, let him hearken to the Pſalmiſt, (k) *The Lord ſware and wil not repent, thou art a Prieſt for euer after the order of Melchizedech*: but *this Melchizedech* (ſaith the Apoſtle) *was King of Salem,* (l) *& Prieſt of the high God.* Chriſt therfore muſt needs be a King and a Prieſt, or elſe hee cannot be of *Melchizedechs*

k Pſal.110.4.

Chriſt a Prieſt.

l Heb.7.1.

Chriſt a King.

order. The Wiſemen in the Goſpell acknowledge this, offering vnto him gold, as to a King; and Frankincenſe, as vnto their eternall Prieſt. Of this Kingdome *Zechary* doth witneſſe; (m) *Behold thy King commeth vnto thee, the righteous and Sauiour.* And the Pſalmiſt hereto agreeth, ſaying, (n) *So ſhall the King haue pleaſure in thy beauty; for he is thy Lord God, and worſhip thou him.*

m Zech.9.9.
n Pſal.45.12.

Chriſt a Prophet.

o Deut.18.15.

Likewiſe, his Propheticall function is no leſſe clearely ſet out in the Scripture: (o) *The Lord thy God* (ſaith *Moſes*) *will raiſe vp vnto thee a Prophet like vnto me from among you, euen of thy brethren, vnto him ſhall you hearken.*

The ſimilitude betwixt Chriſt and *Moſes*, as it doth in many things appeare: ſo in this coniunction of offices alſo it is very euident. For *Moſes* was both a Prince, & a Prophet: therefore, as *Melchizedech* did reſemble Chriſt by ioyning in one the Prieſtly and the Kingly office: ſo *Moſes* was a type of Chriſt, by ioyning together the Princely and Propheticall parts. To conclude: in the Goſpell, the Iewes themſelues did confeſſe; (p) *a great Prophet is raiſed vp amongſt vs*: and the two Diſciples, which went with him to *Emaus* from *Hieruſalem* the day of his reſurrection call him *a* (q) *Prophet, mighty in deede and word before God and all the people.* Thus in our Chriſt doth all fulneſſe dwell: and in his holy perſon is the Prieſtly, Propheticall, & Kingly office conioyned, that he might be (r) *our wiſedome, and our righteouſnes, and ſanctification, and redemption*; (s) *that he might be able perfectly to ſaue them, that come vnto God through him:* and that we alſo might receiue a Kingdom, which cānot be ſhaken; according to the doctrine of the Preacher: (t) *A threefold cord is not eaſily broken.*

p Luke 7 16.

q Luke 24 19.
The reaſon why Chriſt hath theſe three offices.

r 1.Cor.1.30.
s Heb.7 25.

t Eccles.4.12

Chriſts Prieſthood vnimitable and vncommunicable

u Exod.30.32.

As all theſe offices are giuen to Chriſt, ſo are they vncommunicably giuen vnto him: neither may they bee imparted to any other, as they are in him. Of the holy oyle, in *Exodus*, the Lord ſaith: (u) *None ſhall anoint mans fleſh therewith, neither ſhall make any compoſition like vnto it, for it is holy, and ſhall bee holy vnto you.* VVhich is ſpoken by a myſterie; and ſignifieth, that the dignitie of our high & heauenly Prieſt Ieſus Chriſt, muſt neither be imitated, nor applied to any other.

Some perhaps will obiect, that not onely *Peter* (ſpeaking of the whole Church) ſaith, (*w*) *It is a royall Prieſthood:* but in the *Reuelation* alſo, Saint *Iohn* witneſſeth, (*x*) *Hee hath made vs Kings and Prieſts vnto God, euen his Father.*

Ob.

w 1 Pet. 2. 9.

x Apoc. 1. 6.

But to anſwere this doubt, it is euident that meere men are called Kings and Prieſts in another ſenſe, and after another meaning then Ieſus is. For theſe offices are inherent in our Sauiour, truely, ſubſtantially, and indeede. He is ſuch as he is called: but they are in vs, the members of his Church, by imputation and figuratiuely, for that in ſome ſort and after a manner we are ſo called. Learned *Beda* therefore doth thus expound the place of the firſt of the *Reuelation*: (*y*) *Hee hath made vs Kings and Prieſts vnto God his Father*, becauſe being King of Kings, and the heauenly Prieſt, offering vp himſelfe for vs, hee hath vnited vs vnto his owne body, ſo that none of the Saints now doe ſpiritually want the office of Prieſthood, being members of the euerlaſting Prieſt. This is confirmed by the ancient Father *Auguſtine*, where he ſaith, (*z*) *As we call all men Chriſtians* for the myſtical anointing: ſo al are Prieſts, becauſe they are members of one Prieſt. And *Lyra* ſaith, (*a*) *They are Kings, by ſubduing affections, and Prieſts by the ſacrifice of deuout Prayer.* But becauſe the whole diſcourſe, which I haue intended, doth depend ſpecially vpon theſe vnſeparable and vncommunicable offices of Chriſt, I deſire the Chriſtian Reader, not to thinke it loſt labour to conſider euery one of theſe functions by themſelues, and to ſee how they differ in Chriſt, from that which they are in other men.

Sol.

y Apoc. 1. 6.

z *Aug. de ciuit. dei. l. 20. cap. 10.*

a *Lyra in hunc locum.*

CHAP. II.

Of the Prieſthood of Chriſt, and that it is vnto all others vncommunicable.

THe Apoſtle extolling the Prieſthood of our Lord and Sauiour Ieſus Chriſt, alleageth the ſaying of the Pſalmiſt; (*a*) *Thou art a Prieſt for euer after the order of Melchiſedech.* Now if euery member of the Church, nay, if euery Maſſing Prieſt were ſuch, what were the preheminence and dig-

a Pſal. 110. 4.

No ſuch Prieſt as Ieſus Chriſt.

nitie of that vnſpeakeable order, or what ſuper-excellence did Chriſt thereby attaine aboue others? But *Paul Emphatically* calleth him (*b*) *a great High Prieſt:* (*c*) *an High Prieſt of good things to come:* (*d*) *an High Prieſt ouer the houſe of God.* All the Superlatiue honours are to him onely due, neither can they bee attributed to any other of the ſons of men. Wherefore many and ſundry differences the Epiſtle to the Hebrewes teacheth, wherein the Prieſthood of Chriſt doth ſurmount all other Prieſthoods.

First, (*e*) Chriſt was holy and without ſinne; ſo is not any of the ſonnes of men: Secondly, (*f*) Chriſt was the author of ſaluation in his Prieſthood; ſo are not other Prieſts: Thirdly, (*g*) Chriſt is an euerlaſting Prieſt; of which honour no other Prieſt is capable: Fourthly, (*h*) vnto Chriſt in the type *Melchizedech*, *Abraham*; and in the loynes of *Abraham*, *Leui*, and all other Prieſts payed tithes. By which all Prieſts acknowledged the perfection of Chriſt, and that they are inferiour vnto him: Fiftly, (*i*) Chriſt was not made Prieſt after the carnall commandement, but after the power of endleſſe life: Sixtly, (*k*) Chriſt ſitteth at the right hand of God the Father; ſo doth no other Prieſt: Seuenthly, (*l*) Chriſt is the Miniſter of the true Tabernacle, which God pight, and not Man; herein no Prieſt to Chriſt is equall: Eightly, (*m*) Chriſt by his owne bloud purged the people; other Prieſts are not like him herein: Ninthly, (*n*) Chriſt offered not for his owne ſinnes, but for the ſinnes of the people: Tenthly, (*o*) Chriſt made but one offering, other Prieſts did offer often: Eleuenthly, (*p*) Chriſt was made Prieſt by the oath of God, other Prieſts without oath. Wherefore moſt abominable is that of the Romiſh Miſſall, which euery Biſhop and Confeſſor doth chant out: (*q*) *There was not the like of him found, which kept the Law of the higheſt; wherefore with an oath the Lord made him to grow vp in the people:* yea, they are not aſhamed to apply vnto them that, which was ſpoken of Chriſt: (*r*) *The Lord ſware and will not repent, thou art a Prieſt for euer, &c.* But if all the ſchoole and Colledge of Rome were ſummoned together to tell vs, when, where, and how, God hath couenanted,

ted,

b Heb. 4. 14.
c Heb. 9. 11.
d Heb. 10. 21.
e Heb. 4. 15.
f Heb. 5. 9.
g Heb. 5. 6.
h Heb. 7. 4.
i Heb. 7. 16.
k Heb. 8. 1.
l Heb. 8. 2.
m Heb. 9. 12.
n Heb. 7. 27.
o Heb. 9. 25.
p Heb. 7. 28.

q *Non eſt inuentus ſimilis illi, qui conſeruaret legem excelſi, &c.* Rom. Bre. com. Conf. Pont. ad Veſp. Ant. ibid. R. poſt lect. 2.
r Ibid. poſt lect. 3.
No Prieſt conſecrated with the oath of God, but Chriſt only.

ted, or hath ſworne vnto any one of the Saints, that hee ſhould bee an euerlaſting Prieſt for vs, they would lay their hand vpon their mouth, I trowe, and be as ſpeechleſſe as the Images they worſhip. For of this kinde of confirmation in his office, neuer any Prieſt but Chriſt could boaſt.

What doe I ſpeake of the oath of God, the ſpeciall forme of Chriſts owne conſecration? Come wee to the ordinary calling. Saint *Paul* ſaith, (s) *No man taketh this honour vnto himſelfe, but he that is called of God, as* Aaron *was*. Here therefore I chalenge all the whole *Hierarchy* of Rome. Let them proue that euer any man but Chriſt, was called to bee a Prieſt, to cleanſe and to take away ſinnes, and to make men righteous before the tribunall of GOD: let them ſhew in what booke, in what chapter, with what words God euer conferred this honour to any other then his only Sonne, and I wil ſubſcribe vnto them. Let vs proceed yet one degree further; and ſithence, (t) *though it be but a mans couenant, yet when it is confirmed, no man abrogateth, or doth adde any thing thereto*, I require of them by what authoritie or priuiledge, with what warrant or colour, they haue ordained Mediatours to the Mediatour Chriſt, and Prieſts vnto the High Prieſt Ieſus Chriſt, to obtaine pardon for ſinners by their merits, and to appeare before God, for men. I conclude therefore, ſithence God hath ordained no Prieſt but Chriſt onely with an oath, there is no ſuch Prieſt as Chriſt: and ſince God hath not called any to this honour but Chriſt himſelfe, there are no other Prieſts at all but Chriſt himſelfe. Laſtly, becauſe Chriſt hath ſubordained by his Teſtament no Mediators to himſelfe, but himſelfe, there are no other Mediators to him, but himſelfe, who is both Prieſt and ſacrifice, Angell and Altar, from whence the odours of the Saints prayers goe vp vnto God.

No man hath the calling of Prieſthood to cleanſe ſin, but Chriſt.

s Heb.5.4.

t Gal 3.15.

None can ordaine Mediators to Chriſt the Mediator, without a due calling thereunto.

The meaning is, that in the New Teſtament God hath ordained properly no ſacrificing Prieſts but Chriſt.

Ob.

It may bee perhaps obiected, that as in the Law, though the high Prieſt was endued with ſundry honours, whereof the inferiour Prieſts were not partakers, yet the inferiour Prieſts did alſo ſacrifice, burne incenſe, and cleanſe the people: So in the Goſpell, though Chriſt be the ſole foundation, the principall expiation of our ſoules and bodies, yet other Prieſts inferiour to him doe cleanſe, ſanctifie, iuſtifie, & make interceſſion.

Sol. If there were no difference betwixt the firſt and the ſecond Couenant, the Law and the Goſpell, this argument would ſtrongly enforce: but we muſt vnderſtand; firſt, the Prieſts of the Law did not verely, but ſacramentally: not truely and indeede, but ſignificatiuely and typically (as ſhadowes of the true expiation to come) take away ſinne. Neither was the High Prieſt onely a type of Chriſt, and inferiour Prieſts vnder the Law, types of ſubordinate Prieſts to Chriſt vnder the Goſpell: But both the high Prieſt, and the inferiour Prieſts vnder the Law (though the high Prieſt more eminently) were types of that one onely eternall Euangelicall High Prieſt Ieſus Chriſt the Sauiour of the world. Secondly, in the firſt Couenant were many Sacrifices, and often iterated; many Prieſts, and often changed: but in the Goſpell, as there is but one Prieſt, ſo there is but one Sacrifice, and that but once offered for ſinne, which may not be reiterated. And this is the doctrine, which the Apoſtle *Paul*
u Heb.10.10. doth ſo often, and ſo earneſtly perſwade; (*u*) *We are ſancti-*
w Heb.10.12. *fied euen by the offering of the body of Chriſt once for all.* (*w*) *This man after he had offered one Sacrifice for ſinnes, ſitteth for euer at*
x Heb.10.14. *the right hand of God.* (*x*) *With one offering hath hee conſecrated for euer them that are ſanctified.* This ſingularitie therefore, both of Prieſt and Sacrifice, not to be renewed, *Peter* allu-
y 1.Pet.3.18. deth vnto. *Chriſt* (*y*) *hath once ſuffered for ſinnes.* The word ONCE is here an excluſiue particle, denying any other repetition of the Sacrifice. Wherefore it is called *iuge Sacrificium.* For it is alwaies before God, and the vertue thereof
z *Potens ad priuilegium, diues ad pretium. Ser. de paſ. domini.* hath no end. It is (ſaith *Leo*) (*z*) *potent in the priuiledge, rich in the price. Lyra* ſaith; (*a*) *quia hoſtia Chriſti habet virtutē aternam ſanctificandi, & propter hoc, illa peracta, non habuit amplius*
a *Lyra in 10 ad Heb.* *neceſsitatem miniſtrandi, ſicut habebat Sacerdos veteris legis:* The ſacrifice of Chriſt hath euerlaſting power to ſanctifie: and therefore that being ended, hee had no more neede to offer, as the Prieſts of the Law. *Theophilact* agreeth with the

reſt, and teacheth, that (*b*) *The ſacrifice of Chriſt was ſo effectiue of the great Worke, that in a very moment of time by it ſelfe it purged the whole World.* Thus we ſee, as to ſay one God, is to ſay, one onely God; ſo to call Chriſt our Prieſt, is to call him our onely Prieſt.

b *Fuit illa rei ingentis effectrix, ut vel temporis momento per ſe terrarum orbem purgauerit.* **Theo. in 9. ad Heb.**

CHAP. III.

Of the Propheticall office of Chriſt, and how it is in him vncommunicable.

THe Prieſtly office, I truſt, I haue ſufficiently proued to be proper vnto Chriſt, and not communicable to any other.

Let vs now ſhew his Propheticall function alſo to differ from the Miniſterie of all other Prophets: which many arguments doe plainely confirme vnto vs.

The firſt is, becauſe we are commanded to heare him abſolutely without exception, without triall or examination of his Doctrine, being himſelfe, (*a*) *The Word with God, and God that Word:* but this honour is giuen to none other Prophet; (*b*) *For it is lawfull to try the doctrine of all other ſpirits, whether they bee of God, or not.* But concerning his Sonne, the Father commandeth an abſolute hearing in all things: (*c*) *This is my beloued Sonne, in whom I am well pleaſed, heare him.* Wherefore of this Prerogatiue *Moſes* ſpeaketh *Emphatically,* (*d*) *Vnto him ſhall you hearken.*

a Ioh. 1. 1.
b 1. Ioh. 4. 1.
c Mat. 17. 5.
d Deut. 18. 15.

Secondly, all other Prophets were ſent by the Spirit; but hee together with the Father ſendeth the Spirit, for that the Spirit proceedeth from him, as from the Father: yea, (*e*) *he ſendeth all the Prophets themſelues, beeing the Lord of Prophets, who filleth and ſanctifieth them. Behold* (ſaith he) *I* (*f*) *ſend vnto you Prophets, and Wiſemen, and Scribes.*

e *Lyra.*
f Mat. 23. 34.

Thirdly, the Prophets had the ſpirit in meaſure, and did ſpeake as the ſpirit gaue them vtterance. Wherefore *Thomas Aquinas* ſaith, (*g*) *That as the aire needeth new light and illumination: ſo the minde of the Prophet needeth new reuelation*; But the ſpirit neuer departed from Chriſt, who thought it no robbery

g *Vt aer indiget noua illuminatione ſic mens Prophetæ noua reuelatione. ſecunda ſecundæ. q.* 171. *vt colig. à* Bern. Bon Ioan.

ry to call himſelfe, (b) *The wiſdome of God.* For (as the Apoſtle teacheth) (i) *In him are hidde all the treaſures of Wiſedome and Knowledge.* Wherefore I cannot acquit *Bernard* of blaſphemy, if he were authour of the Sermons, *ſuper Salue Regina*; where it is ſaid, that (k) *Mary the mother of God had alone the whole grace of the holy Ghoſt, which other had by parts.*

b Luke 11.49.
i Col. 2. 3.
k *Sola totam ſpiritus ſancti gratiam poſſediſti, quam alii habuere per partes. Ser. qui incipit Ante pererratũ.*

Fourthly, all other Prophets, though their motions were not priuate, nor their owne, yet they were Prophets by obſeruation of the Godhead: yea, they did receiue their Prophecy by the mediation of Angells; But Chriſt ſpeaketh not onely immediatly from the Father, as hee hath commanded him, but he ſpeaketh with the Father in the vnity of the Godhead, (l) *beeing the brightnes of the glory, the engrauen image of his perſon, bearing vp all things by his mighty power.* So Chriſt is not a Prophet by obſeruation onely, as his trauelling ſeruants in this world are, but by way of full and perfect comprehenſion of all things, in the vniõ of his humanity to his diuinity. And that knowledge is moſt excellent, which is merely intellectuall, by ſimple contemplation, & doth not conſiſt in the ſignes and ſimilitudes of corporall things.

l Heb. 1. 3

Fiftly, Chriſt is the end, to which all other Prophets aime; (m) *The teſtimony of Ieſus is the ſpirit of Prophecy*; (n) *To him* (ſaith *Peter*) *giue all the Prophets witneſſe.*

m Apoc. 19. 10.
n Act. 10. 43

Laſtly, Chriſt is a Prophet ſitting at the right hand of the Maieſty, in the higheſt place. Thus (ſaith *Lyra*) (o) *He is commended in both natures, as greater than the Prophets.*

All theſe things being conſidered, I muſt once againe prouoke the whole fraternity of the Romiſh Church, to ſhew if they can, where, and when God did ordaine any other eternall abſolute Prophet, who was able to giue illumination, & grace, and ſpirituall knowledge vnto his Church, of himſelf: or that beeing gone out of the world, ſhould yet bee ſtill preſent with the world by his ſpirit: or that doth from age to age ſanctifie the vnderſtanding of men with the truth; and then we ſhall grant their blaſphemies to haue place ſtill in the Church. Wherein they attribute vnto one, to be the (o) *window of Heauen, the ſhining gate of light*: to another to be (p) *the bright-*

o *Inoffic.biat Ma. vir.*
p *De Barth. dixit eum eſſe diuina lucem ſplendorem, ſolẽ orbe cuncta illuminantem. leg. Lomb. in San. Barth. fol.* 106. *pag* 2. *col.* 1

brightnes of diuine light, the Sunne of the world lightning al things, and of euery virgin,(q) *that ſhee is like Lucifer among the leſſer ſtarres.*

CHAP. IIII.

Of the Kingly office of Chriſt, that it is alſo vncommunicable.

AS our Prieſthood is not the ſame with Chriſts Prieſthood, nor our Prophecy with Chriſts Prophecy : no more are we Kings as Chriſt is a King. For he is a King in reſpect of the vniuerſall dominion ouer the whole world, and all that are therein : but we are called Kings by ruling our affections, and taming the luſts of concupiſcence, (a) *which rebel in our fleſh againſt the law of the ſpirit.*(b) *If the mind*(ſaith Origen) *raigne in thee, and the body obey : if thou bring the luſtes of the fleſh vnder the obedience of the mind : if thou reſtraine the nation of vices with a ſeuere bridle of ſobriety, thou art then worthily called a King, who knoweſt well how to gouerne thy ſelf. Lyra* doth expound the place of the Apocalips,(c) *He hath made vs kings,* that is, *to be written among the Citizens of the heauenly kingdome.* Neither can the Romiſh Church diſlike this interpretation, for they read the place, (d) *fecit nos regnum, hee made vs a kingdome vnto God,* and not *Reges* Kings.

To come nearer to the queſtion, there are diuers vncommunicable attributes giuen by the ſpirit of God to Chriſt the King, whereof no other King is capable. Firſt, hee is a King of ineffable generation;(e) *without father, without mother, without kinred, and hath neither beginning of his dayes, nor end of life.*

Secondly, he is a King abſolutely righteous ; (f) *The ſcepter of thy Kingdome* (ſaith the Pſalmiſt) *is a Scepter of righteouſnes : thou loueſt righteouſnes and hateſt iniquity. Wherefore God euen thy God, hath anointed thee with the oile of gladneſſe aboue thy fellowes.* The Apoſtle ſhewing him to be a King after the order of *Melchizedech* King of Salem, argueth hee is a King of righteouſneſſe and peace : Vpon which words *Athanaſius* ſaieth, (g) *Unto no man it doth belong to obtain the Kingdom of righteouſnes*

q *Miſ. Sar. Com. Virg. et Mart. ſequent. exultemus in hac die feſtiua.*

a Gal. 5. 17.

b *Si ergo regnet in te animus, et corpus obtemperet : ſi concupiſcentias carnis ſub iugum imperii tui mittas &c. Orig. ſup. Iud. Hom. 6*

c *Fecit nos regnum. i. aſcribi ciues cæleſtis regni. Lyra in Apoc. 1 Ver 6.*

d *Com. tranſ. et Rhem. tranſ. huius loci Apoc 1.*

The difference betwixt Chriſt the King, and other Kings.

e Heb. 7. 3

f Pſal. 45. 6. 7

g *Nulli itaque hominum competit iuſtitiæ et pacis &c. Athan. in ep. ad Heb.*

teouſnes and peace, but vnto Chriſt onely, according to that of *S. Iohn,* (*b*) *Thou onely art holy.*

b Apoc.15.4.

Thirdly, Chriſt is an eternall King; (*i*) *Thy ſeat, O God, endureth for euer.* And *Daniel* ſaith, (*k*) *His dominion is an euerlaſting dominion, which ſhall neuer bee deſtroyed:* (*l*) *Hee ſhall raigne ouer the houſe of* Iacob *for euer* (ſaith the Angell) *and of his Kingdome ſhall be no end.*

i Pſal.45.7.
k Dan.2.44.
l Luke 1.33.

Fourthly, he is not onely a King, but a Sauiour of his people: (*m*) *He ſhall deliuer the poore when he cryeth, the needy alſo, and him that hath no helper: he ſhall bee fauourable to the ſimple and needy, and ſhall preſerue the ſoules of the poore: he ſhall deliuer their ſoules from falſhood and wrong, and deare ſhall their bloud be in his ſight.*

m Pſal.72.12, 13,14.

Fiftly, hee is an vniuerſall Monarch; (*n*) *farre aboue all power and Principalitie.* (*o*) *On his head were many Crownes,* (*p*) *all Kings ſhall worſhip him, all nations ſhall ſerue him.* (*q*) *For he hath vpon his garment, and vpon his thigh, a name written, King of Kings, and Lord of Lords. Daniel* therefore prophecieth of the Kingdome of Chriſt, that (*r*) it *ſhall breake and deſtroy all other Kingdomes, and it ſhall ſtand for euer.* (*s*) *He muſt reigne* (ſaith the Apoſtle) *till hee haue put all his enemies vnder his feete.*

n Epheſ.1.21.
o Apoc.19.12.
p Pſal.72.11.
q Apoc.19.16.
r Dan.2.44.
s 1.Cor.15.25.

Laſtly, he doth not onely ouercome our enemies in this life, but alſo in the life to come. For of Sinne, Death, and the Law, (*t*) *God hath giuen vs victory thorow our Lord Ieſus Chriſt.*

t 1.Cor.15.57.

Now therefore, if of their Saints the Romiſh Church can ſhew, that they are Kings and Prieſts together, praying for vs to God, and themſelues giuing vs the things they pray for, we will confeſſe in this ſenſe the verſe true, which is ſo miſerably, and blaſphemouſly wreſted contrary to the minde of the Holy Ghoſt, (*u*) *Thou ſhalt make them Princes in all lands.* But another King hath *Eſay* foreſhewed, (*w*) *Vnto vs a Child is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon his ſhoulder, and hee ſhall call his name Wonderfull, Counſeller, the mighty God, the euerlaſting Father, the Prince of Peace: the increaſe of his gouernment and peace ſhall haue no end, hee ſhall ſit*

u *Conſtitues eos Principes ſuper omnem terram. Rom. Breui. Antiph poſt exultauit in Com. Apoſt.*
w Eſay 9.6,7.

ſit vpon the Throne of Dauid, *and vpon his Kingdome, to order it, and to eſtabliſh it with iudgement, and with iuſtice from henceforth euen for euer.* I will conclude this point, with the ſaying of *Eccleſiaſticus,* (*x*) *Out of* Dauid *his ſeruant hee ordained to raiſe vp a moſt mighty King, that ſhould ſit in the Throne of honour for euermore: hee filleth all things with his wiſedome, as Phyſon, and as Tigris in the time of new fruits: hee maketh the vnderſtanding to abound like Euphrates, and as Iordan in the time of harueſt.*

x Ecclus. 24. 28, 29, 30.

Proceede we now to ſpeake of the Prieſtly office of Ieſus Chriſt. Which that I may the better doe, I will entreat firſt of the Titles and Appellations giuen vnto him: and then of the attributes of his glorious perſon, together with the Canons and rules to be obſerued touching the ſame.

CHAP. V.

Of the Names, Appellations and Titles, in the holy Scriptures, aſcribed to our Lord and Sauiour Ieſus Chriſt.

Even by the light of Nature, and the purer reaſon of vnderſtanding, diuers of the very Heathens ſaw, that ſinne could not bee taken away without a Redeemer. Wherefore though either they wanted true Faith to lay hold on Ieſus Chriſt, the onely Anchor of Hope, and Raine-bow of our Peace; and therefore by ſuch glimmering light of ſenſe, may not be ſaid to be in the number of true beleeuers; or elſe reading (1) perhaps ſome of the ancient Prophets, frō them they collected darke apprehenſions of the truth, which for their ſinne God did not fully reueale vnto them: yet it is certaine, that of a Redeemer to come they dreamed, and ſundry ſpeculations concerning this argument they left behinde them. *Zoroaſtes* the moſt ancient Writer affirmeth, that God the Father made and perfected all things, and gaue them to the ſecond minde. *Pletho Gemiſtes,* ſpeaking improperly and obſcurely, calleth this ſecond minde, the ſecond God. The (2) ancient Chaldean *Mages* ſaid, there were three beginnings; God, the Minde, and the Spirit.

1 *Vid. Genebrar. in l. 1. Chro. fol.* 18.

2 *Merc. Triſm. in p.c. cap. 2. ex domino Pleſs.*

Mercurius Triſmegiſtus ſaith, God, who is both Male and

Female, the life, the minde, and the light, begate his word, another minde; and with this word there is another word, which is, the fiery God, or the Spirit of God.

Orpheus(4) alſo out of *Mercurius Triſmegiſtus* calleth vpon the word, which God firſt ſpake when he created all things.

Plato(5) compareth the Father to the Sun, that ſhineth in the firmament; and the begotten Son, to the power of that Sun.

4 *Iuſtin.Mart.in ſer.exhort.ad gentes adiuro te, O cœlum, prudens opus dei; adiuro te ſermo, quem deus primus mundum creans emiſit.ex eod.*
5 *Plato in Epiſt.ex eod.*

Proclus ſaith, *Numenius* worſhipped three Gods, and that theſe three were one; the Father, the Creator, and the worke proceeding from both.

Plotinus ſaith, there is a threefold Eſſence; the Goodnes, the Wiſedome, and the ſpirit of the World.

Now as the Heathens haue thus diuined of the appellation of the Redeemer of the world: So the ancient Iewes alſo haue much enquired after the name of him, who ſhould be the reſtauration of all things; and that ſo much the more, becauſe they eſteemed this Sauiour, moſt eſpecially to belong vnto themſelues.

Rabbi Hadarſan vpon the ſecond of *Geneſis* ſaith, God created all things by his word.

Rabbi Iſaach in his booke of creation, maketh three numbers (as hee calleth them) (*b*) the height in Infinitie, the Crowne, and the Vnderſtanding.

b *Ibid.*

Philo Iudæus calleth the world (*c*) the yonger Son of God; but his elder ſon cannot be comprehended, except onely by vnderſtanding.

c *Phi.in allegor.leg. & in l.de iuſtit. ibid.*

The later Rabbines did euery one giue a name vnto *Meſſias* (*d*) according to their owne fantaſies, and ſuch as came neereſt to their owne appellations.

d *Vid.collect. Rab. Iacob.Salomonis filij de Chriſt.è Thalmud apud Genebrard.*

Rabbi Sila ſaid, his name ſhould be *Silo*, according to the Prophecie of (*e*) *Iacob*.

e Gen.49.10.

The Family of *Rab. Ianai* ſaid, his name ſhould bee *Innon*, becauſe he ſhould be for euerlaſting.

Rabbi Hanina, would haue him called *Hanina*, or *Mercy*. Some ſaid, his (*f*) name ſhould be *Menahem*; becauſe of that in the Lamentations of *Ieremy*: *The comforter which ſhould refreſh my ſoule, is farre from me.* Other called him (*g*) *The*

f Lamen.1.16.
g Eſay 53.4.

White one : out of the Prophet *Eſay*, *Wee did iudge him as plagued, or leprous, and ſmitten of God.* Thus euery one had his imagination, while euery one with full conſent aſſure themſelues, that this World of Sinne muſt haue ſome bath to purge it; and our corrupt kinde, ſome iuſtification, by which it may bee made innocent: for that the eyes of God cannot behold vnrighteouſneſſe, nor ſhall any polluted dwell before him. But leauing all theſe, which through the ſlender creuiſſe of Naturall wiſedome, or the Legall veyle of Iudaicall darkneſſe, did rather prye at the light, then behold it; Let vs ſearch what Titles of honour, what Appellations, what ſoueraigne names full of myſterie & excellence, the Spirit of God in the Scriptures of truth, haue giuen to our Redeemer.

Of the names of God there are ſundry. Some are Appellations, which ſubſtantially expreſſe what he is; as when he is called God: ſome by relation expreſſe the perſons; as when we ſay, God the Father, God the Sonne, and God the Holy Ghoſt: ſome by way of Similitude expreſſe him; as when Chriſt is called (*o*) the image, the brightneſſe: and the holy Ghoſt is called the Spirit, the Vnction.

o Col.1.15. Heb.1.3.

Some names are the names of the Eſſence, ſome of the perſō, and office. Whatſoeuer Appellations declare the ſubſtance of the Godhead, are common to the Father, the Sonne, and the Holy Ghoſt: but the names which expreſſe the proprietie of the perſon, are not communicable to any, but the perſon of whom they are ſpoken.

Ioh.14.17.& 1.Ioh.2.17.

Some things are ſpoken ſpecially of the God-head of Chriſt, which yet by communication of properties, are attributed to the Manhood: as the onely begotten Sonne, which is in the boſome of the Father: ſome things are ſpoken of the Manhood, which yet are by communication of the properties, applied to the God-head; as when it is ſaid, (*h*) *God hath purchaſed to himſelfe a Church in his owne bloud.* And *Iohn* ſaith, (*i*) *He laid downe his life for vs.* God neither died, nor ſhed bloud ſubſtantially or properly: but becauſe the perſon which died, is God and Man, therefore it is called the bloud-ſhedding of God, by communication of properties:

Ioh.1.18.

b Act.20.28.

i 1.Ioh.3.16.

o *Vid. Pet. Lomb. 3. ſent. diſt* 21.

ties: by which, what is abſolutely true in the humanitie, is alſo ſpoken of the diuinitie.

Some Titles and Attributes are giuen to the Sonne, which alike concerne both natures, the diuine, and the humane; as (p) *Ieſus Chriſt came into the world to ſaue ſinners:* *Ieſus Chriſt is made iudge of the quicke, and of the dead.

p 1.Tim.1.15.
* Act.10.42.

Some things are ſpoken of the Godhead, which cannot be true in the Manhood alone; as (q) *hee thought it no robbery to be equall with God.* (r) *Before Abraham was, I am.* Some things are ſpoken of the Manhood alone, which cannot be verified of the Godhead alone: as (ſ) *Thou madeſt him lower then the Angels.* And againe, *Hee* (t) *is called the ſeruant of God.* The obſeruation of this diſtinction, is moſt neceſſarie to them, that will rightly vnderſtand the Scriptures, ſpeaking of Chriſt.

q Phil.2.6.
r Io.8.58.
ſ Pſal.8.5.
t Eſay.42.1.

The Name of God, and Sonne of God, is ſubſtantially and eternally, before all time and ages, giuen vnto the Sonne: but this appellation was manifeſted to the world in due time, appointed by the eternall Counſell of God.

The name of the ſonne of Man, Chriſt when hee tooke fleſh in the wombe of the Virgin, tooke alſo vnto himſelfe: and as in his eternall Natiuitie, the Name of God is his beyond all eternitie: ſo in his temporall Natiuitie, which hee hath in the fleſh, hee hath alſo a temporall appellation, taken in time, but ſhall endure beyond all time, euen for euer and euer. And here obſerue the vnſpeakeable humilitie of Ieſus Chriſt, who much more often calleth himſelfe (u) *the Sonne of Man,* then the Sonne of God.

u Mat.8.20.
Mark.2.10.
Luke 5.24.
John 3.13.

Chriſt is called the (w) *Word*: not the Word created, but the Word begotten: not ſuch a word as from God was giuen to *Moſes* by the Angels, which was not begotten, but deliuered: nor ſuch a word as is ſpeld by letters, or pronounced by ſyllables, the word created, and not begotten; (x) but Chriſt is called, the Word vncreated, in his Diuinitie, but not vnbegotten. Formed and begotten in his Humanitie: begotten in his Diuinitie without time; in his Humanitie in time, but without paſſion. Whoſe generation was neither the vio-

w Ioh.1.1.
x *Theod.*

lation, the diminution, the ſeparation, or the taking away of any thing from the Father. Chriſt then is not the word which beates the ayre, which begins from ſilence, and ends in ſilence; *Tho. Aqui.* but the word neuer ceaſing, and euer ſpeaking.

Wherefore as euery man declareth himſelfe to another by his word: ſo God manifeſteth himſelfe to the world by his Sonne, who interpreteth the will of God to vs, and is the ſubſtance, very God of God his Father.

The Wiſedome of God (y) *the Father* hee is called: not that [y] 1.Cor.1.24. created wiſedome, which is deliuered in the word, or appeareth in the creatures, or is ſhed into the ſoule of Man, by the operation of the Spirit; but the ſubſtantiall wiſedome, the Eſſentiall wiſedome of God. Wherein wee ſee Gods infinite loue towards vs. For as the Mother by the milke conueyeth the meat vnto the Child, which of it ſelfe the Infant hath no power to receiue: ſo God hath ſent his wiſedome vnto vs, cloathed in our fleſh, whoſe excellency and infinitie, our infirmitie cannot receiue ſimply, and in the fulneſſe of his glorie. And here note, that Chriſt is not called wiſe onely, but *wiſedome* it ſelfe. This wiſedome in his *Deity* is not a quality, but the ſubſtance of the Father; though wiſedome in the Manhood of Chriſt, is a qualitie, ſuperexcellently giuen vnto it by the Godhead. Col.2.9. Chriſt then is the ſubſtantial wiſedome of God, eternall, vncreated; and hath alſo as Man, the created wiſedome, a qualitie infuſed by grace. By this he encreaſed in grace and fauour: but the Eternall wiſedome encreaſed not, being the fulneſſe, to which there could be no addition; euer infinite. The Father is Wiſedome, the Sonne is Wiſedome, the Holy Ghoſt Wiſedome: yet but one Wiſedome, one Power, one Eternitie, one Eſſence, one Goodnes.

Chriſt is called (z) *The brightneſſe of the glory*; becauſe, as [z] Heb.1.3. *Vid. Sedul. in cap. 1. ad Heb.* the *brightneſſe* is vnſeparable and coexiſtent, the ſame with the light: ſo Chriſt is vnſeparable, coeternall, the ſame with the Father.

CHRIST is called (a) *The true light*; becauſe, [a] Io.1.9. as the light maketh all things manifeſt: ſo CHRIST declareth to vs the Father, and vnfouldeth the deepe abyſſe, and ſecret boſome of his eternall counſailes.

b Math. 17. 5. Chriſt is called (*b*) *The Sonne of God*: and men are called the ſonnes of God; but *Chriſt* is the naturall Sonne, men are adopted ſonnes: Chriſt is properly called the Sonne, *Men* vnproperly ſo called, and by fauour onely.

c Ioh. 1. 14. d Rom. 8. 29. Chriſt is called the (*c*) *onely begotten*, becauſe God the Father hath no other Son by nature: He is called the (*d*) *Firſt begotten*, by taking fleſh vnto him, by which hee hath many brethren, ſonnes by adoption. The appellation of onely begotten, and firſt begotten, is to bee giuen to no other but Chriſt, neither properly, nor improperly.

e Act. 4. 12. & 5. 31. Chriſt is called a (*e*) *Sauiour*. This name is common to Chriſt with the other bleſſed perſons in the Trinitie: yet ſo, as euery perſon is called a Sauiour in a diuers conſideration. God the Father is called a Sauiour, for that he ſent his onely begotten Sonne to dye for our ſinnes.

Heb. 5. 7. 8. 9. Phil. 2. 8. *Ieſus Chriſt* is called a Sauiour, for that in his holy humanitie, hee was obedient to the Father, and ſuſtained the puniſhment of ſinne. God the Holy Ghoſt is called a Sauiour, for that by his power, the Sonne of God was conceiued in the wombe of the Virgin; 2. Cor. 1. 22. Epheſ. 1. 13, 14. & 4. 30. Rō. 8. 15. 16, 17. and all that beleeue are taught, and ſealed vnto Saluation, by the earneſt of the Spirit, who witneſſeth in vs, that we are the ſonnes of God. So euery perſon is a Sauiour, by the vſe of power, and operation of loue; for that euery perſon wrought in the work, that which was proper vnto it to doe. Common to all three perſons vvas the *Worke*, the *Loue*, the *Power*, the *Purpoſe*.

Euery Perſon hath alſo his proper work in our Saluation, which to the other Perſons is vncommunicable. The Father gaue, and ſent his Sonne, by priuiledge of the authoritie: the Sonne alſo tooke fleſh, and ſatisfied for ſinne, by the humiliation of his Perſon: the Holy Ghoſt onely was the worker of *Aug. de incar. dom. cont. Iudæos.* the Words conception, in the wombe of the Virgin. We ſee in Muſike, the Art, the hand, the inſtrument. The Art directeth onely: the hand moueth onely: the inſtrument only f *Peter Lomb. 3. ſent. diſt. 3.* ſoundeth. (*f*) Euen ſo (if any thing may expreſſe this glorious worke of our redemption) the Father begetteth onely:

the Sonne onely is begotten : the Spirit proceedeth from both, the loue and communitie of them both. The Father a Sauiour; for he ſendeth : the Sonne a Sauiour; for hee ſuffereth : the Holy Ghoſt a Sauiour ; for by the Holy Ghoſt Chriſt was conceiued in the Virgins wombe, and the holy Ghoſt, calleth, reproueth, ſanctifieth, ſealeth, aſſureth the Elect of God. As the *Trinitie* is vnſeparable and vndiuided: ſo yet the *Trinitie* was not incarnate, but the perſon of the Sonne. The *Trinitie* did not ſay, This is my beloued Sonne, but the Father: the *Trinitie* did not deſcend in the likeneſſe of a Doue, but the Holy Ghoſt.

g *Pet.Lomb.3. ſent.diſt.1.cap.3.*

He is called (*h*) *Chriſt*, in reſpect of his anointing by the Spirit of God, to be our Prieſt, our Prophet, our King; whereof I haue already ſpoken. He is* called Ieſus, in reſpect of the Saluation of the world.

h Pſal.2. 2.

* Math.1.21.

Chriſt is called the (*i*) *Shepheard*; for that he hath brought home Man wandring in the Labyrinth of ſinne, vnto God againe. He is called a (*k*) *Sheepe*; for that hee was made a ſacrifice for vs: and with ſuch patience, humilitie and mildneſſe, he ſuffered all afflictions for vs, that he did not ſo much as open his mouth before the Shearer. The Word was ſilent and without ſpeech : the Fire without heate : the mouing and working power, quiet and ſleeping, as it were, for our ſakes.

i Ioh.10.11. 1.Pet.5.4.

k Eſay 53.7.

Hee is called a (*l*) *Lambe*, for his innocencie, purity, vnſpotted righteouſneſſe, meekneſſe, and holineſſe.

l Ioh.1.36.

Chriſt is (*m*) called the power of God; which ſheweth, that he was euer with God by eternitie, euer equall to God by conſubſtantialitie: and that he is no weake meanes, or vnperfect inchoation and beginning onely of our ſaluation; but as abſolute, as full, as ſufficient a Redeemer, as a Creator: a Deliuerer, as a Maker.

m Eſay 40. 10,11.

Chriſt is called (*n*) *Immanuel*; that is, God with vs. (*o*) This name expreſſeth his wonderfull loue. For if hee bee counted full of humanitie, that taketh Man into his houſe, what is he that taketh Man into himſelfe? *Cyprian* well ſaith, (*p*) Chriſt would be what Man is, that Man might be what

n Mat.1.23.

o *Aug.de Ver. Apoſt.*

p *Cyp de vanit. Idolorum.*

Chriſt is. This name alſo declareth the coniunction of the two natures in one perſon.

q Mat.2.2.
r Apoc.19.16.
s 1.Cor.10.26.

In the ſecond of *Mathew* (q) the Wiſe men call him the *King* of the Iewes; but in the *Reuelation* he is called (r) *King of Kings*, and *Lord of Lords*. The firſt place proueth, that hee is deſcended from the loines of *Dauid*, according to the Prophets. The ſecond declareth, (s) that hee is a Monarch, to whom all creatures bow and obey.

t Mat.8.2.
Apoc.15.
Mat.2.6.

In ſundry places of the Goſpell, hee is called *Rabbi*, or *Maſter*, the (t) *Gouernour, the Lyon of the Tribe of Iudah, the King of Saints.* All which ſhew his power, both ouer all creatures, and much more ouer his owne fould, which is his Church.

u Eſay 52.10.

Chriſt is called (u) *The holy arme of the Lord*; becauſe all things were made by it, and without it was made nothing that was made.

w Apoc.1.8.
x Apoc.3.14.

He is called ALPHA, (w) and the BEGINNING (x) and the FIRST; for that, both creation, and reparation are of him.

y Apoc.1.8.
Rom.10.4.
Mat.5.17.
Eſay 25.

He is called OMEGA, (y) or the laſt end: either becauſe in the end of the world, he came in humilitie, and ſhall hereafter come in glory: or elſe becauſe all our thoughts, words and works ought to tend vnto him, and his honour, as to the appointed end: or becauſe hee was the end of the Moſaicall Law: or becauſe he is the end of the wrath of God, the Sabbath and the Mountaine, in which the hand of the Lord ceaſeth. And laſtly, hee is called the laſt, or the end; becauſe hee ſhall put an end to the whole world, and all that is therein.

z Rom.1.17.
1.Cor.1.20.
Ier.23.56.
a Pet.Lomb.ſent.3.diſt.35.
b Luke 2.30.

Chriſt is called the (z) *Righteouſneſſe of God, and our righteouſneſſe:* not onely becauſe hee is righteouſneſſe himſelfe, but (a) becauſe he giueth righteouſneſſe to his elect.

Chriſt is called (b) *The ſaluation of God, the ſanctification, the redemption, the doore, the way, the life, the holy of holies*; that we ſhould know, that he alone is all vnto vs, that is required vnto eternall life.

c Apoc.2.17.

Chriſt is called (c) *Manna*, bread, water, the garment: that as food and clothing are ſufficient to the maintaining of the naturall life: ſo we ſhould beleeue, that Chriſt is alone ſufficient to our ſpirituall and euerlaſting life; and hauing him, we neede no more.

Chriſt is called *the firſt borne of the dead, and* (*d*) *the firſt fruits of them that ſlept, and* (*e*) *the firſt begotten of the dead*; for that by his power, all the dead are raiſed vp.

d 1.Cor.15.20.
e Apoc.1.5.

Chriſt is called the (*f*) *head of the Church, the roote of the Vine, the Bridegroome.* All theſe appellations ſignifie the communitie of loue, the vnſeparable coniunction, the indiſſoluble vnity, that is betwixt Ieſus Chriſt, and his Church.

f Hoſ.1.11. Epheſ.4.15.

Chriſt is called a (*g*) *Rocke*, for his ſoliditie, eternitie, conſtancie; for that euery one, which is built on him, ſhall not periſh euerlaſtingly.

g 1.Cor.10.4.

Chriſt is called the (*h*) *Faithfull and true witneſſe*; becauſe in his mouth there was found no deceit. All the promiſes of God in him are; *Amen, truely, verely*, perfectly fulfilled.

h Apoc.1.5.

Chriſt is called (*i*) *Hee, that holdeth the ſeuen Starres in his right hand, and walketh in the middeſt of the ſeuen golden Candleſtickes*; for becauſe hee is alwaies in the middeſt of his Church, by gouerning, and hath it in his hand, by defending.

i Apoc.2.1.

Chriſt is called a (*k*) *Branch, a Flower, a Child, a Seruant, a Calfe, a Worme*, in reſpect of his humanitie and appearing in the fleſh; as alſo in reſpect of his great humiliation, which he vndertooke, for the redemption of his Church.

k Eſay 49.6. 15.23.

Chriſt is called (*l*) *the Wonderfull, Counſellor, the mighty God, the euerlaſting Father, the Prince of Peace*; in reſpect of his diuinity: and that wee ſhould to him aſcribe all our beeing, both that of Nature, and this of Grace, the firſt and the Second birth.

l Eſay 9.6.

Theſe, and diuers other Titles of Honour, the Scripture giueth vnto the Sonne of God. All which may be reduced into two kindes. For they either declare the Eſſence of his Deity, which properly can neither be conceiued nor named; or

Damaſcen. l. 1.

fide Orthod.ca.13. or elſe they concerne his Office and Mediation; and then they declare either the Prieſtly, or the Propheticall, or elſe

Phil. 2. the Kingly office of Ieſus Chriſt. To whom let euery mouth

* Pſal. 150. confeſſe, and euery knee bow, * and euery thing that hath breath, giue praiſe and honour; neither let wretched Man enuy him the abſolute appellation of a ſole and ſufficient Sauiour, Redeemer, and Deliuerer, which the Scripture ſo copiouſly doth aſcribe vnto him. Thus much of the Titles. Let vs proceede to the Canons.

CHAP. VI.

Canons or Rules of Faith, concerning the perſon of our great High Prieſt Ieſus Chriſt, taken out of the Scriptures and Fathers.

Canon 1. Though the vnderſtanding of Man is in nature after a ſort infinite and wondrouſly capacious: yet it is not proportionable to the infinite and incomprehenſible Eſſence and Attributes of God. Wherefore of the ſupreme beeing of the moſt glorious God, nothing can be ſpoken directly, but vnproperly, by equiuocation, and by way of ſimilitude, according to that wee ſee in his workes: inſomuch that the

a Exod. 6. name *IEHOVAH*, (*a*) which God gaue vnto himſelfe, we cannot directly conceiue, nor apprehend, beeing altogether vnintelligible vnto vs. But the attributes of Iuſtice, Loue,

b Iob. 36.26. & *vid.* Iob. 38. *per tot.* Mercy, which are qualities of men, are (*b*) indirectly and vnproperly aſcribed vnto God, and cannot ſufficiently expreſſe the excellencie that is in him. *Cyrill* very well ſaith, It is great learning for a man to confeſſe his owne igno-

Eſay 45.15. rance: and *Auguſtine* ſaith, God is great without quantitie, good vvithout qualitie. *Iulius Scaliger* truely deemeth, with no words can a man ſo fully ſignifie God, as with thoſe

Vid. Barth. Kecker. ſyſt. log. lib. in trac. de voc. ambig. which confeſſe his owne ignorance. The firſt Rule then as an introduction of all the reſt is, that all words and attributes common to God and his creatures, are *Analogically* and improperly giuen to God.

Can. 2.

c Mat. 15.22. Ieſus Chriſt (*c*) God and Man, the ſonne of God, and the ſonne of Man, hath both natures in one perſon, really, truely, ſubſtantially; (*d*) equall in the Godhead with the Father, and with the holy Ghoſt equall, not by increaſing, but by eſſence and natiuity: (*e*) inferiour to the Father, and the holy Ghoſt in his humanity. If he had beene (*f*) God onely, hee could not haue died: if he had bene Man onely, he (*g*) could not haue ouercome death. Wherefore hee is both God and Man, that he might (*h*) ſubmit the imbecillity of the one nature to ſuffering; and by the power of the (*i*) other, deſtroie death for euer. Who could deſtroy death, but he that is very life? Who could ſatisfie for ſinne, but hee that is very righteouſnes?

Heb. 1. 3. & 2. 7
Iohn 1. 14
æqualis patri, non creſcendo, ſed naſcendo.
d Phil. 2. 6
e Io. 14. 28. 31
f Eſa. 40. 28
g Sam. 2. 14. 14
Iob 21. 23
h Heb. 10. 5
i 1. Cor. 15. 54. 57.

In the holy wombe of the bleſſed virgin, (*k*) Ieſus Chriſt was conceiued, and of her ſeed tooke ſubſtance of fleſh. Shee did not conceiue by the eare, neither did the Godhead enter into her by (*l*) the eare, (as the Miſſall of Sariſbury moſt blaſphemouſly ſaith) *Hee entred in at the Virgins eare*: but his generation and conception was in the wombe. It is hereticall, and ſauoureth of the hereſie of *Marcion*, to ſay with the Miſſall, *(m) Thou didſt conceiue our Lord by the eare.*

Can. 3
k Luke 1. 31
l *Introiuit per aurem virginis. in die Nat. domini.*
m *Concepiſti per aurem dominum noſtrum.*

Ieſus Chriſt hath two natiuities: one in his diuinity, in which hee is Coeternall, Coequall, Conſubſtantiall with his Father. Of this natiuity the Pſalmiſt ſaith, *(n) This day haue I begotten thee*; intimating the certainty of generation, not the meaſure or point of time when he was begotten; for this begetting was before all time, and from all eternity. Of this generation we may not ſay, Chriſt is ſtill a begetting, although he be ſtill begotten. For he ſaith not, I do beget thee; but, *To day haue I begotten thee*: and this begetting giues him not being of time, or of life, who had liued beyond all time, the beginning of life. The ſecond natiuity is of the Manhood in certaine time (*o*) and place; of which may be truely verefied the ſaying of the Canticles, *(p) There thy mother conceiued thee, there ſhee conceiued that bare thee.* For his humane conception and natiuity had both determinate time and place.

Can. 4
n Pſal. 27. Act. 13. 33 Ioh. 1 1. 2
Non dicit hodie te gigno, ſed hodie te genui. pſal. 2.
o Luke 1. 26
p Cant 8. 5

The generation (*q*) of the Godhead, & the Manhood are both ineffable. In the Deity; (*r*) God begat him of himſelfe: in

Can. 5
q Eſa. 53. 18
Luke 1. 34
r Io. 1. 23. 18

in the Manhood hee was begotten, and borne of a pure vir-
gin, the power of the higheſt ouerſhadowing her; & the ho-
ly Ghoſt comming vpon her. Here thinke not, that the holy
Ghoſt was ſeed, nor that the holy Ghoſt did beget him, nor
that the holy Ghoſt was his Father, nor that there was in his
ſ Eſa.53.2. generation (*s*) either luſt or paſſion: no, but as his diuine (*t*)
t Col.1.17 generation is without beginning: ſo his humane generation
v Eſa.53.1 is without (*v*) example. His diuine generation was vnto God:
his humane generation is for men. In the diuine generation,
w Tim.2.1.10 he is the beginning of life: in the humane generation, (*w*) by
ſuffering death, he ouercame death for vs.

Can.6 If this generation could be conceiued by Man, what great
x Eſa.53.8 thing were in it aboue other generations? (*x*) *But his genera-*
Greg.Nazian. *tion who ſhall declare?* Thou vnderſtandeſt not how thy ſelfe
waſt created, and wilt thou enquire how Chriſt was begot-
ten? It is enough to know that he was begotten, how he was
y Eſa.40.13. begotten, the Angels themſelues comprehend not: (*y*) *Who*
Rom.11.34 *hath knowen the mind of the Lord, or who was his counſeller?* Canſt
Ezek.10 thou deſcribe the nature of Cherubins, the ſubſtance of Sera-
phins? both which ſtand before him, & caſt their eies to the
ground, couering their faces with their wings, not preſuming
to looke vpon that vnacceſſible light: and yet Man, who is
Gen.3.Ecclu 17 but duſt and aſhes, who knowes not himſelfe, nor how ſoon
he ſhal be diſſolv'd; who vnderſtands not how his own ſoule
begetteth the word his mouth bringeth forth, dares pry into
the ſecrets of the generation of the Sonne of God. Aſſure thy
ſelfe, the truth hereof is nothing leſſe, becauſe thou canſt not
comprehend it; wherefore lay holde on him by faith, whom
with words thou canſt not expreſſ, & bring not that into diſ-
putatiõ, which cãnot be anſwerd: delight not in the torments
z Phil.4.7 of queſtions. If his (*z*) peace be aboue al vnderſtanding, his na-
tiuity is aboue al vnderſtãding. It is enough for thee to know
* Ioh.10.11 that *he is the good ſhepherd, who gaue his life for his ſheep.

Can.7 Chriſt (*a*) the Sonne of God, was made the Sonne of man;
a Io.1.14 not (*b*) by conuerſion of one nature into another, but by ta-
b Heb.1.*et* 2 *per totum.* king the Manhood vnto the Godhead: ſo the word and the
Eſa.7.14 Manhood are one Chriſt, verely & truely, in perſon, by con-
iunction,

iunction, not by confuſion of natures ; not, that either nature doth ſuffer abolition, but that both the natures are vnited in one perſon. Chriſt being Man on earth, was yet at the ſame time, & for euer God in Heauen, God in the earth, God in the wombe, God in the Manger, God on the Croſſe. For the Godhead was neuer diuided, changed, ſeparated or diminiſhed, but was in Chriſt (*c*) fully, wholly, ſimply: and he was at the ſame time very Man, naturall Man, like vnto vs in all things (*d*) (except ſin) that the one nature might dy, & the other might raiſe it vp againe.

Vid. 1. *ad Heb.*

c Col. 2.9

d Heb. 7.26
1. Pet. 2.22

The Godhead (*e*) is ſaid to deſcend and come downe: not, that it was ſubiect to mutation, or change of place ; but the God of heauen tooke fleſh on earth ; which to expreſſe, the Scripture is compelled to ſpeake according to the manner of men. God is ſaid vnproperly, and by a borrowed ſpeech, to come downe and to bee changed: for the Deity cannot bee changed. The (*f*) hand of *Moſes* taken out of his boſome was leprous, & returned into the boſome cleane againe. Here was a true change and alteration indeed. The Godhead from the boſome of the Father comming downe, and taking fleſh vpon it (*g*) ſeemed vnto men as debaſed, infirmed, weake, which indeed was not ſo. For hauing taken away our ſinne, our death, our infirmity, and returning againe (as it were) into the boſom of the Father, he is, & was euer glorious, powerfull and almighty. This is but a ſeeming change, a ſeeming alteration in God (who indeed is euer the ſame (*h*) without variableneſſe, or ſhadow of change) *quoad nos*, in our reſpect, in our vnderſtanding ; not in nature, not in ſubſtance: * God is in himſelfe euer the ſame without variablenes or ſhadow of change in nature and ſubſtance.

Can 8

e Eph. 4.9.10

Erat quidem in mundo; et mundus per ipſum factus eſt: ſed mundus cum nō cognouit, non ergo venit qui aberat: ſed apparuit qui latebat. Vnde et humanam in qua agnoſceretur induit formam; Ber. ſer. 3 *de trip. domini aduentu.*

f Exod. 4.6.7.

g Eſa. 53.23.
Ioh. 16. & 17

h Heb. 13.8

* 1. Sam. 15.29

The Godhead it ſelfe, in the paſſion of Chriſt did not ſuffer, it had no paſſion, though the humanity (*k*) did ſuffer, and were tormented. This cannot be expreſſed by any ſimilitude, yet we ſee in Man the ſoule ſo knit vnto the body, that either nature keepes his owne property. The body hath actions, wherof the ſoule is not capable: the ſoul hath actions, which of the body cannot be verefied. And ſome things are cōmon

Can. 9

k Mat. 27

Caluin in Inſt. cap. 7. *de fide num.* 1.3.

to

Damaſc.l.3.c.26.

to the whole man, which are neither true in the body alone, nor in the ſoule alone. *Damaſcen* compareth the ſuffering of Chriſt to the cutting of wood, on which the Sunne ſhineth: though the wood bee ſtrooken, the Sunne beame is neither cut, nor ſtrooken. He compareth it alſo to water poured vpon burning yron: though the fire be quenched, the iron is not conſumed.

Auguſt.

Pet.Lomb.3.ſent. diſt.22.

Auſtine compareth the Godhead to the light diffuſed into the ayre, which is alwayes vncorrupt, though the ayre bee corrupted. But fully and perfectly no earthly ſimilitude can expreſſe, how *Chriſt God* and *Man*, in one perſon, ſuffered onely in the humanitie. Faith muſt beleeue, what ſenſe cannot conceiue. If you ſpeake of the diſtinct natures; God ſuffered not, God died not: If you ſpeake of the vnity of the perſon; wee may ſay, God did dye, and God did ſuffer, that is, the perſon which is God and Man, did dye and ſuffer.

Can. 10.
l *Mat.*1.21.
m *Ioh.*1.14.

Chriſt is true and very (*l*) Man, the onely begotten of his Mother in his humanitie, as hee is the onely (*m*) begotten of the Father in his Diuinity. The two natutes are not confounded (as the *Timotheans* did dreame) but conſociated: ſo that God and Man, is one Chriſt, as the body and the ſoule is one Man; not by verſabilitie of the ſubſtances, as *Apolinarius* thought: nor by the copulation of man with woman, as *Ebion* blaſphemed. For his Mother was a Virgin before and after his birth, contrary to the opinion of *Heluidius*. His fleſh was begotten in the wombe of the Virgin, not brought from Heauen, according to the dotage of *Marcion*; Not a phantaſticall body, as *Valentinus* taught; not onely fleſh of fleſh, as *Martianus* opinated: but true God of the Diuinity, true Man of the humanitie, hauing a body & a ſoule naturall, not a body without a Soule (as *Eunomius* beleeued) but a Soule endued with reaſon, and with ſenſe.

Can. 11.
n Pſal.124 7.
1.Cor.15.42, 43,44,45.
o Heb.2.14,16
p Eſay 53.3,4.
Heb.2.17,18.
q Heb.2.14.

All that Chriſt tooke of (*n*) man hee redeemed in Man; what he did not (*o*) take, hee did not redeeme. Though his generation were aboue nature, yet the naturall Manhood of Chriſt tooke all our (*p*) infirmities, affections, paſſions, without ſinne. The very nature (*q*) muſt of neceſſitie bee taken, which ſhould be deliuered, together with all naturall defects, and infirmities thereof.

Infirmities in him were not infirmities of fault, (*r*) but of kinde. Wherefore they are not from the ſame cauſe, that they are in vs: we vndergoe them for neceſſitie, hee did vndergoe them for (*ſ*) loue: they are the puniſhments of our owne ſinnes in vs: they are the puniſhment not of his own ſinnes, but ours in him; (*t*) *For the tranſgreſſion of my people was hee plagued.*

Can. 12.
r Eſay 27.4.
ſ Io.15.13.
t Eſay 53.8.

All the lawes of Ceremonies which Chriſt performed, he did obſerue; not that hee had neede in reſpect of his owne perſon to bee clenſed, or purged, or initiated with any ſolemnitie of rites, but onely to fulfill the (*u*) whole law for vs, and therefore he was (*w*) circumciſed: hee ate the (*x*) Paſſeouer: hee kept the Sabbaths, that he might bee a perfect (*y*) obſeruer of the Law, before God and Man. So likewiſe he paid tribute, and offered himſelfe to be baptiſed; not that hee had any neede of regeneration, but to giue dignitie to the inſtitution, and to ſanctifie it, and by his owne example to commend it vnto vs. Therefore the Miſſall of *Sarum* doth plainely blaſpheme, where it ſaith, (*z*) *So diſpoſe the fruit of thy Hand-maidens to come ſound and ſafe into the world, that they may together with thee deſerue to bee regenerate at the font of Baptiſme.*

Can. 13.
u Io. 3 21.
w Luk.2.2[illegible]
x Mat.26.18.
y Mat.3.15.
z *Concede propitius, vt fructus ancillarum tuarum in orbem terrarum ſanos & incolumes taliter diſponas peruenire, quòd ad fontem baptiſmatis vna tecum regenerari mereantur. Miſſ. Sar in Miſſ. pro Mulieribus pragnant. in ſecret. pyſſime Chriſte Ieſu.*

Can. 14. God (*a*) dwelt in Ieſus Chriſt fully and perfectly; not as he dwelleth in *Peter*, or in the reſt of the Apoſtles, by preſence of the Eſſence of Diuinitie, or by habituall grace onely. For the holy Saints are not perſonally and Hypoſtatically knit together vnto God, as the Manhood and the Godhead are knit together in the perſon of Ieſus Chriſt. Wherefore the (*b*) miracles of Saints were not ſo wrought, as Chriſts Miracles are.

a Col.2 9.
Io. 14.11.
Vid. Theod. Bezam aduerſus conm. Guil. Hold.
b Act.3.12 & Mat.16.20.

Can. 15. Chriſt in his Godhead (*c*) is *infinite, incircumſcriptible, incomprehenſible*: but the manhood is finite, circumſcriptible, comprehenſible, and in (*d*) place contained. Wherefore *Euſtathius* ſpeaking of the Diuinitie well ſaith, God containeth all things, and is contained of none. And *Seuerianus*

c Ier.23.23, 24 &c.
Eſay 48 13.
Iob.37.23.
d Act.1.11,
Act.3.21.

ſpeaking of both natures ſaith,* he was contained touching his body, but as touching the word he cannot be contained. The body hath not the equipatence, or the vbiquitie of the Godhead, but is contained in his place as other bodies are; which if it were not ſo, the Angels could not haue proued his reſurrection from the dead, becauſe his (*e*) body was not in the graue. And *Pauls* deſire were abſurd, (*f*) wiſhing himſelfe to bee diſſolued, that hee might bee with Chriſt. The truth then is, Chriſt as God filleth earth and heauen at once: but Chriſts Manhood was not in heauen, when it was in earth; and is not in earth, now it is in Heauen.

* *Continebatur quoad corpus: quantum ad verbum attinet, contineri non poterat. v. d. Theod. Bezam. ad Hoid. Conu.*

e Mar. 16. 6.

f Phil. 1. 23.

Sicut à cœlis aberat, quando in terra fuit, ita nunc, quia in cœlo eſt, non eſt in terra. Vigil. aduer. E[illegible]*b.*

Can. 16.

We muſt take heede, that we giue not vnto Chriſt one will onely, with the *Monophyſicall*, and *Monothelitan* Hereticks. For as Chriſt hath two natures, ſo alſo two wils, and two powers, and two operations. The humane nature, which is taken, doth ſerue the diuine nature, euen as the body of Man doth ſerue the Soule: yet either nature doth worke according to his propriety. At the reſurrection (*g*) of *Lazarus* the ſoule groned, ſorrowed: the body wept, and ſaid, *Lazarus* come forth; but the Godhead gaue life vnto him, and raiſed him vp, who is the beginning and the life of all. Wee diuide not herein the perſon, with *Neſtorius*; but wee ſay, the Man Chriſt wrought Miracles: yet not as mere Man, but by the Godhead. For though the Manhood of Chriſt bee adorned with all graces, yet it hath not the Eſſentiall proprieties of the Godhead, neither doe thoſe properties goe out of their owne ſubiect. It was not the Godhead, which hungred at the Figge-tree: it was not the Manhood, that fed fiue thouſand with a few Barly loaues, and two Fiſhes. *Amphilochius* well ſaith; (*h*) O Heretike, *I am God and Man: my miracles ſhew I am God, my affections witneſſe I am Man.*

g Io. 11.

Mat. 21. 18, 19. Ioh. 6. 9, 10. 11, 12.

h *Deus ſum & homo, heretice: deus, vt ſpondent miracula; homo vt teſtātur affectiones.*

Can. 17.

Chriſt in his Manhood (though beautified with the moſt excellent graces) is yet to himſelfe inferiour, conſidering his Godhead. (*i*) The Angell ſtanding before the Altar, is well expounded of the humanitie of Chriſt worſhipping the Diuinitie. For the humane nature is ſubiect and doth ſerue the diuine nature, euen in himſelf, that is, in one & the ſame perſon,

i Apoc. 8. 3.

ſon. But to thinke that in Chriſt there is one perſon ſeruing,
another commanding, is the Hereſie of *Neſtorius* condem-
ned in the Councell of *Epheſus*.

Chriſt was (as is formerly ſaid) both Prieſt, Sacrifice, and *Can.* 18.
Altar; for he offered as Prieſt, hee was offered as Sacrifice,
and his owne worthineſſe was the (*k*) acceptable Altar. *k* Heb.13.10
He is the Sacrifice (*l*) *which reconciled vs vnto God, when wee* Eſa.56.7
were enemies, and preſerues vs ſtill in his fauour being recon- Col.1.21.22
ciled. This Sacrifice therefore tooke away both (*m*) fault, and *l* Heb.5.10.
(*n*) puniſhment; and therefore the puniſhment, becauſe the *m* He.10.14.18
fault. * For God is righteous, and his iuſtice requireth to pu- *n* Heb.13.12
niſh where is fault. And againe, the ſame iuſtice of God per- * Ezech.18
mitteth him not to poure downe (*o*) vengeance, where hee *o* Gen.18.25
ſeeth no fault, no blemiſh, no tranſgreſſion.

Euery firſt, or (*p*) mouing cauſe is mooued of no other, *Can.* 19.
neither receiueth helpe from any other. The Sunne which *p* Ro.11.34.35
giueth light vnto all receiueth not light from any. The fire
heats, and is not heated. Euery firſt working cauſe is perfect
in his kinde. So Chriſt in the worke of our Saluation is (*q*) *q* Eſay 63.3
aſſiſted by none, he receiueth help from none, being the foun-
taine of all grace and goodnes. Euen as the (*r*) ſhowres and *r* Iob 38.24
dew which falleth vpon vs, falles not by our helpe: or as the 25.26.28
light ſhineth vpon vs, without vs, or any of our labour: ſo is
the ſaluation from Chriſt free, vndeſerued, wrought only (*ſ*)
by himſelfe, and of himſelfe, and for himſelfe. Wherefore the *ſ* Rom. 11. 36
Pſalmiſt ſaith, (*t*) *Hee ſhall come downe like the raine into a fleece* *t* Pſal.72.6
of wooll, euen as the drops that water the earth. And the Prophet
Eſay ſaith, (*v*) *I will not reſt, vntill the righteouſnes thereof breake* *v* Eſay 62.1
forth as the light, and ſaluation thereof as a burning lampe. And
againe, (*w*) *I will extend peace ouer her like a floud, and the glorie* *w* Eſay 66.12
of the Gentiles like a flowing ſtreame. And of the free mercie of
God the Prophet *Ieremy* ſpeaketh, (*x*) *I will delight in them to* *x* Ier.32.41
do them good, and I will plant them in this land aſſuredly with my
whole heart, & with al my ſoule. Ioel ſaith, (*y*) *In that day ſhall the* *y* Ioel 3.18
mountaines drop downe new wine, and the hils ſhall flow with milke.
Raining, dropping, breaking forth, flowing, planting, are
all Symbols of vndeſerued grace, and vnmerited fauour.

Chriſt

Can.20.
z Act.2.23.24
a
b Heb.2.14.15
c 1 Cor.15.47
d 1 Cor.15 56
4 Eſd.7.48
* Ioh.15.12.13.
e Ioh.10.18

Chriſt had (z) power to lay downe his life, and not to lay it downe. Wherefore in that he died, hee died to ſatisfie the (a) wrath of God; not for any neceſſity in his owne perſon. For hee was ſuch, yea, a thouſand times more (b) excellent then *Adam* in his creation. For this cauſe, his (c) Manhood beeing without ſinne, was by (d) nature alſo without death. In * that hee died, it was the diſpenſation of loue and grace, not the exaction of neceſſity, (as himſelf witneſſeth); (e) *No man taketh my life from me, but I lay it downe of my ſelfe.*

Can.21.
f Cant.5
10. ad finem.
g Mat.3.17
h 1 Io.4.9.10.
i Io.15.13
k Heb.9.22
l Io.10.11
m Eſay 53.10

All the (f) works of Chriſt were fully and ſufficiently meritorious of eternall life for vs, in reſpect of the worthineſſe of them. For euen in his baptiſme the Father witneſſeth of him; (g) that in him he was well pleaſed, but he died to teſtifie the greatneſſe of (h) the loue, and to obſerue the order of Gods (i) counſailes, with whom without (k) effuſion of bloud there is no remiſſion of ſinnes. Wherefore Ieſus Chriſt (l) gaue alſo his life for his ſheep, and by his puniſhment ſatisfied the iuſtice and wrath of God; as it is written, (m) *It pleaſed the Lord to ſmite him with infirmity.*

Can.22
n Eſay 63.3
o Ma.26.38.39.
Mar.15.34.37
p Eſay 53.11.
q *Ibid.*
r Eſay 63.3

Chriſt (n) ſuffered himſelfe, and no other for him. Chriſt ſuffered in his (o) whole humanitie, becauſe whole man was to be redeemed. Wherefore he ſuffered both in body & ſoule; as it is written, (p) *My ſoule is heauy vnto the death*: And *Eſay* ſaith, (q) *Of the trauell and labour of his ſoule ſhall he ſee the fruit.* And againe, *He poured out his ſoule to death.* Hee ſuffered himſelfe alone, no other with him, for the taking away of ſins; ſo witneſſeth *Eſay*, *I haue troden the wine-preſſe my ſelfe alone, of all people there was none with me.*

Can.23
ſ Rom.5
3. *ſent. diſt.* 20.
t Io.17.9

Adam, when he ſinned, was a (ſ) publique perſon, and in him all did ſinne originally: ſo Chriſt when he ſuffered, was a publique perſon, and the benefit of his ſuffering redoundeth to all; not that all mankinde is ſaued by his paſſion, but that Chriſts paſſion was a ſufficient ſacrifice, & powerfull enough in reſpect of the price, for the ſaluation of all, though it were efficacious onely for the elect, who were giuen to him of the Father. This is proued out of the words of our Sauiour himſelf, (t) *I pray not for the world, but for them, which thou haſt giuen me.*

Can.24.

The whole life of Chriſt was nothing elſe but ſuffering & affliction, according to that of *Ieremy*, (v) *He hath builded against me, and compaſſed me with gall and labour.* The birth of the King of glory was in a ſtable, his cradle a Manger among brute beaſts, no ſooner borne, but preſently perſecuted and ſought for by *Herod.* Wherefore they flee with him into Egypt, from whence returned, all his life long hee ſpent in temptations, hunger, labour, trauaile, infirmity, affliction, ſnares, dangers; till at laſt our glorious Sunne by little & little was wholly ouercome, & the moſt dreadfull Eclipſe, ouercaſt the ſame, that euer was. At which the naturall Sunne it ſelf abaſhed, hid his face in darkenes; the earth quaked, and the very ſtones did rent aſunder: all creatures are aſtonied, Man, onely Man, for whom all this he ſuffered, harder then ſtone, more vncompaſſionate then the very rockes, hath no ſenſe of his Sauiours torments, no feeling, no commiſeration.

v Lam.3.5
Luke 2.7
Mat.2
Mat.27
Mat.14.29.30 31.32.

Can.25.

The Natiuity of Chriſt, his death, reſurrection and aſcenſion, were certainely foreſhewed by the Prophets, at what time they ſhould come to paſſe. Of his natiuity the Apoſtle witneſſeth, (w) that God ſent his Sonne *in the diſpenſation of the fulnes of the times.* And *Iacob* prophecied, (x) *The Scepter ſhall not depart from Iudah, nor a Lawgiuer from betweene his feet, vntill Shiloh come.* *Eſay* foreſhewed the ſame; namely, (y) that he ſhould riſe out of the ſtocke or trunke of *Ieſſe*, out of the waſte and dry ground: by which was ſhewed, that vpon the deſtruction of the Iſraelitiſh royalty, in the ouerthrowe of their ſtate, in their confuſion, their *Anarchy*, their miſerable oppreſſion, *Chriſt* ſhould come. *Daniel* therefore ſetteth downe the preciſe time, how many yeares it ſhould be from the going forth of the commandement, to bring againe the people, till the comming of *Meſſiah*; to witte, (z) ſeauen weekes, threeſcore and two weekes: which weekes being taken euery one for a Sabbath of yeares (as Moſes teacheth vs to account) (a) ariſe iuſt vnto 490 yeares; the full number of yeares from *Darius* (b) Longhand (whom the Scripture calls *Artahſhaſhte*) who ſent forth the cõmand vnto the time

of

w Eph.1.10
x Gen.49.10
y Eſay 11.& 35 & 53.
Others do otherwiſe account, but all comes in a maner to one end.
z Dan.9
a Leuit.25
b Neh.2

of Chriſts appearing. Of his death, *Daniel* propheciеth, it ſhould be after threeſcore and two weekes: now the moneth, the day, the houre, was typically foreſhewed in the eating of the Paſchall Lambe, which was on the fourteenth day of the firſt moneth at Euen. * On which day, being Friday, Chriſt according to the Law did eate the Paſſeouer with his Diſciples, and was betrayed in the night following, receiued the ſentence of death about twelue of the clocke the ſame day, and during the ſaid houre of twelue was led to *Golgotha* and crucified, and at three of the clocke in the afternoone yeelded vp the ghoſt. Neither doth *Marke* the Euangeliſt varie from this account where hee ſaith, (*c*) that Chriſt was crucified about the third houre. A day naturall comprehending the night, conſiſteth of foure and twenty houres; but the Iewes had a two-fold diuiſion of their day, not reckoning the night. The firſt was into foure quarters, which vvere called the foure great houres, for in euery one of them, three houres were contained: (*d*) The ſecond diuiſion of the day, excluding the night, was into twelue houres. Now *Mathew*, *Luke*, and *Iohn* ſay, that the iudgement was pronounced, and Chriſt nayled on the Croſſe about the ſixt houre: that is, in the tract, or by the finiſhing of the houre, which vvee call noone, or twelue of the clocke, which was part of *Markes* third great houre; and ſo, at the ninth houre, or three of the clocke, he gaue vp the ghoſt. Some doubt of the time when Chriſt ate the Paſſeouer, becauſe Saint *Luke*, and *Iohn* ſay, he was crucified on the day of the preparing: but the truth is, Chriſt ate the Paſſeouer on the fourteenth day of the moneth, according to the Law of God. But the Iewes had a tradition, that if the fourteenth day fell vpon the ſixt day of the weeke, then they deferred their Paſſeouer to the Sabbath day following: wherefore Chriſt was crucified on the day of their preparation for the Feaſt. The reſurrection the third day was typified in *Ionas*, and prophecied by *Oſee* (*f*) and * his owne prediction alſo.

* According to the Iewiſh account, who began their day about three of the clock in the afternoone.

c Mar. 15. 25.

Marke ſaith hee gaue vp the ghoſt at the ninth houre. Verſe 37.

d Ioh. 11. 9.

e Luk. 23. 44. 46

f Oſee. 6. 2.

* Ioh. 2. 19.

The kinde of death which our Sauiour Ieſus Chriſt did ſuffer, was moſt ſhameful and ignominious, vpon a woodden Croſſe;

Croſſe: which manner of puniſhment was vſed among the Romans, and it was moſt odious aboue all other ſorts of death. *Cicero* ſaith, the puniſhment of the Croſſe was the worſt, and moſt cruell torture: wherefore the enemies of Chriſtian Religion did vſe tauntingly to call Chriſt, the hanged and the crucified God.

Cic. act. 5. in ver. ex Barth. Keckerm. Syſt. Theol.

Can. 27.

Chriſts death was the ſeparation of body and ſoule, as all other dye: and when hee was dead, his ſide beeing pearced, bloud and water iſſued forth: the bloud was a Symboll of perfect expiation by him made; the water, of the cleanſing and purifying of all them for whom hee died. So his bloud preached ſatisfaction, and the water the waſhing away of ſinne.

Can. 28.

Chriſt although he verely died, yet hee had alwaies life in himſelfe. *I* (g) *haue power* (ſaith he) *to lay it downe, and haue power to take it againe.* Though in his death the Soule were ſeparated from the body, yet the diuinitie was neuer ſeparated from the humanitie; but as the two ends of a broken boaw, are yet knit ſtill vnto the ſame ſtring: ſo the body and Soule of Ieſus Chriſt were euer ioyned to the diuinity, though they were one from the other diſioyned. (h) *Therefore my own arme* (ſaith hee) *helped mee, and my wrath it ſelfe ſuſtained mee.* Here then behold a wondrous ſtrong connexion of the two natures of Chriſt, which death it ſelfe could not diſſolue, and thence take comfort (Chriſtian) vnto thy ſelfe, ſeeing the Manhood ſo knit vnto the Godhead, that nothing could make ſeparation thereof: and what doth hee deſire elſe but that all his may be one, as the Father is in him, and he in the Father?

g Ioh. 10. 18.
1. Ioh. 1. 2.
Symb. Atha. 34.
h Eſay 63. 5.
Ioh. 17.

Can. 29.

Some ſay, Was there no other way that wee might be ſaued from eternall damnation, but by the miſerable torture, and bloudy death of the Sonne of God? yes ſurely, the power of God might haue ſaued vs other waies: but God, who had condemned Man iuſtly for the ſinne of one, would haue Man to be deliuered alſo iuſtly, by the obedience of one. So that the Diuell is not now caſt by force onely, but by equitie, out of his poſſeſſion, according to that of *Eſay*, (l) *Sion ſhal*

l Eſay 1. 27.

be redeemed with equitie, and her conuerts with righteouſneſſe. *Auſtine* of this point ſpeaketh well; There are ſome that ſay; Why? could not the wiſedom of God otherwiſe deliuer Man? Surely it could: But if he had done it otherwiſe, it would haue as much diſpleaſed thy fooliſhneſſe. The couetous diſlike that Chriſt was not made of gold: the vnchaſte diſlike that he was borne of a woman: the proud diſlike that hee ſuffered contumelies and ſhame: the delicate diſlike that hee ſuffered torments: the fearefull diſlike that he ſuffered death. But let vs with thankefulneſſe receiue and imbrace what hee did, who did all for our loue, whoſe wiſedome the liſts of our ſlender ſenſe cannot containe.

Can. 30. The Godhead in Chriſt, being one perſon with the humanitie, did as it were (for who can truely expreſſe the maner?) *deliteſcere*, or ceaſe his operation, and withdraw it ſelfe, that Chriſt might ſuffer. Inſomuch that hee cried out vpon the Croſſe; *My God, my God, Why haſt thou forſaken mee?* Mar. 15. 34. This was done; not that there was any paſſion or alteration in God: nor that the Godhead was ſeparated from the Manhood by diuiſion of the perſon: nor that the Father forſooke the Sonne with a finall dereliction: nor as though Chriſt did deſperately caſt off all hope of the fauour of God. But yet after an ineffable manner, the Godhead permitted the Manhood, to which it was in perſon ioined, to ſuffer, to dye, to ſuſtaine and vndergoe the ſinnes of the world, the wrath and iuſtice of God, as much as the ſeueritie of Gods righteouſnes required, for the redemption of all ſinners: yea, I doubt not to ſay, as much as all ſinnes deſerued. For though Chriſt ſuffered not the very ſame kinde of paine (the wages of ſinne) which the Diuels and reprobate ſuſtained in Hell: yet the torments, the extreme humiliation, the ſhamefull death of the Sonne of God, was an equiualent ſatisfaction, and as great a puniſhment, as all our offences did deſerue. When thou thinkeſt on the horror of thy ſinne, thinke alſo on the excellency of the ſacrifice, and the extremitie of the humiliation, and thou ſhalt confeſſe the prophecy to be moſt true which ſaith, (m) *Thou haſt made me to ſerue with thy ſinnes, and wearied me with*

m. Eſay 43. 24.

with thine iniquities. Let vs then acknowledge; (*n*) *Surely hee hath borne our infirmities, and carried our ſorrowes; the Lord hath laid vpon him the iniquities of vs all.*

n Eſay 53.6.

The giuing vp of the Sonne of God to death was from the Father, from the Sonne himſelfe, from *Iudas* and the wicked Iewes. The Father gaue him according to his eternall counſell: the Sonne gaue himſelfe in obedience to his Father, and in loue to mankinde: the Iewes and *Iudas* deliuered him vp to be crucified, out of their malice and enuy. Wherefore the worke of the Father was good, and the worke of the Sonne was good; For Charitie was the cauſe, equitie was the meanes, * and Saluation of Mankinde was the end thereof: But the worke of the Iewes and *Iudas* was euill, as their will was euill, and their intention euill. God and the Iewes did one worke, but not with one purpoſe. Wherefore when it is ſaid, (*o*) *Ye tooke him by the hands of the wicked, beeing deliuered by the determinate counſell, and foreknowledge of God*; this is not to bee vnderſtood, as though God were in the obliquity of the worke, or partaker of the Iewiſh impietie, or as though Chriſt had kild himſelfe, or deſperately beene the inſtrument of his own deſtruction: But the meaning of the place is, that the euill will of the Iewes was the inſtrument to bring the good will of God to paſſe; and that, as the Father in wiſedome, in iudgement, in loue gaue his Sonne, and the Sonne in humilitie and obedience to God, and in exceeding charitie to Man gaue himſelfe: ſo the Iewes gaue him and betraied him, ſinfully, maliciouſly, treacherouſly. Wherefore to God the Father, the Sonne, and the Holy Ghoſt all honour and praiſe: to the Iewes and *Iudas* all puniſhment, ſhame and confuſion is due.

Can. 31.
Vid. Pet. Lomb. 3. *ſent. diſt.* 20. *cap.* 2.
* 1. Tim. 1. 15.
o Acts 2. 23.

The reſurrection of Chriſt is our hope, and his aſcenſion our glorification. Chriſt in that he roſe, did riſe neuer to die againe, neuer to bee againe corruptible, paſſible or infirme: but his humanity hath put on glory & eternity, and remaines now and for euer in the glory of the Father. (*q*) Hee is gone vp to prepare a place for vs, to make interceſſion for vs, to be the firſt fruits of the dead. Hee hath taken vp our fleſh into

Can. 32.
p 1. Pet. 1. 3.
Ioh 17. 24.
Heb. 10. 12, 13, 14.
q Iohn 14. 2.

* Gen. 3. 19.

r *Hieron. ſuper illud Pſal 24. Attollite portas Principes veſtr.*

the heauens, that the head being glorified, the whole body might alſo ariſe vnto glory. So vnto the nature of which it was ſaid,* Thou art duſt, and ſhalt returne to duſt; it is now ſaid (r) *Be yee lift vp yee euerlaſting doores, and the King of glory ſhall come in.* To him be honour, and praiſe, and dominion, and might, and maieſtie vpon the knees of all hearts aſcribed for euer and euer, *Amen.*

Iob. 21. 25.

Mat. 5. 34, 35.

Pſal. 99. 5.

I will preſume no further to ſet downe Rules concerning the Attributes of this vnſpeakeable tranſcendent, whoſe praiſes in number ſurmount the drops and ſands of the ſea, in glory the brightneſſe of the cleareſt Sunne: the world cannot containe the things which might of him be written: the Heauen is his ſeat, the earth is but his footſtoole. O vaine were he would goe about with the dropping of a quill for to expreſſe him.

CHAP. VII.

Of the workes and benefites of Chriſts Prieſthood, and of a double kinde of denying and ouerthrowing them.

OF the three Offices of Chriſt ſo excellent, although it cannot be ſaid, which is the moſt profitable and beneficiall vnto mankinde: yet I will begin with his Prieſthood; becauſe his Prieſthood goeth before his Propheticall and Kingly Offices in order of the worke. For, firſt hee doth redeeme, and iuſtifie vs as our Prieſt, then inſtructeth vs as our Prophet, and laſtly glorifieth vs as our King. Now as in the Law there were ſundry duties belonging to the Prieſts office: namely, to ouerſee the lights of the Tabernacle, to make Shew-bread, to offer Incenſe, Sacrifices, burnt offerings, ſinne-offerings, and ſuch like: ſo, many, infinite and vnſpeakeable benefites doe flowe vnto vs from the Prieſthood of Chriſt, whereof the Leuiticall was but a ſhadow, or a type onely.

Redemption, the worke of Chriſts Prieſthood.

Redemption from the ſlauery of Sinne, of Sathan, and of Hell, by the offering of his moſt holy body as a full ſatisfaction, wherein himſelfe was both Prieſt and Sacrifice, the gift and the giuer, the incenſe and the Altar, is the firſt worke of this glorious Prieſthood.

Mediation, the worke of Chriſts Prieſthood.

The ſecond worke is Mediation, or ioyning vs vnto God by vnſeparable connexion. So that we, who before were enemies vnto him through the luſt of our vncleanneſſe, are now one with him through his Sonne, whom hee hath made our peace, and our reconciliation.

Aduocation, the worke of Chriſts Prieſthood.

The third worke is continuall Aduocation, and Interceſſion vnto God for thoſe, who are his by Redemption, that they may ſo continue, and be ſtill one with him, & with the Father.

Iuſtification, the worke of Chriſts Prieſthood.

The fourth worke is Iuſtification of thoſe, whom he hath redeemed; whereby in our elder brothers garments, like *Iacob*, we receiue the bleſſing of our Father, being clothed with pure reines, the long white veſture of Chriſts holy merits. And indeed, hauing put on Chriſt himſelfe as our righteouſneſſe, we are reputed and taken holy, blameleſſe, vndefiled, without ſpot or wrinkle in the vncorrupt iudgement, and cleare ſeeing eyes of God. For Chriſt the true *Elizeus*, comming downe from the Mount, hath applied his liuing body to our dead bodies, his members to our members, his merits, and his workes to cure our ſinnes, and our vncleanneſſe. By application then, and imputation of his righteouſneſſe, wee are all righteous.

2.King.4.34.

Sanctification, the worke of Chriſts Prieſthood.

The fift worke is Sanctification of thoſe, whom hee hath redeemed and iuſtified. Which ſanctification is by the communication of his ſpirit, giuing vs grace to hate and abhorre the ſinnes, which were ſo hainous, that with no other expiation they could be clenſed, but the onely immaculate bloud of the Sonne of God; and to walke henceforth as children of the light, in all the good and holy workes, which God hath prepared for vs to walke in.

Theſe, and infinite other benefites there are of Chriſts Prieſthood. Which if we either deny to come vnto vs from Chriſt, or ſay, that wee receiue them from any other as authors and fountaines thereof (cauill and ſophiſticate vvith what curious quirks, and nice diſtinctions we will) we euacuate

cuate and fruſtrate the high and excellent office of Chriſts eternall Prieſthood.

There are indeed many, which deny not Chriſt in words, but doe confeſſe him; yea, pretending that they are his Vicars, they ſay they cannot bee his enemies: but though they confeſſe him with their mouthes, yet if they deny the power, the vertue, the efficacie of his office, they are *Antichriſts.* The Apoſtle warneth *Titus* of thoſe that profeſſe they knowe God, but by their workes deny him. *Auguſtine* alſo of ſuch aduiſeth vs; (*a*) We finde (ſaith he) many Antichriſts, which with their mouthes confeſſe, and in their manners diſſent from Chriſt. *Ierome* ſaith, there are many enemies vnto Chriſt, which are thought to bee of his houſe, that is, in his Church; they doe not depart from the head, but they hold againſt the head. *Bernard* ſaith, (*b*) Alas, alas Lord, they are firſt in perſecuting thee, that loue the Primacie, and hold the principalitie in the Church: they poſſeſſe the tower of Sion, and haue gotten into their hands the munitions thereof, and now freely and powerfully they deliuer vp the whole Citie to be burnt. *Albert* ſaith, Antichriſt ſhall pretend a counterfeit ſhew of holineſſe. And *Hillary* ſaith, (*c*) that Ieſus Chriſt, while he is thought to be preached, is denied: and againſt *Auxentius* he ſaith, Whoſoeuer denyeth Chriſt to be ſuch, as he is by his Apoſtles deliuered, he is Antichriſt.

a *Inuenimus multos Antichriſtos, qui ore confitentur Chriſtum, & moribus diſſentiunt in* 1 *Ep. Io. tract.* 3.

b *Heu, heu domine, ipſi ſunt in perſecutione tua primi, qui in Eccleſia tua videntur primatum diligere, & gerere principatum: arcem Sion occupauerunt, apprehenderunt munitiones, & vniuerſam deinceps liberè & poteſtatiuè tradunt incendio ciuitatem. Bern in ſer. de Con. Paul.*

c *Quiſquis enim Chriſtum negat, qualis ab Apoſtolis eſt prædicatus, Antichriſtus eſt. Hill. Con. Auxen. vel Arrian.*

CHAP. VIII.

Of Redemption.

Of Redemption: the firſt worke of the holy Prieſthood of Chriſt, and the definition thereof.

COme we now to the moſt excellent worke of Redemption, the firſt benefite vvhich vvee receiue from the great and glorious Prieſthood of our Sauiour Chriſt. Of which, firſt it muſt be conſidered, what it is, and then how many kindes are therof. Betwixt Emption and Redemption the difference is, that Emption is the attaining by price of that which vvas neuer ours: but Redemption is to buy againe that which

Difference betwixt Emption and Redemption.

was once our owne, and now loſt, alienated, and in poſſeſſion of others.

Thus is Chriſt called a Redeemer; for that vs, who ſold our ſelues by ſinne vnto Sathan, and were now fallen from the glorious liberty of the ſonnes of God, to be the bondſlaues of ſinne, death, and Hell, hee hath with the price of his holy and precious bloud bought againe vnto himſelfe, and paid our ranſome: not to the Diuell, vvho had no right to hold vs (being poore ſeduced wretches, trained by him into his owne damnation) but vnto God was this ſatisfaction made, vvho held vs firſt as his Children, and now gaue vs ouer for our tranſgreſſions to the Diuel, the executioner of his wrath. Of theſe two diuers parts of our Redemption, namely, Satisfaction vnto Gods iuſtice by his humiliation and ſuffering, and conquering of the Diuell by power and victorie, the Scriptures giue plentifull record. Of Satisfaction to God the Apoſtle ſaith, (a) *He gaue himſelfe for vs, that he might redeeme vs from all iniquities.* And *Eſay* foreſheweth (b) *He ſhall make his ſoule an offering for ſinne.* Now of the conqueſt ouer the Diuell, Death, and Hell, the ſame Prophet doth plainely witneſſe; (c) *In that day the Lord with his ſore, and great, and mighty ſworde ſhall viſit Leuiathan that piercing Serpent, euen Leuiathan that crooked Serpent, and ſhall ſlay the Dragon that is in the Sea.* And the Pſalmiſt ſaith, (d) *Thine arrowes are ſharpe to pearce the heart of the Kings enemies.* Wherefore *Eſay* againe teacheth, (e) *The yoake of their burden, and the Staffe of their ſhoulder, and the Rod of their oppreſſor haſt thou broken, as in the day of Midian.* O *Sampſon* of our ſtrength, ſlaughtered, and ſlaughtering at once, the onely Phœnix, who dying doth beget againe. The Pelicane, which feedeth his yong ones with his bloud. (f) The eater, out of which commeth meat. The ſtrong, out of which commeth ſweetneſſe; ſweetneſſe towards God, *For I am well pleaſed*: ſtrength againſt the enemy (g); for *he hath led captiuitie captiue and giuen gifts vnto men.*

Chriſt brought vnto vs Redemption.

a Tit.2.14.
b Eſay 53.10.
c Eſa.27.1.
d Pſal.45.5.
e Eſay 9.4.
Iudg.16.28, 29, 30.
f Iud.14.14.
Math.17.5.
g Epheſ.4.8.
Pſal.68.18.

Man could not haue beene ſeparated from God, but by ſin; nor the ſoule from the body, but by death. Now Chriſt, to bring both theſe together againe, hath redeemed the

Bernard.

Soule from ſinne, and the body from death, ſatisfying God as a Prieſt, and conquering the Diuel, Death and Hell as a King.

Chriſts double redemption, as a King, and as a Prieſt.

h Heb.12.22.23

Redemption then, as we ſee, is the giuing of a ſufficient ranſome for vs; wherby we that are captiues, are now bought againe, to be a peculiar people vnto himſelfe: by it wee that were farre of, are now brought neare, (h) *to mount Sion, and to the Cisie of innumerable Angels, and to the congregation of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits of iuſt and perfect men:* by it we are called out of darkneſſe into this maruellous light, and we (i) *which in times paſt were not vnder mercy, now haue obtained mercy.*

The fruits of our Redemption.

i 1.Pet.2.10.

CHAP. IX.

Of the ſundry conſiderations of ſinne.

TWo things there are in ſinne: the corruption of ſinne, and the puniſhment of ſinne. The corruption of ſinne is ſeene in that continuall peruerſe will and deſire of ours, by vvhich wee ſtriue to doe the things, that are diſpleaſing to God, and to tranſgreſſe his lawes, & breake them daily. This corruption and deformitie doth ouergoe the body and ſoule of Man; ſo that hee, vvho in the beginning vvas created to the image and likeneſſe of God, hauing the innocence, the holineſſe, the wiſedome, and the eternitie of God ſhining in him, is now become like the Diuell, blacke, ſpotted, vncleane, leprous, fooliſh, mortall. For though the act of ſinne when it is begunne, is alſo quickly ended: yet the corruption of ſinne in vs, is euer in the ſight of God, and for it to him wee are ſtill abominable. Abominable was ſinne in *Adam*, abominable it is in vs: in him as the ſpring, in vs as the ſtreame. Let vs ſpeake of the deformitie of *Adams* ſinne firſt, and then of our owne.

The vileneſſe of *Adams* ſinne in himſelfe, three manner of wayes is declared. Firſt the obiect, againſt whom it vvas committed. Secondly the perſon, vvho did commit it. Thirdly, the whole nature of Man, which he did deordinate and infect, doth ſhew the greatneſſe of his fault. In that he ſinned againſt God, infinite was the ſinne; for hee ſinned againſt the infinite power which had made him ; the infinite wiſedome which made him to his owne likeneſſe, the pureſt metall to beare the image of the King himſelfe. He ſinned againſt the power, the wiſedome, the loue, the Father, the Sonne, the Holy Ghoſt. Wherefore from the whole Trinitie came that *Sarcaſm* of indignation; (*a*) *The Man is become as one of vs*: Thus Man, vvho in all things elſe was finite and had limits, in ſinne is infinite, and beyond all limits. Secondly, the perſon who did commit the ſinne, doth aggrauate the ſame: the power, the wiſedome, the loue incomprehenſible created him in the body from the earth, in the Soule from the heauen, that heauen and earth conioyned, he might be another world in himſelfe. Wherefore he deckt his earth vvith the fayreſt feature aboue all other creatures; ſo farre, that there was nothing vvhereof he might be aſhamed: and adorned his Heauen (the Soule I meane) vvith light more excellent, then of the Sun, or of the Moone; *Vnderſtanding, memory, Will*; a Trinitie after his owne example, full of perfection, goodneſſe and excellence. But Man, wretched Man, wilfully caſt away his Trinitie of grace, giuen by the Trinitie of the ſupreme Eſſence, and gaue it vp to the Trinitie of vile and baſe ſuggeſtion, delectation, conſent; by which all the power, the wiſedome, the loue, which from the ſupreme power, vviſedome, loue, he had receiued, vvas turned into weakneſſe, fooliſhneſſe, vncleanneſſe; weakneſſe of memory, fooliſhneſſe of vnderſtanding, vncleanneſſe and vvickedneſſe of will: and this he did, no neceſſitie compelling him, beleeuing the Diuell, louing his wife, preferring his deſire aboue God the Father, the Sonne, and the holy Ghoſt. His ſinne vvas ſpirituall, hearkening to an Apoſtata ſpirit: his ſinne was corporall, pleaſing himſelfe in the taſte of an Apple. The commandement eaſie to be obeyed: his vvill, iudgement, knowledge, loue, all perfect, and therefore hee might haue ſtood: his temptation onely outward, and therefore hee needed not to fall. All things neglected, for a trifle he

[a] Gen.3.22.

he prouoked the higheſt God, vvittingly, vvillingly, maliciouſly, rebelliouſly; therefore his ſinne vvas infinite, vnſpeakeable, vvithout defence vvorthy of the deepeſt damnation.

Thirdly, *Adam* in his ſinne did deordinate, or turne from the due end, himſelfe and all his progeny that came from him: a murtherer before a parent, vvhoſe offence impoſed a double neceſſitie vpon vs; neceſſitie of death, the corruption and the deſtruction of our nature. A little drop of Wine poured into vvater doth diffuſe it ſelfe through the whole veſſell. Euery little graine is infinitely diuiſible (as Philoſophers imagine) and ſo vvas *Adams* ſinne transfuſed from him into all his poſteritie: ſo that from the ſowre and filthy fountaine proceed not but ſowre and filthy vvaters. The end for vvhich Man was created, vvas infinite good, which eye hath not ſeene, eare hath not heard, nor euer entred into the thought of Man. From this hath *Adam* turned all his poſteritie. O infinite tranſgreſſion! all eyes may deplore it, all eares glowe to heare it, and euery heart rent in pieces to thinke on it: which is to beare intolerable; to auoid, vnpoſſible; to anſwere, vnexcuſable.

1.Cor.2.9.
Eſay 35.10.
Eſay 43.7.

As our originall ſinne is an vniuerſall botch, a generall leproſie ouer all mankinde: ſo of our own actuall ſinnes none can deſcribe the filthineſſe; more innumerable then the haires of the head, more importable then the ſands of the Sea. *Adams* act corrupted his nature, our nature corrupts our acts: *There is none that doth good, no not one.* And as the pureſt gold hath his droſſe if it be fined: ſo the holieſt action of ours is ſinne if it be examined. Wherefore all is concluded vnder damnation. For he that committeth ſinne is of the Diuell, farre from God: farre from light: farre from life: farre from hope; (b) *There is no peace vnto the ſinner, ſaith my God.*

Pſal.14.3.

1.Iohn 3.8.
b Eſay 57. 19,20.

Laſtly, there is the puniſhment of ſinne, whereof the Pſalmiſt ſpeaketh, (c) *Vpon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme and tempeſt: this ſhall be their portion to drinke.* And our Sauiour ſaith (d) *The Sonne of Man ſhall ſend forth his*

c Pſal.11.7.
d Mat.13. 41,42.

Angels, and they ſhall gather out of his kingdome all things that offend, and them which commit iniquity : and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth. (*e*) *If ye be borne, ye are borne to curſing: if ye dy, curſing ſhall be your portion.* (*f*) *O wretched Man that I am, who ſhall deliuer mee from the body of this death?* Let vs haſten from this curſing *Eball*, to the *Gerizzim* of bleſſing: from the view of this lamentable captiuity, to the means of deliuerance; from the fierie, to the brazen ſerpent.

e Ecclus.41 9.

f Rom.8.24

Deut.27

CHAP. X.

Of the ſundry kindes of redemption from ſinne.

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Two kindes of redemption.

1

a Eph.5.8

b Eph.5.25. 26.27

c Mal.3.2.3

d Eze.36.25

e Eſa.25 7

f Ier.50.20

he prouoked the higheſt God, vvittingly, vvillingly, maliciouſly, rebelliouſly; therefore his ſinne vvas infinite, vnſpeakeable, vvithout defence vvorthy of the deepeſt damnation.

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be borne, ye are borne to curſing: if ye dy, curſing ſhall be your portion. (f) *O wretched Man that I am, who ſhall deliuer mee from the* f Rom.8.24
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1

a Eph.5.8

b Eph.5.25.26.27

c Mal.3.2.3

d Eze.36.25

e Eſa.25 7

f Ier.50.20

g Num.23.21.

ſhall bee fulfilled the prophecy of *Balaam*, (g) *Hee ſeeth none iniquity in Iacob, nor tranſgreſſion in Iſrael*. The meaning whereof is, that the corruption and the puniſhment of our ſinnes is ſo taken away in the bloud of Chriſt, that they ſhall neuer appeare againſt vs to eternall damnation.

* Kelliſon in ſuruey of the new religion.lib.3.pag.260.lin.9.

I cannot here ſufficiently maruel at the audacious impiety of one *Kelliſon*, a Doctour of Diuinity (as he tearmeth himſelfe) who feareth not to inferre, * *that if Chriſt hath freed vs from hell, and hath paid the puniſhment of ſinne, and requireth no other ſatisfaction at our hands*, ſo Chriſts paſſion, which was a ſacrifice to aboliſh ſinne, is a cauſe of all ſinne; and Chriſt, who came to redeeme the world from ſinne, filleth the world with ſinne: and ſo is an abſurd Redeemer, ſo to redeeme vs from ſinne, that he inuiteth vs, & eggeth vs forward to ſin. This is ſtrange ſtupidity in a man of his degree: of whom I would gladly aske this queſtion; Whether the Pope in his pardons forgiuing ſinnes, and commanding the Angells to carry the ſoules immediately into heauen, of all thoſe which dy in his warres, or conferre any thing vnto the ſame, doth egge them on to ſinne? or doth the mercifull father, which payeth the debt of his impriſoned ſonne, and deliuers him out of fetters, egge or prouoke his ſonne to runne into debt againe? Such thoughts can neuer enter into the heart of him that is truely redeemed, as to ſay, I will ſinne, becauſe my ſin is forgiuen me. But on the contrary, he loues much to whom much is forgiuen. *Who will care for ſinne* (ſaith *Kelliſon*) *that is perſwaded, that Chriſts paſſion is ſo imputed to him, that no ſinne can hurt him?* Surely many hurts there are in ſinne, though it doth not vnto the elect bring the hurt of eternall damnation. There are in ſinne the offence of our God, the offence of our brother, the offence of our conſcience: there is euill of example, euill of act, hurt of our neighbour, diſcredit of the Goſpell. Theſe things the redeemed are affraide of, though there were no ſtripes, no rods, no hell. It is true, that (h) perfect loue caſteth out feare, yet it doth not caſt out obedience: and though the redeemed doe not abſtaine from ſinne, out of the affection of ſeruile dread; yet whoſoeuer are redeemed by

Kell. in ſuruey of the new religion. lib.3.pag.259. lin.24

h Ioh.4.18

by the bloud of CHRIST, will (*i*) *Kiſſe the Sonne, leaſt hee be angry*, and with the louing chaſte wife, abhorre to prouoke ſo deare a husband. They vvhich care not for ſinne, haue not Chriſts paſſion imputed vnto them: they are Reprobates and aliants from the commonwealth of Iſrael. And vvhat their care is, belongeth not to the Elect of God: neither muſt the free redemption by CHRIST be concealed becauſe euill men and Reprobates growe worſe and worſe.

i Pſal. 2. 12.

Chriſts free grace muſt not bee ſmothered, becauſe the wicked abuſe it.

Kelliſon proceedeth ſaying: (*k*) *So Chriſts Paſsion which was a ſacrifice to aboliſh ſinne, is cauſe of all ſinne: and Chriſt, who came to redeeme the world from ſinne, filleth the world with ſinne.* Who can bee patient to heare, by ſuch enforced concluſions, vvithout ground or cauſe, the holy vvorke of our Redemption blaſphemed? (*l*) *Seuerianus* of *Conſtantinople*, becauſe *Serapion* paſſing by did not giue him reuerence, burſt out and ſaid, If *Serapion* die a Chriſtian, Chriſt vvas neuer made man. The Witneſſes that heard this, enforced againſt him, that hee ſaid, *Chriſt was not made man*: and ſo he vvas worthily excommunicated. For indeede, it is the vvorſt of all blaſphemies, vpon idle ſuppoſitions, miſ-reported and enforced aſſertions, to inferre reproches, and to call into queſtion the glory of God, and the grace of his Chriſt. And therefore it was a good and religious regard of the Emperour *Immanuel Comnenus*. For vvhen the Church of *Conſtantinople* ordained a forme of deteſtation of the *Mahometicall* impietie: *Curſed be Mahomets God*; the Emperour forced them to change the phraſe, and made it, *Curſed be Mahomet*.

k *Kel. lib.* 3. *ca.* 2. *pag.* 260 *lin.* 10.

We may not blaſpheme with enforced inferences.

l *Socra. Eccl. hiſt. cap.* 10.

To ſtop the mouth of Maſter *Kelliſons* cauill, the truth is, Chriſt hath aboliſhed the guilt of ſinne, ſo that it ſhall not appeare in the ſight of God, but is caſt behinde his backe. He hath ſanctified vs alſo and deliuered from the Lordſhip of ſinne which raigned in vs. So that now ſinne ſhall not haue dominion ouer vs: which deliuerance though it is not in this life abſolute, and perfect in vs, as it ſhall bee in the life to come; yet is it daily made manifeſt in all the childrē of grace, being ſtirred vp by the ſpirit of Chriſt vnto newneſſe of life, and aſſiſted alſo thereunto. Of this freedome, if hypocrites

Ro. 6. 14. & 18.

Vid Ro 7. 5, 6.

and reprobates be not partakers, nor are renued in the ſpirit of their mindes, nor ſtirred vp by forgiueneſſe and Redemption, to flye from ſinne: yet the ſonnes of grace and adoption, endeauour to tread vpon the traine of the Serpent, whoſe head is cruſht, and abhorre the diueliſh ſyllables, which doe pronounce; *that* (m) *Chriſt came to fill the world with ſin: or that Chriſt is an abſurd redeemer*, becauſe hee is a full and abſolute redeemer. O wretched Man, Didſt thou neuer yet taſte of the ſpirit of liberty? Or doeſt thou not know how faith worketh by Loue? Is there no meane, but either good workes muſt iuſtifie, or elſe they muſt not be done? Either we muſt be ſaued by our workes, or elſe Chriſt fils the world with ſinne? Is this Romiſh Logicke? are theſe concluſions?

m *Kelliſ. lib.* 3. *c.* 2. *pag.* 260, *lin.* 14.

Gal. 5. 6.

The ſecond Redemption from ſinne, is from the puniſhment of ſinne, the firſt and ſecond death; which is called Redemption of *Poſſeſsion*, and *Redemption* of the body, by the Apoſtle *Paul*. By this wee are brought out of death vnto life: out of earth and duſt, vnto honour and eternitie: out of the darke deuouring graue, to the Crowne of vnmarceſſible glorie; vvhen *wee ſhall be deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God*; and ſhall haue the fruition of all thoſe ioyes, which eare hath not heard, eye hath not ſeene, neither can enter into the heart of man. For though the ſinne of the Elect hath in this life many tranſitorie puniſhments, or rather admonitory and fatherly corrections: yet the ſtaine and horrible corruption of ſinne which crieth for eternall vengeance againſt vs, together with the euerlaſting puniſhment, is vtterly taken away, according to that of the Prophet; *I will redeeme them from the power of the graue: I will deliuer them from death: O death, I will bee thy death: O Hell, I will be thy deſtruction.*

Epheſ. 1. 14.
Rom. 8. 23.

Rom. 8. 21.

1. Cor. 2. 9.
Vid 2. Sam. 7. 14. 15.

Vid. Heb. 12. 6. 10.

Oſee 13. 14.

CHAP. XI.

That none could redeeme vs but Chriſt, neither immediately nor mediately.

THere are in Chriſt two things, by which he is able (and none but hee) to redeeme mankinde from the fearefull thraldome and miſerable ſeruitude of our ſpirituall enemies. The firſt is his mighty power: the ſecond is his proper right. Let vs firſt intreat of his power.

The ſtrength of ſinne, and the Kingdome of Sathan, together with the cruell hand of death, are ſo forcible and mighty, that no power of Men nor Angels, but onely the victorious Lyon of the Tribe of *Iudah*, is able to ſubdue and ouercome them. This we ſhall plainely perceiue, if we conſider, firſt what ſin is: and then what the Diuell is; and laſtly, what death it ſelfe is.

Apoc. 5. 5, 7. 8, 9

Auguſtine defineth ſinne to be, (*a*) *The deſpiſing, or turning away from the incommutable good, to mutable and tranſitorie good, which indeed is euill. Ambroſe* ſaith, (*b*) *Sinne is the tranſgreſsion of the Law of God, & the not obedience of the heauenly precepts. Thomas Aquinas* defineth ſinne (*c*) to be, *An act turning away from the order of our appointed end*, againſt the rule of nature, reaſon, and the eternall law. Out of theſe definitions it appeareth, that Man by ſinne doth turne away from God, from Nature, from order, from the end for which hee was created. Wherefore it is by the Latines called *Peccatum, quaſi pellicatus*, an whoredome diuorcing vs from God; euen as an vnchaſte wife from her husband: and the marke and ſcope, againſt which all ſinne doth ſtriue, is God. For the ſinnes of the firſt Table immediately, and the ſinnes of the ſecond Table, though mediately, yet principally are committed againſt the diuine Maieſtie, and tend to the diſhonour of God. Therfore *Dauid* hauing committed adultery, and murder together in deflouring *Bethſabe*, and killing *Vriah*, complaineth, (*d*) *Againſt thee onely haue I ſinned*, that is, againſt thee principally haue I ſinned: as though he ſhould ſay; againſt *Vriah*, crying is the ſinne and bloudy: againſt *Bethſabe*, foule is the ſinne and infectious: againſt my people, againſt my ſelfe, bloud and filthineſſe attaint me, exampleleſſe example of euill haue I giuen, yet againſt thee onely haue I ſinned. Againſt *Vriah*, *Bethſabe*, *Iſrael*, my ſelfe; all is nothing in reſpect of that I haue againſt thee done; a God, ſo gracious and mercifull vnto me. *Moſes* alſo diuideth all ſinnes into two rankes: ſinnes of

The firſt reaſon, taken from the definition of ſin.

a *De libr. arb.*

b *Ex Tho. Aq. 1. ſecunda q. 109. art. 4.*

c *Tho. Aq. 1. part. q. 63 art. 1.*

d Pſal. 51. 4.

Vid. Muſcul. in hunc locum.

Leuit. 5.
Leuit. 6.

of *Ignorance*, and ſinnes of Preſumption; and for both, the offering muſt bee brought vnto God: therefore in both againſt God is the ſinne committed. Out of theſe premiſes two concluſions doe ariſe. Firſt, that all ſinne is committed againſt God; therefore to God it is onely proper to forgiue ſinne (as *Alexander* and *Thomas Aquinas* both confeſſe; (*e*) *The fault which is committed againſt any, he alone can remit, againſt whom it is committed.* Secondly, (*f*) God is infinite; therfore ſinne in ſome ſort is infinite. And for this cauſe, neither men, nor Angels, whoſe nature is not infinite, but finite, can redeeme from ſinne, being an infinite tranſgreſſion, beyond nature, meaſure, words, thoughts, and all that can bee imagined. Adde we hereto, that ſinne being the deordination, or turning away from the appointed end, which is infinite and vnſpeakeable bleſſedneſſe, is alſo in this conſideration an infinite and vnſpeakeable euill. It followeth therefore that if God require puniſhment anſwerable to the fault, none can beare it that is Man onely, or of a limited nature. If God require ſatisfaction, it muſt be done by ſuch a one, as is infinite in righteouſneſſe, as Man is infinite in vnrighteouſneſſe.

e *In Comp. Theol. & ita citat. à Cent. 13. cap. 4*

f *Alex part. 3. q. 1. memb. 6. art. 1. ex Cent. 13.*

Alex. ibid.

Innocentius.

The ſecond reaſon, taken from the compariſon betwixt Man in his innocence, & Man in his fall.

Secondly, Man againſt God offended, in giuing vp the ſeruant of God, to the ſeruice of Sathan: but if man ſhould ſeeke to make recompenſe to God for this theft and reuolt, he cannot doe it; for innocent Man reuolted, but now there is no Man innocent. Wherefore God gaue his Sonne, Man in ſubſtance, innocent in qualitie, to ſatisfie for ſinne.

The third reaſon, taken from the captiuity of ſinne.

The third argument. The captiuitie of ſinne is a generall captiuitie, extending it ſelfe to all Mankinde, and is a couering, wherein all fleſh is wrapped, as the Prophet ſaith: (*g*) *All are corrupt and become abominable, all are turned out of the way: there is none that doth good, no not one.* And if perhaps in actuall ſinnes one doth leſſe offend then another, yet the originall guilt alike hath corrupted all, and caſt the ſame fetters vpon the whole poſteritie of *Adam*; for (*h*) *That which is borne of the fleſh, is fleſh.* Why then, of Priſoners in the ſame dungeon, laden with the ſame fetters, oppreſſed with the

g Pſal. 14. 3.

h 1. Ioh. 3. 6.

ſame calamity, bound with the ſame neceſſity, obliged in the ſame debt, and all of one condition, how can one bee anothers redeemer? The whole nature of Man was by ſin corrupted; therefore the righteouſnes of a priuate perſon or two could not bee an equiualent recompenſe for the ſinnes of all other. Wherefore Chriſt was made of God a publike perſon, and of infinite goodnes, which might counterpoize all our euill. The Prophet, of Mans righteouſnes ſaith, *The (i) bed is narrowe and not large, and the couering ſo ſmall, that a Man cannot winde himſelfe vnder it,*

Rom.7

i Eſay 28.20

The Fourth reaſō taken from the nature of Angels.

Fourthly, the Angels, thoſe glorious ſpirits, which ſtand before God, could not redeeme vs. For though they bee not partakers of this wretched captiuity and thraldome with vs, yet they haue not impoſſibility of ſin by nature, but by grace. Wherefore hauing nothing of their owne to offer vnto God for ſin, but onely that which they haue receiued, they could not be redeemers from ſin. But ſuch a redeemer was needfull vnto vs, who was in himſelfe vncaptiueable, (*k*) in whom was no poſſibility to ſinne by nature, the humanity to the diuinity being in one perſon conioyned; and therefore when he offereth righteouſnes vnto God, hee offereth his owne to God. The Angels alſo, though in their nature abſolutely conſidered, they are more excellent then Man: yet they haue a finite nature, contained though not by circumſcription of place, yet in the limits of their eſſence. But hee that was offended, is infinite, and the offence alſo infinite. Wherefore the finite and limited nature of Angels could not be ſufficient to ſo great a worke.

k *Vid. Pet. Lomb. lib. 3. ſent. diſt. 12. cap. 3*

The fift reaſon, taken from the power which forgiueth ſin.

Fiftly, the Scripture maketh the cleanſing of ſinne, part of Gods omnipotency. For ſo the Lord himſelfe reaſoneth with Iob, (*l*) *Haſt thou an arme like God? or doeſt thou thunder with a voice like him? decke thy ſelfe now with maieſty and excellency, and array thy ſelfe with beauty and glory: caſt abroad the indignation of thy wrath, behould euery one that is proud, and abaſe him: looke on euery one that is arrogant, and bring him lowe, and deſtroy the wicked in their place: hide them in the duſt together, and binde their faces in a ſecret place: then will I confeſſe vnto thee alſo, that thy*

l Iob 40.4. 5.6 7.8 9

m Exod. 34. 7

right hand can ſaue thee. This is plaine alſo in Exod. (*m*) where God maketh the taking away of ſinnes, one of the attributes of his diuine nature, and part of that deſcription, which hee gaue of himſelfe.

The ſixt reaſon, taken from the dignity of the worke of Iuſtification.

n *Ex Th. Aq. prima ſecunda et ſic col. per Bon.*

o *Cap. 5. de conſt. anim. et Car. ex Can. 9. cap. 4*

Sixtly, the ſchoolemen confeſſe, (*n*) that the iuſtification of the wicked is the greateſt worke of God; becauſe the end of iuſtification is, to bring that which is tranſitorily euill & corruptible, to the eternall participation of infinite good, which is God himſelfe. And *Idiota* ſaith, (*o*) that Man in his creation was made like to God: but in the redemption, the Sonne of God is made to the ſimilitude of Man; therefore the work of Redemption is greater then the work of Creation. Wherfore *Auguſtine* ſaith, *It is a greater thing to make a righteous man of a ſinner, then to make heauen and earth: for they ſhall periſh, but the ſaluation of the predeſtinate doth remaine.* I will conclude this point with the words of the Pſalmiſt, (*p*) *Saluatio belongs vnto the Lord.* And againe, (*q*) *The ſaluation of the righteous Men is of the Lord, he ſhall be their ſtrength in the time of trouble.*

p Pſal. 3. 8
q Pſal. 37. 40

* Ecclus. 15. 15. 16. 17. r Lam. 5. 21. Ezec. 36. 26. Ioh. 6. 44. Ier. 31. 18

Seauenthly, * ſinne proceedeth from the will of Man: (*r*) but the will of Man none can turne but God; therefore God onely can deliuer from ſinne.

Gen. 1. 27
Eccles. 7. 27

Eightly, originall righteouſneſſe was the gift of GOD, though it was made naturall in our firſt father *Adam*; therfore the returne to this righteouſneſſe againe, muſt bee the grace of God onely in all *Adams* poſterity.

Gen. 2. & 3

Heb. 2. 14

Ninthly, ſin entred, and through ſinne, death into Man, by another, euen the tempter, the worſt of all. Wherefore it was moſt conuenient, the reparation ſhould be after the maner of the tranſgreſſion, from another, the beſt of all. But herein the redemption farre ſurmounteth the offence. The diuell to bring Man to deſtruction, entred into the Serpent, and did it by the body of an vnreaſonable creature: but God, that Man might bee repaired, tooke vpon him the fleſh of Man, and in our nature wrought the deliuerance of our nature.

The diuell Mans ſecond great enemy.

The ſecond enemy that tyrannizeth ouer vs, is the diuell; and he alſo impoſſible by any but by God to be ſubdued. The great force and power of this deſtroier is moſt fearefully deſcribed in the holy word, where ſometimes hee is tearmed (*r*) *a Dragon caſting water out at his mouth like a floud:* ſometimes, *a roaring Lyon, the Prince that ruleth in the aire, the Prince of the darkeneſſe of this world:* Nay, in reſpect of his greatneſſe, and his might, he is called (*s*) *Principality and power it ſelf:* whom God vnder the name of *Leuiathan*, witneſſeth (*t*) *to be ſo ſtrong, that no man dare ſtirre him vp, nor can ſtand before him.* Man in his kinde is weaker concerning power, blinder concerning knowledge, younger in experience, ſhorter in continuance: Therefore Man cannot be equall to him. The Angels are of the ſame nature and ſubſtance; and therefore nothing more powerfull in themſelues, then the diuell is in himſelfe. I conclude then, ſince no nature is ſuperiour to him but God, it remaineth that none can ouercome him but God himſelfe.

r Apoc.12.15

ſ Eph.6.12

t Iob.41.1

The third captiuity wee are in, is that of puniſhment, by ſicknes, infirmity, and death it ſelfe. (*v*) *For the wages of ſinne is death*; both temporall in this world, and eternall in the world to come. From this cannot any deliuer, but hee that hath life in himſelfe, abſolutely, originally, cauſatiuely. And therefore neither Angells, nor Men can deliuer from death, but the Sonne of God only. In whoſe death though the ſoule were ſeparated from the body, yet the Godhead was neuer ſeparated from the Manhood, neither aliue nor dead. Therefore hee had alwaies life in himſelfe: and euen as the Father raiſeth vp the the dead, ſo doth he. This, *Alexander* of *Hales* acknowledges; (*w*) That which is not the beginning of mans being, cannot be the beginning of his reparation. But as the ſame imagination and conceit of the Carpenter, which made the houſe at the firſt, doth beſt repaire the ſame beeing in ruine: ſo the ſame word, the begotten word, the image, the wiſdome of the Father, is the reſtauration of Man-kinde, which was the creation and firſt maker.

v Rom.6.23

The third captiuitie of mankinde, death.

w *Alex.Hall.*

It appeareth then, concerning our deliuery from the ſpirituall *Egypt* and the *Pharaoh* thereof, if the Sonne make vs free, then are wee free indeed: all other that promiſe to ſet vs at liberty, are deceiuers and impoſtours, like (*x*) *Iudas Gaulo-*

Ioh.8.32

x Act.5

nites and *Theudas*, which led away indeed much people after them, but to deſtruction.

CHAP. XII.

That Chriſt hath the moſt proper right to redeeme vs.

AS it is moſt manifeſt, that Ieſus Chriſt only hath power and might to ſubdue our ſpirituall enemies: ſo he onely hath proprietie of right, to redeeme vs from our captiuitie. The Law giuen to *Moſes* concerning ciuill redemption Leuit. 25. ordaineth, that the Father ſhall redeeme the Sonne, the brother the brother, and the kinſman the kinſman, and ſo the next of kinde is alwaies the redeemer. Now what is the Law, but the couering, the ſhadow, the veile of the Goſpell? As one well ſaith; the Law is the Goſpell hidden, the Goſpell is the Law reuealed. Therefore as in the ſhadow, ſo in the ſubſtance; as in the reſemblance, ſo in the nature of the things themſelues, the neareſt of bloud muſt bee the Redeemer. Now who is there, O who is there, in the vvhole vniuerſitie of things, in heauen, in earth, or vnder the earth, ſo nearely ioyned vnto vs, as our Chriſt?

Our parents are not ſo neare; for of them wee haue receiued fleſh indeed, yet we haue receiued nothing but fleſh, the worſt, and beaſtly part: but of Chriſt we haue receiued the a Gal.4.6. ſpirit, yea, his owne ſpirit, as ſaith the Apoſtle; (a) *God hath ſent forth the ſpirit of his Sonne into your hearts.* Who then but a mad Man vvill more eſteeme of the carnall coniunction, then of the ſpirituall?

Secondly, though the generation euen of the body it ſelfe be from our parents, yet the creation at the firſt, and the formation b Pſal.139.12. now is of God. So ſaith the Pſalmiſt, (b) *My reynes are thine, thou haſt couered me in my Mothers Wombe.* Wee haue receiued of our Parents dead earth; and that, which either by miſordered natures errour, might haue beene a Monſter, or by caſualtie of euill fortune, haue proued abortiue. But hee c Pſal.139.4. hath breathed into vs the breath of life; (c) *Thou haſt faſhioned me behinde and before, and laid thy hand vpon me,* d Pſal.71.6. (d) *thou* *art hee that tooke mee out of my Mothers bowels.* Our parents are the inſtrumentall cauſes, God is the moſt noble cauſe, the efficient cauſe of our being.

Thirdly, wee are in Chriſt, and Chriſt in vs: but our being is onely from our Parents, and not in them. Who can ſay, I am in my Father? but (e) *in him we liue, and moue, and haue our being.* For this cauſe *Aratus* calleth vs the diuine Progeny. And *Porphiry* ſaith, that men by nature are Gods, ſauing that mortalitie is caſt vpon them.

e Act.17.28.

If we be nearer to Chriſt then our parents, wee are much nearer to Chriſt, then to our brethren; for from them wee haue receiued nothing: but Chriſt calleth vs his ſonnes, nay, vnto vs is giuen *a* (*f*) *name better then of the ſonnes and of the daughters,* euen (*g*) to bee his *Members,* his *Branches*; as *Adam* ſaid of his *Euah,* (*h*) *Bone of his bone, and fleſh of his fleſh.*

f Eſay 56.5.
g Ioh.15.5.
h Gen.2.23.

Laſtly, Chriſt is not onely nearer to vs then our parents, our brethren, and our kinsfolke: but he is nearer to vs then we are to our ſelues. For in reſpect of the continuall vvarre betweene the ſenſuall part of the Soule, and the reaſonable, and of the horrible corruption and deprauation of ſinne, we are ſtrangers to our ſelues, vnlike to our ſelues. But Chriſt in the ſpotleſſe purity of his innocent manhood (ſuch as Man was in his creation) is nearer to vs in our nature, then wee to our ſelues can be. In him we may behold what wee vvere created: in him we may behold what we were, vvhile wee were our ſelues: In him wee may behold what Man was, when he was one, and not diuided in his affections. Finally, Chriſt onely is God in Man, and Man in himſelfe: wee are Diuels in Man, and Man without Man.

I doe not herein compare our perfection in nature with the perfection of the nature of Chriſt, but onely that we were by nature perfect in creatiō, though he more excellently.

CHAP. XIII.

That Chriſt hath fully and abſolutely redeemed vs from ſinne, and from the puniſhment due thereto.

FOr the better vnderſtanding and clearing of this *Axiom,* that Chriſt is a full and abſolute Redeemer, from the ſteine

Can. 1.

and from the puniſhment of ſinne, there are certaine vndoubted verities, and aſſured concluſions to be laid downe, before we come vnto the proofe of the doctrine.

The chaſtiſement of the Elect is the bleſsing of God. Firſt, there is a great diuerſitie and diſparitie, betwixt the puniſhments of the Reprobate, and the louing caſtigations of God, toward his owne elect children of grace. For though the whirlewinde of reuenging ire lighteth vpon the vngodly, to the rooting out and vtter confuſion of them; ſnares, Pſal. 11. 7. fire and brimſtone, ſtorme and tempeſt, being the portion and cup, whoſe dregs the children of Satan muſt drinke vp: yet all the rods and ſtripes, wherewith God at any time ſmiteth his owne children, are rather to be held admoniſhments, then puniſhments; preuentions then plagues of ſinne; bridles to keepe them in awe, conſeruations and inſtigations to righteouſneſſe, then the iron Scepter of his ſeuere iuſtice. As is plainely proued in *Salomon* the ſonne of *Dauid*; of whoſe a 2. Sam. 7. 14. Pſal. 89. 32, 33. poſteritie the Lord ſaith, (a) *I will chaſten him with the rod of men, and with the plagues of the children of men: but my mercy ſhall not depart away from him, as I tooke it from* Saul, *whom I* b Oſee 5. 15. *haue put away before thee.* *Oſee* therefore ſaith, (b) *I will go and returne to my place, till that they knowledge that they haue ſinned.* Here wee ſee, that the end why God withdraweth his preſence, is onely, that his people might ſee their offences, and acknowledge them. The ſame is taught alſo in *Eſay*; where the Prophet makes a great difference betwixt the death of the godly, and the death of the wicked. Of the one he pronoun- c Eſay 26. 14. ceth, (c) *The dead ſhall not liue, neither ſhall the dead ariſe*: but Ibid. ver. 19. of the Elect he ſaith, *Thy dead men ſhall liue; euen with my body ſhall they riſe.* Though the one and the other taſte of the ſame death, yet diuerſly, and with ſundry effects. Yea, of excommunication, the great iudgement and curſe of the Church, the Apoſtle *Paul* ſheweth, that though it were inflicted vpon a moſt exorbitant and facinorous offender, the end was, that beeing admoniſhed of his ſinne, and forſaking the ſame, d 1. Cor. 5. 5. (d) *The ſpirit might be ſaued in the day of the Lord Ieſus.*

Can. 2. Secondly, the members of the Church, the myſticall body of Chriſt, ſuffer therefore many afflictions and tribulations in this world, that they may bee made conformable to the head, which is Chriſt. (e) *In the firſt creation* Man was made according to the likenes of God: and in his ſecond creation why ſhould not he be made alſo like vnto Chriſt? (f) *Wee ſhall be like him when he appeareth*: we muſt be like him alſo in our pilgrimage, as the Apoſtle witneſſeth (g); *Thoſe which he knew before, he did alſo predeſtinate, that they ſhould bee like faſhioned to the ſhape of his Sonne.* And *Peter* ſaith, (h) *Yee are partakers of Chriſts ſufferings*: and *Paul* againe, (i) *So that we ſuffer together, that we may be glorified together with him.*

The chaſtiſement of the Elect is to make them conformable to the ſufferings of Chriſt.

e Gen. 1. 26.
f Iohn 3. 2.
g Rom. 8. 29.
h 1. Pet. 4. 13.
i Rom. 8. 17.

Can. 3.

The chaſtiſements of the Elect are Seales of Gods mercy towards them.

Thirdly, the chaſtiſements of the Elect are the ſeales of the loue and fauour of God towards them; and therefore are neither puniſhments nor deſtructions. This is proued by ſundry Teſtimonies of Scripture; (k) *As many as I loue, I rebuke and chaſten.* And the Apoſtle to the *Hebrewes* ſaith, (l) *Whom the Lord loueth hee chaſteneth, and hee ſcourgeth euery ſonne that he receiueth.* It being thus euident, that all the afflictions of the children of grace, are rather medicines then puniſhments, conformities with Chriſt, and witneſſes of his fauour and loue to vs, then rods and ſcourges; Wee ought therefore to ranke them amongſt benefits and bleſſings, and not to account them torments of anger, and inſtruments of wrath.

k Apoc. 3. 19.
l Heb. 12. 6.

Can. 4.

Fourthly, the Redemption which Chriſt hath wrought for vs, doth not ouerthrow the lawes of nature, by which man in this life hath his infirmities, and at laſt is by death diſſolued: but he maketh death which was before a bitter poiſon, now to be a ſweet and precious potion, ſince thorow it, as the gate of the Citie, we paſſe into eternall ioyes. Wherefore it is called ſleepe, and it is called reſt; to ſhew that to the godly it is a benefite. Chriſt hath not forbidden it to bee preſent with vs, but to be hurtfull to vs. (m) Death is not a deſtruction, but a tranſlation: it doth not take away, but change into a better: To conclude, death as it is the worke of the Diuell, the puniſhment of ſinne, is perfectly ouercome to the elect; but yet it is left as a paſſage vnto life, vnto glory and eternitie.

m *Minimè quidem abeſſe cogitur, ſed cogitur non obeſſe: Bern. Ser. 52. ſuper Cant.*

Ratio 1.

Theſe Canons thus premiſed; To proue the abſolute Redemption

demption wrought by Chriſt, the firſt argument I will take from the perſon of the High Prieſt of the Iewes, in his compleat attire and holy veſtures, ſtanding before the Altar of God, the reſplendent image of Ieſus Chriſt, the great Prieſt of the ſecond Couenant. In the Booke of *Exodus*, (n) the Iewiſh High Prieſt entring the ſanctuary, to appeare before the Lord for the people, in his breſt-plate, Ephod, Robe, broidered coate, Miter, and girdle of gold, blue ſilke, ſcarlet, and fine linnen; figuring thereby the glorious merits, and vnſpeakeable graces of Chriſt, in which he ſtandeth before God for his Elect, hath alſo in the choiſeſt and moſt precious Onix ſtones emboſt with gold, the names of the children of Iſrael grauen vpon his ſhoulders. For this purpoſe (ſaith the Lord) That (o) *Aaron ſhall beare the names of the children of Iſrael, before the Lord vpon his two ſhoulders, for a remembrance.* Secondly, *Aaron* in the breſt-plate of iudgement beareth alſo the names of the children of Iſrael, cut in precious ſtones; to this end, that (p) *Aaron* when he goeth in before the Lord, ſhall beare the iudgement of the children of Iſrael vpon his heart, before the Lord continually. Thirdly, *Aaron* had a plate of pure gold, wherein was grauen (as Signets are grauen) (q) *Holineſſe to the Lord*: and this was put on, that (r) *Aaron might beare the iniquitie of the offerings, which the children of Iſrael ſhould offer.* Thus wee ſee, that *Aaron* bare the names, the iudgement, and the ſinne of the houſe of Iſrael. Which, what doth it elſe preach vnto vs, but that Chriſt hath in our names borne our ſinnes, and ſuſteined the iudgement due vnto them? This is a place of vnſpeakeable comfort, worthy euer to be in our minds; which doth ſo fully expreſſe the redemption wrought by our great High Prieſt, who ſcorned not to appeare before God in our names, and to take our ſinnes vnto himſelfe as his owne, and to vndergoe that dreadfull doome, and fearefull curſe, which our hainous tranſgreſſions deſerued. (ſ) Wherefore, *Their blond* (ſaith he) *ſhall be ſprinkled vpon my garments, and I will ſteine all my raiment.* Signifying hereby the imputation of our horrible and filthy abomination vnto him: Nay, to ſhew that all he ſuffered,

n Exod. 28.

o Exod. 28. 12.

p Exod. 28 30.

Chriſt bare our names, our ſinne, our iudgement on the Altar of the Croſſe.

q Exod. 28. 36.

r Exod. 28. 38.

ſ Eſay 63. 3.

Thou art my ſeruant Iſrael, for I will be glorious in thee.

red, he ſuffered for his Church, *Eſay* calleth him (*t*) *Iſrael*; intimating thereby, that hee was a publique perſon, in whom all ISRAEL ſatisfied GOD, was puniſhed, and bleſſed, and iuſtified. *Peter* ſaith, that (*u*) *his owne ſelfe bare our ſinnes in his body on the Tree.* Of this we haue alſo a plaine figure in the Law of *Moſes*. For at the conſecration of the Prieſt, the Lord enioyned, that on the (*w*) Ramme to be ſacrificed the Prieſts ſhould put their hands: & of the bloud thereof ſome muſt be put on the right eare of the Prieſt, on the right thumbe, and on the great toe of his right foote. Of all which Ceremony there was no other ſignification, but that the great and excellent Prieſt to come (*Ieſus Chriſt*) ſhould haue our bloud-guiltineſſe, and our offences aſcribed and imputed to him, and that euery part of his body ſhould be afflicted, and he ſhould wholly beare the wrath and vengeance of God for our ſinnes.

t Eſay 49 3.
u 1.Pet 2 24.
w Exod. 29, 20.

My ſecond proofe is, the excellency of the Sacrifice, which was offered for our offences. The bloud of Chriſt is ſo much more ſufficient for the ſinnes of the whole world, by how much one ſonne of God is much more precious, then all the ſonnes of men.

Ratio 2.
Chriſt more excellent then all the ſonnes of *Adam*, becauſe he is the Son of God.

Some perhaps wil obiect, that the Godhead did not ſuffer; and therefore, that Chriſt was God, it conferreth nothing to the excellence of the Sacrifice. But although the Godhead did not ſuffer, yet the Manhood being the inſtrument of the Godhead, and in one perſon knit vnto the ſame, did ſuffer. Wherefore the Godhead working by the Manhood, and with the Manhood, made the ſatisfaction infinite, as the debt was infinite. Hee doth ſatisfie fully for any treſpaſſe or offence, who doth yeeld vnto him that is offended, the thing which he loueth more, then hee doth hate the offence: but Chriſt hath giuen for our treſpaſſe himſelfe to God his Father, whom God more loueth, then he hateth all our ſins; therefore Chriſt hath fully ſatisfied for all our ſinnes. This is it, which the Apoſtle *Paul* meaneth, ſaying; (*x*) *Ye are bought with a price*: which he ſpeaketh *Emphaticè*, intending an vnſpeakeable, infinite, incomparable price, aboue all the worth of

The excellence of Chriſts Sacrifice by the vnion of the two natures.
x 1.Cor.7.23.

y 1.Pet.1.18. of gold and ſiluer; (y) *Ye were not redeemed with corruptible things, as ſiluer and gold:* Aboue all the worth of beaſts and z Pſal.51.16. cattell; (z) *For ſacrifice and burnt offerings thou wouldeſt not* a Heb.1.13. *haue*: aboue all the worth of Angels; (a) For, *To which of the Angels ſaid he at any time, ſit at my right hand, till I make thine* b Sap.13.1. *enimies thy footſtoole?* Aboue all the worth of men: for (b) *Surely all men are vaine by nature*: aboue all the value of the c Ro.5.15.16. offence; (c) for, *The gift is not ſo, as is the offence, the fault came of one offence vnto condemnation, but the gift is of many offences to Iuſtification.*

Ratio. 3

Chriſts ſacrifice in his kinde cannot be inferiour to the Leuiticall ſacrifices in their kinde.

My third proofe is, the compariſon betweene the Legall and the true Sacrifice, the ſhadow and the ſubſtance. For if the bloud of Oxen and Goates, and Calues, did perfectly clenſe, as concerning the purity of the fleſh: and the bloud of Chriſt, which by the eternall ſpirit, offered vp himſelfe an immaculate Hoſte, a Sacrifice of all Sacrifices vnto God, doth not purge our conſcience fully from the dead workes of ſin: then the Sacrifice of Chriſt in his kinde is inferiour, and not of ſuch perfection as the *Leuiticall* ſacrifices were in their kinde; which is moſt blaſphemous to ſay. For *Moſes* wit- d Deut.32.4. neſſeth, (d) *The workes of the mighty God are perfect.* Perfect (ſaith *Albert*) in redemption, as they are perfect in creation. Wherefore of the perfection of Chriſts ſacrifice *Zecharie* e Zech.3.9. ſpeaketh, (e) *I will take away the iniquitie of the land in one day.* f Zech.9.11. And againe, (f) *Thou ſhalt be ſaued by the bloud of thy couenant.* g Heb.10.2. And the Apoſtle teacheth, that the offerers (g) *once purged, haue no more conſcience of ſinnes.*

Ratio 4.

The vnſpeakeable ſuffering of Chriſt

My fourth proofe is, the infinite & vnſpeakeable torment, which our Sauiour Chriſt did endure. Why was Chriſt ouerflowed with ſuch a world of plagues? ſuch a ſea of ſorrowes? ſuch a hell of miſerable afflictions, if he did not fully ſuffer, that he might fully redeeme? Hereof we haue a liuely image h Numb.19.5. in the Law; (h) *For the Red Cow burnt, fleſh and ſkinne, bloud and doung together,* what doth it elſe foreſhew, but Ieſus Chriſt in all parts and powers of body and ſoule moſt extremely afflicted? The Prophet *Eſay* ſhewing the wonderfull humilia- i Eſay 52.14. tion of Chriſt ſaith, (i) men were aſtonied at him, his viſage was ſo deformed of men, and his forme of the ſonnes of men. Yea, what elſe is preached vnto vs in the Law, * when for great and facinorous ſinnes, not the moſt precious and excellent things, as gold, ſiluer, precious ſtones or Pearles, (*k*) but baſe and beggerly rudiments, the bloud of Calues and Goates is offered; but that Chriſt became moſt vile, moſt baſe, euen the ſcorne of men, a worme of the earth, working our ſaluation, in the greateſt humiliation of his nature? In the perſon of Chriſt *Dauid* complaineth; (*m*) *Rebuke hath broken my heart, I am full of heauineſſe, I looked for ſome to haue pitie on me, but found none.* And *Ieremy*, though literally he bewaileth the captiuitie of *Iſrael*, yet figuring thereby the infinite ſuffering of Chriſt, ſaith, (*n*) *I am the man, that through the rod of his indignation haue experience of miſery.* And againe, (*o*) *Behold and ſee, if there be any ſorrow like my ſorrow, which is done vnto me.*

Chriſt moſt lowl abaſed himſelfe.

* *Dion Carth. ex Rab. Moſ.*

k Gal. 4. 9. Heb. 9. 19.

m Pſal. 69. 20

n Lam. 3. 1.

o Lam. 1. 12.

Though Chriſt did not ſuffer euery ſpeciall affliction, yet he did ſuffer in generall all kinde of affliction, and that three manner of waies. Firſt, in reſpect of all ſorts of men that conſpired againſt him; Iewes, Gentiles, bond, free, men, women, Princes, priuate perſons, Prieſts, Lay-men, ſtrangers, and familiars: all encouraged one another, (*p*) *This is the Heyre, come let vs kill him, and let vs ſeize vpon his inheritance.*

Chriſt ſuffered all kindes of affliction.

p Mat. 21. 38.

Secondly, as he ſuffered by his enemies afflicting, ſo did he by his friends forſaking him. (*q*) *My louers* (ſaith the Pſalmiſt) *and my neighbours did ſtand looking vpon my trouble, and my Kinſmen ſtood a farre off.*

q Pſal. 38. 11.

Thirdly, Chriſt ſuffered in all his humanitie, and in all the naturalities that belong thereto. In his holy name he ſuffered by blaſphemies, in his honour by reproches, in his goods by ſtripping and ſpoiling: hee ſuffered in his Soule, by extreme heauineſſe; yea, ſuch a cloud of ſorrow did ouercaſt his ſpirit, as neuer any heart was couered with: hee ſuffered in his body not onely by ſtripes and wounds, nippings and ſpittings, as though contempt, and ſmart did ſtriue which ſhould haue the maſtery ouer him: but by pearcing alſo his hands and feete, the moſt ſinowie parts of his body; and therefore moſt

The horrible affliction of Chriſt.

Chriſts bloud ſhed ſix times for vs.

moſt ſenſible of paine. Sixe times, it is euident hee ſhed his bloud for vs; in his circumciſion, in his prayer, in his crowning, in his whipping, in his crucifying, in the pearcing of his ſide. Thus you ſee, hee ſuffered in euery member, and in euery ſenſe of his humane nature: inwardly bearing the heauieſt burthens, that euer were borne of any man; the ſinne of the whole world, the curſe of God, which euen rent his ſoule in peeces. The contemplation whereof cauſed the Prophet to cry out, (r) *Demand now and behould, if a man trauaile with childe.*

r Ier. 30.6

ſ Mat. 27.46

And he himſelfe braieth forth, (ſ) *My God, my God, why haſt thou forſaken me?* Outwardly he ſuffered the moſt ſhamefull and execrable death that euer was ſuſteined: hee ſuffered by paſſion, enduring affliction: hee ſuffered by compaſſion, bewailing our offences.

Chriſt ſuffered the moſt grieuous affliction.

t *Albert. in Mat. 26*

v *Hen. de Vrim. in 3 diſtin.*

In Chriſt there was no cauſe nor deſert, why hee ſhould ſuffer.

The more excellent the perſon, the greater the ſuffering.

Chriſts ſenſe the pureſt ſenſe.

Finally, three reaſons there are alleaged, why Chriſts ſuffering was more grieuous then any other. (t) Firſt, becauſe hee was more innocent then any other. And therefore (as (v) *Henricus de Vrimaria* well collecteth) *Chriſt ſuffered more then any Saint; for that there was no cauſe, why he ſhould ſuffer at all: but there are many cauſes, why Saincts ſhould ſuffer.* Secondly, the excellency of his great honour made his ſuffering the greater; for greater is the affliction, when the honourable are abaſed, then when the vile and baſe are wronged. Thirdly, the moſt pure vnderſtãding is moſt ſenſible of pain. Wherfore Chriſts ſpirit moſt deeply aboue all other, had the ſenſe & feeling of ſorrowe, becauſe it was moſt pure, intellectuall, and ſenſitiue.

w Eſa. 40. 2

To conclude, the Prophet *Eſay* witneſſeth, that (w) *Ieruſalem hath receiued double at the hand of the Lord for all her ſinne.* Which cannot be otherwiſe vnderſtood, but of the ſuperabundant ſatisfaction of Chriſt, ſufficient vnto all them that lay hold thereon; euen as in *Ieremy* alſo the Lord vnto *Iſrael* the type of his Church, promiſeth deliuerance; (x) but firſt hee will ſufficiently reward their ſhamefull blaſphemy. O what reward is ſufficient, but the puniſhment of Chriſt!

x Ier. 16

Ratio 5.

Laſtly, the Scripture doth euery where teſtifie of the fulnes of his ſatisfaction. (*y*) *I will redeeme them* (ſaith he) *from the power of the graue, and deliuer them from death: O death, I wil be thy death: O graue, I will be thy deſtruction.* And *Ieremy* of this abſolute redemption ſaith, (*z*) *I will giue health & amendment; for I will cure them, and reueale vnto them the abundance of peace and truth.* Yea, God himſelf giueth vs an acquittance, and witneſſeth that he is in Chriſt ſatisfied; (*a*) *In this mountaine ſhall the hand of the Lord ceaſe,* ſaith *Eſay.* And with his owne voice the Father proclaimeth, (*b*) *This is my well beloued Sonne, In whom I am well pleaſed:* Therefore, (*c*) *O death, where is thy ſting? O hell, where is thy victory?* when God himſelfe of himſelfe acknowledgeth, *I am well pleaſed:* and that ſinne hath receiued ſufficient puniſhment; (*d*) *Thy ſinnes are fully puniſhed, O thou daughter of Sion.*

y Oſe 13.14
z Ier.33.6
a Eſay 25 10
b Mat 3.17
c 1 Cor.15.55
d Lam.4.22

CHAP. XIIII.

That Redemption and Saluation are words of one ſignification.

Saluation properly vnderſtood is more generall then Redemption; for that Saluation is any kinde of deliuerie from our captiuitie, either by force, policie, price, or perſwaſion: (*a*) but Redemption (as *Innocentius* ſaith) is that deliuerie, which is by paying a price. And *Albert* ſaith, (*b*) Chriſt came for two cauſes. Firſt, to cure the nature of Man, and helpe it, by taking it on himſelfe, and ſuffering in it: Secondly, to bring vs into the Kingdome of God, by his reſurrection and aſcenſion. Neuertheleſſe, becauſe the Saluation, which Chriſt hath wrought for vs towards God, was altogether by ſatisfaction through his precious merits, and offering of the infinite, inualuable, priceleſſe ſacrifice of his bloud for vs; therefore Saluation and Redemption in Chriſt are all one, and words of the ſame vnderſtanding. Wherefore *Eſay* comprehendeth all the worke of our Saluation vnder this one part of deliuerie from ſin; (*c*) *This* (ſaith he) *is all the fruit, the taking away of ſinne.* And againe, (*d*) *Let ſaluation and iuſtice growe forth, let it bring them forth together.* And *Zechary* the Holy Prieſt ioineth them both together alſo ſaying, (*e*) *Hee hath*

a *Redemptio proprie dicitur liberatio, qua fit dato pretio. Inno. in Pſal. 6. pænit. ex Cont. 33*
b *Albert. in proœm Hier. in Math.*
c Eſay 27 9.
d Eſay 45.8.
e Luke 1.68.

hath viſited and redeemed his people, and hath raiſed vp an horne of ſaluation to vs, in the houſe of his ſeruant Dauid. Bellarmine himſelfe acknowledgeth, (*f*) that the name of Sauiour is as proper to Chriſt, as the name of Redeemer. *Alexander* ſaith, (*g*) that Redemption could not be, but by ſatisfaction: nor ſatisfaction, but by his paſſion. And *Thomas Aquinas*, that the death of Chriſt did truely worke the deſtruction of our double death: that which is of the ſoule, and that which is of the body. Wherefore wee may well ſay, that Redemption and Saluation are all one in Chriſt, who by redeeming faueth vs.

f *Non enim eſt minus proprium Chriſto nomen Saluatoris, quam Redemptoris. Bell. de indulg. lib. 1. cap 4.*

g *Alex. Hall. q. 17. memb. 3 art. 1.*

CHAP. XV.

That the Romiſh Church maketh many Redeemers, and many Saniours.

THe true Church of God hath alwaies acknowledged a relation and reciprocall reference betwixt Chriſt and her ſelfe; as, in the Canticles, (*a*) *My welbeloued is mine, and I am his.* The Church vnto Chriſt alone, & Chriſt vnto the church alone. But contrarily, the falſe and the *Antichriſtian* Church, although ſhe pretend her ſelfe to be the ſpouſe, the Turtle, the onely darling, (*b*) *Yet ſhe hath plaied the harlot with many louers.* (*c*) *My people* (ſaith he) *haue committed two euills: they haue forſaken me the fountaine of liuing waters, to dig them pits; euen broken pits, that can holde no water.*

a Cant. 2. 16

b Ier. 3. 1

c Ier. 2. 13

Although when they meet with a tender conſcience, and ſuch as (reuerently conſidering the office of the Son of God) doth abhorre, that the title of Redeemer ſhould bee aſcribed to any other, but to Chriſt, they mildely temper and moderate the matter with quirks and friuolous diſtinctions: yet the truth is, that the Church of *Rome* maketh Saints, as full & abſolute redeemers, as Chriſt himſelfe: and this by three maner of waies is brought to paſſe. Friers and ſchoolemen teach the doctrine: Monkes and Prieſts chant it out in Maſſes: & the Legend writers confirme it by miracles; euen as we read in the Prophet, (*d*) *The children gather wood, the fathers kindle*

Three manner of waies, by which the Romiſh church ouerthrowes the prieſthood of Chriſt.

d Ier. 7. 18

the fire, and the women knead the dough, to make Cakes for the Queene of heauen.

How oft doth *Lypomanus*, one of the Preſidents of their great Councell of *Trent*, ſo hee teſtifieth of himſelfe in his Epiſtle to Pope *Iulius* the third (glorying & triumphing) proclaime that the Saints are called Sauiours, *(e)* and no wrong done vnto Chriſt. And ſpeaking of the miracles of the Saints *Coſmus* and *Damianus*, he both ſaith in the text, *Nullus erat, qui eos non vocaret Seruatores*; there was none but called them Sauiours: and in the Margent it is noted, *(f) Thou ſeeſt Saints are called Sauiours, and no wrong done vnto Ieſus Chriſt our Lord.* And he bringeth in an oration of *Simeon Metaphraſtes* (as idolatrous a wretch as himſelfe) who of *Sebaſtian* and his fellowes ſaith, (*g*) *They ſhall be Sauiours and keepers.* And leaſt this ſhould paſſe without obſeruation, it is noted as a matter ſpecially remarkeable in the Margent, *The Saints are our Sauiours and keepers.*

Diſcipulus de Tempore ſaith, *(h) We may truely ſay of the Mother, as well as of the Sonne, of her fulnes wee haue all receiued; the captiue, redemption: the ſicke, conſolation: the ſinner, pardon: the righteous, grace: the Angels, gladnes: &c.*

After the ſame manner ſhe is worſhipped by *Bonauenture* in his Pſalter; *Be mindefull of vs that are loſt, O Sauioureſſe.* In one of the Roſaries ſhe is called, (*i*) *The health of the doubtfull, the Sauiour of the weake, the reparation and ſaluation of the deſpairing ſoule. Bernardine* in his *Mariall* ſet out by publike authority, ſaith of her, (*k*) *I gaue thee to bee my ſaluation vnto the end of the world.*

If theſe things had dropt onely from a priuate pen, then ſhould they haue had ſome excuſe; (*l*) *But her abomination ſhe hath ſet on a high Rock, and poured it not on the ground to couer it with duſt.* For in their Miſſalls, in their publique Lythurges, with full mouthes they proclaime the Idolatry. Vnto euery Byſhop and Confeſſor Saint, the Roman *Breuiarie* applieth that of the twenty fourth of *Eccleſiaſticus*, *(m) Beholde the great high Prieſt, which in his daies pleaſed GOD, and was found righteous, & in the time of wrath was made a reconciliatiõ.* And as Chriſt

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e *Author Inditis ſcholiorũm in Sanct. vit. Aloy. Lyp. cont. hæreticos pro Cath. dogmat. veritate.*

f *Vides Sanctos dici Seruatores, et tamen nullã Dom. Ieſu Chriſt. fieri iniuriã part. 2. fol. 148. in impreſſ. an. 1568. per Mart. Verheſſ.*

g *Erunt Seruatores et Cuſtodes.*

h *Ser. 5. de Sancta in conce. virg. idem Mich. de Hung. in ſer. de Roſ. Mariæ.*

i *Salus anxiorum, ſaluatrix languidorum, reparatrix deſperantiũ animæ.*

k *dedi te vt ſis ſalus mea ad extremum terræ Bern. i. Marial.*

l Ezech. 24.7

m *Ecce Sacerdos magnus, qui in diebus ſuis placuit Deo, et inuentus eſt iuſtus et in tempore iracundiæ factus eſt reconciliatio. Ro. Bre. in Com. Conf. et Pontif.*

Chriſt is truely ſaid to haue died for his enemies: ſo of *Thomas Becket* the vſe of *Hereford* ſaith, (*n*) *That he was to be a ſacrifice for his enimies.*

The Roman *Breuiary* of the Apoſtles acknowledgeth (*o*) that liuing in the fleſh they planted the church in their bloud. Wherefore they pray, (*p*) *The Baptiſt, meſſenger of Chriſt, the heauenly key bearer, with all Apoſtles, looſe vs from the bonds of ſin.* And in the Hymne, *Lux mundi beatiſſima*, they acknowledge to the virgin *Mary*, (*q*) *By thee is the world ſaued: by thee is it lifted vp on high: by thee is death condemned: and by thee is life reſtored.* The Miſſalls ſay, *The* (*r*) *life giuen by the Virgin applaud O yee redeemed nations.* And they of *Sarisbury*, (*s*) *Thou art the certaine hope of the miſerable: the very mother of Orphanes: the reliefe of the oppreſſed: the phyſicke of the weake.* And againe to the virgin they ſing, (*t*) *Waſh away our offences; that wee being redeemed by thee, may bee able to obtaine the ſeat of euerlaſting glory.* Nay, they are not aſhamed to ſay, that the nature of Man in the bleſſed virgin is exalted aboue all the immortall ſpirits. If you demand how, let the Ladies Pſalter tell you; (*v*) *By her is made the very ſatisfaction for ſinne.* But why doe I labour in a thing ſo manifeſt? ſince the *Rhemiſts* in their marginall notes vpon the firſt Epiſtle of *Paul* to *Timothy* plainely acknowledge, (*w*) that there may bee many Mediatours, as there bee many Sauiours and Redeemers euen in the Scriptures.

n *Hoſtiū hoſtis futurus. Breu. Heref.*

o *Iſti ſūt, qui plātauerūt eccleſiā ſanguine ſuo.*

p *Baptiſta Chriſti præuius, et Clauiger æthereus, cū cæteris Apoſtolis, nos ſoluāt nexu criminis, in Hym. Ieſu Saluat.*

q *Per te mundus ſaluatus eſt, per te ſurſum leuatus eſt, per te iam mors dānata eſt, per te vita donata eſt. vid. Clichto. in Hym. Eccleſiaſticis.*

r *Vitam datam per Virginem gentes redemptæ plaudite. Bre. Sar. et Bre. Rō. in hym. O glorioſa Domina.*

ſ *Tu ſpes certa miſerorum, verè mater orphanorum: tu leuamen oppreſſorū, medicamē infirmorum. Miſ. Sar. in Conc. virg. Mar. in hym. Dies iſte celebratur.*

t *Tu culpas noſtras ablue, vt perennis ſedem gloriæ per te redempti valeamus ſcandere. in lect. ſancta Dei genetrix. in ſeruit. beat. Mar. Virg.*

v *Per illam fit vera ſatisfactio de peccatis. Pſal. 136.*

w *1. Tim. 2. gloſ. in 4. annot.*

CHAP. XVI.

Of the Limitations which they preſcribe vnto themſelues, when they ſay Saints are Sauiours and Redeemers.

Vid. Rhemiſt. in 1. Tim. 2. annot. 4.

Certaine pretenſed and fained Limitations and Modifications of their doctrine, they make in this behalfe. For ſimply & abſolutely to call any other Sauiour or Redeemer but Chriſt, they themſelues confeſſe to be Idolatry. Wherefore *Bellarmine* maketh a double vnderſtanding of the word

Redeemer,& diuideth the debt alſo into two kinds. There is a Redeemer (ſaith he) properly & vnproperly called. (*a*) He is a redeemer properly called & abſolutely, who redeemeth from captiuity, and not who paieth ſome debt of ſmall moment. By this it is euident, that he makes Chriſt our Redeemer abſolutely and properly, becauſe he redeemeth from the infinite captiuity, and Saints the leſſer redeemers of leſſer ſinnes.

Limit. 1.

a *Is proprie et abſolute dicitur Redēptor, qui redimit à captiuitate, nō qui ſoluit pro alio debitū aliquod parui momēti.* Bell. de Indul. li. 1. cap 4

Another modification there is, (*b*) that Saincts are not ſo Redeemers, as though Chriſts paſſion were inſufficient; but becauſe it is meet, that the paſſions of Saints ſhould not be in vaine before God. The obedience of the Law (ſaith *Bellarmine*) is (*c*) *both meritorious, and ſatisfactorious: and it may be, that he which obſerueth the law, hath no neede of ſatisfaction for his owne ſinnes; and therefore he may communicate his ſatiſfaction to others.* Yea, (*d*) *many labours of the Saints* (ſaith he) *vvould bee in vaine and without fruit, except they were ſpent for the ſinnes of other men; for the Saints themſelues haue neede of no labours, or at leaſt very fewe, to purge their owne offences.* Out of this, his mynd appeareth to bee, that Chriſts paſſion is allſufficient to our redemption: yet the paſſion of Saints, as a ſuperabundant price, is thereto added. In which paſſion of Saints there are two things: the Merite, and the Satisfaction. The merite of the Saints is ſufficiently rewarded in themſelues: but the ſatisfaction of the Saints paſſion, is applied to the Church.

b Bell. de Indul. li. 1 cap. 4 ad 3 obiect.

Limit. 2.

c *Ipſa obedientia legis eſt meritoria, et ſatisfactoria: et poteſt fieri, vt ea ſatisfactione pro ſuis delictis nō egeat, qui legis obediētiā præſtat; ac propterea cū alijs eā communicare poſſit.* Bell. de indul lib 1 cap. 4

d *Multi labores ſāctorū inanes eſſēt & ſine fructu, niſi pro reatibus aliorū cōſumerētur; cū ipſi Sācti aut nullis, aut certe minoribus laboribus pro ſuis delēdis reatibus indigerēt.* Bell. ibid.

A third mitigation alſo *Bellarmine* ſeemeth to make; that (*e*) *we muſt not deſire grace, or glory, or any other meanes, which bringeth vs vnto beatitude, from the Saints as from the authors of ſuch gifts.* And theſe are the qualifications, the diſtinctions, the nyce reſeruations, vpon which they thinke it lawfull, to call Saints Redeemers.

Limit. 3

e *Nō licet à ſanctis petere, vt nobis tanquā authores diuinorū beneficiorum gloriā, vel gratiam aliaque ad beatitudinē media cōcedāt.* Bell. lib. 1. de Sanct. beat. cap. 17. et habetur in Tho. Aq. 2a. 2æ. art. 4

But ſuch is the diſordered and headſtrong violence of blaſphemy in the Romiſh Church, that like a furious and vnruly floud, whome no bankes, no walls can conteine, they exceed al meaſure, tranſcend al bounds, & ouerflow al limits, which they propoſe vnto themſelues; neyther can they command themſelues to obſerue their owne lawes & Canons.

At the firſt it was thought to be a ſufficient anſwer to all our arguments, brought out of the treaſurie of Gods booke; that they made Saints Mediatours of Interceſſion, not of Redemption: but now they muſt bee the meanes of our Redemption alſo, with a fewe rules & obſeruations ſet downe. All which obſeruations they keep as well, as *Remus* did the *Sanction*, that none ſhould leap ouer the beginning walles of
f 1 Reg.2.37 *Rome*: or as (f) *curſing Semey* the couenant, that hee ſhould not paſſe ouer the brooke *Cedron*.

CHAP. XVII.

That in the Romiſh Church Saints are made Redeemers, according to the proper vnderſtanding of the word; becauſe the phraſes of Scripture, wherein Saluation and Redemption are properly giuen to God, be aſcribed to Saints, contrary to the firſt Limitation.

Examination of the firſt Limitatiō

THere are diuers ſelect ſignificant phraſes in the ſcripture vſed by the Spirite of truth, wherby God himſelfe, and his ſonne Chriſt, is declared to be properly and perfectly, the only Sauiour and redeemer: as when the Pſalmiſt
a Pſal.138.7 ſayth, (a) *Thy right hand ſhall ſaue me.* The hand of God is
b Luke 1.66 the power of God: as it is in the Goſpell; (b) *The hand of God*
c Act.11.21 *was with him.* And in the Actes of the Apoſtles, (c) *The hand of the Lord vvas vvith them.*

To ſaue by the hand, is to ſaue by that vnreſiſtable power proper vnto God, which no creature can withſtand. After the ſame maner the defenſiue power of God is often called
d Pſal.57.1.& Pſal.63.7 the ſhadow of his wings, as *Dauid* acknowledgeth; (d) *In the ſhadow of thy vvings vvill I put my truſt.*

Another phraſe there is which expreſſeth the free grace and bounty of God, redeeming and ſauing: as when it is
e Pſal.106.8 ſaid; (e) *He ſaued them for his names ſake.* And the Church ſaith,
f Cant.1.2 (f) *Thy name is an oyntment powred out.*

Some places do teſtifie the facility, wherwith God ſaueth
g Mat.8.8 and deliuereth, as; (g) *Speake the word onely, and my ſeruant ſhall*
h Pſal.147.15 *be whole.* And *Dauid* ſaith, (h) *He ſendeth forth his commandement vpon the earth, and his word runneth very ſwiftly.*

Other phraſes there are, which intimate a ready preſence of God euery where, in all our neceſſities to behould vs, and in behoulding to defend vs: as that bleſſing which the Prieſts vſed to the people; (*i*) *The Lord make his face to ſhine vpon thee, and the Lord lift vp his countenance vpon thee.* And the Pſalmiſt ſaith, (*k*) *God be mercifull vnto vs, and bleſſe vs, and ſhewe vs the light of his countenance.*

Many times, to teach vs, that the help that is done vpon earth, God doth it alone, the Scriptures doe not onely ſpeake of God in the Concrete, as the author of all goodnes; calling him our Sauiour, our Redeemer, our deliuerer: but in the Abſtract he is enſtiled our goodnes, our Saluation, our reſurrection, our righteouſnes, our life it ſelf; as though one ſhould ſay, he is properly your Sauiour & Redeemer, who is the thing it ſelfe that you deſire, & all you want;* Like the Manna, which applied it ſelfe to the taſte of euery one, as he himſelfe wiſhed to eate: a Sauiour allſufficient; or, as the Heathens imagined of their *Saturne*; a ſtorehowſe, in whome all the vnexhauſted treaſures of plenty and bounty are to be found.

With theſe, & diuers other ſuch figures of ſpeach, the Scriptures teach, that God is properly our Sauiour, who deliuereth by power, giueth freely and with facility, is preſent in our neceſſities, the very thing it ſelfe which we deſire. But there is no honour nor attribute ſo proper and eſſentiall to God, which, doting in her blind ſuperſtition, the Church of Rome thinketh too great for her Saints.

Concerning the vnreſiſtable power: (*l*) *In thy handes* (ſaith *Bonauenture*) *is euerlaſting life, O Lady.* And againe, (*m*) *Let thy right hand deliuer vs.* *Hugo Cardinalis* ſaith (*n*) the virgin hath *Brachia longa ad defendendum, et ad dandum longè poſitis*; long armes to defend, and to giue to thoſe that are farre off. Wherefore *Bernard* flieth to her protection; (*o*) *Couer me* (ſaith he) *vnder the ſhadow of thy wings.*

The free and bountious grace of Saluation, to Saints they bequeath alſo. For euen as the Scripture ſpeaketh of God, ſo they ſpeake of the virgin. (*p*) *Saue me, O Lady, in thy name.* *Germanus* ſaith, *ſhe* (*q*) *defendeth her ſeruants from the inuaſions*

i Num.6.25.26

k Pſal.67.1

Deut.33.26. Pſ.146.& 74.13

* Wiſ.16.20.21

l *In manu tua Domina ſalus ſēp. terna eſt. Pſ.71.*

m *Liberet nos dextra tua. pſal.73.*

n *Vid. Hugo. in Pſa. 88. ſup. verba, Teſtis in cœlo fidelis.*

o *Ber. in ſer. ſuper Salue regina.*

p *Domina in nomine tuo ſaluū me fac. pſ.53. et in aurea litan.*

of the wicked enimy, by the only calling vpon her name, by which the Prince of the vvorld is caſt out. And againe he praieth, *That lying lippes may be put to ſilence, that they may know, that thy name is, our Lady.* The name of the virgine is of ſo great power with them, that it both woundeth and cureth, killeth, and maketh aliue againe. Wherefore this name they will haue in their mouthes, not as a ſigne of Saluation, but as the thing it ſelf; (ſ) *Thy name vvhich is continually in the mouthes of thy ſeruants, in all places, by all meanes, is not onely a ſigne of life, ioy, and help, but doth procure and effect the ſame.* *Albertus* ſaith, (t) *Art thou compaſſed about with darknes? or is the way hidde from thee? looke vpon the illuminatrix, inuocate the Mother of God, and call her Mary.* The *Roman Breuiary* ſaith, (u) *In this day of ſolemnity and gladnes we call on the ſweet name of Mary.* In a praier vpon the names of our Lord, which beginneth, *Omnipotens dominus*, hauing a Croſſe at the end of euery name, they adde, *iſta nomina Regum, Iaſper, Melchior, and Baltazar*, with the twelue Apoſtles, whoſe names are *Peter, Paul, Andrew &c.* aſſiſt me in all my neceſſities.

As the facility of God in making or ſauing, is expreſſed, in that he doth it by his word: ſo of al the Apoſtles they confeſs; *O yee to whoſe command the health and infirmity of all is ſubiect, heale all thoſe that be ſick in manners, reſtoring vs to vertues.* *Bellarmine* ſaith, they ſtand not on the words, but on the ſenſe, (x) And it is lawefull to ſay, *Saint Peter haue mercy on mee, and Saint Peter ſaue me,* ſo we vnderſtand it thus, *Haue mercy vpon mee, by praying for mee.* So like, a *Mountebank eating* poyſon, to ſhew the power of his Tryacle, the Cardinall cares not to blaſpheame, and to committe Idolatry, that he may declare what vertue is in his mentall reſeruations. But this abomination no Tryacle of *Gilead, no balme*, no playſter can heal. For firſt they confeſs, without mention of the prayer of the Apoſtles, that to their cõmand all ſaluation & infirmity is ſubiect: then they deſire them not to entreat for health, but to heale: not to obtaine vertues, but to reſtore to vertues. *Iuſtin Martyr* ſaith, (y) the things that God doth of himſelfe, he doth it by his command: as though to do by commande-

q *Germ. apud Sim. Metap. ex Aloy. Lyp. hiſt. Sanct. par. 1 fol. 283. edit. Verbeſ.*

ſ *Ita etiã ſanctiſſimũ nomẽ tuũ, quod in ore ſeruorũ tuorum aſſiduè verſatur, in omni tẽpore, loco, & modo, vitæ, lætitiæ, et auxilii nõ ſolũ eſt ſignũ, ſed ea etiam procurat et cõciliat. apud Aloy. Lyp. fol. 283. part. 1.*

t *Circũdatus es tenebris? et abſcõdita tibi via? reſpice illuminatricẽ, inuoca Dei genetricẽ, & nomina Mariã. in Cap I. ſuper Luc. ex Cẽt. 13. ca. 4. fo. 498*

u *In octau. aſſũp. lect. Ecce quibus.*

w *Quorũ præcepto ſubditur ſalus et lãguor omniũ, ſanate ægros moribus, nos reddẽtes virtutibus. Ro. Bre. in hym. Exultet cœlũ laudibus.*

x *De Sanct. beat. lib. 1. cap 17. col. 2. Eſt tamẽ notandũ.*

y *Quæ Deus facit per ſe, ea iuſſu facit. in Iuſt. Reſponſ. de reſurrect. 4. ſi ſit ille liber Iuſtin.*

mandement were the proper and peculiar manner of Gods owne working. VVhat ſhould we doubt, that to the command & power of Saints they make all things ſubiect, when of the virgin they ſay,(z) *Grace is powred out of thy lips.* And (a) *of her, and for her, and becauſe of her, all ſcripture was made:* and for her the world was made: *this is ſhee, that is full of grace: this is ſhee, by whome Man was redeemed.* And againe,(b) ſhe did beare the king of glory, whom ſhee doth giue to euery one that asketh. Wherefore the Engliſh Latine Primer calls her, (c) *The fountaine of mercy, the fountayne of conſolation and pardon, the fountaine of life and forgiueneſs, the fountaine of piety and gladneſs.* Of *Thomas Becket* they ſing; (d) *Vnto Thomas all things yield and obey.* To *Thomas Dydimus* they ſimply and abſolutely pray for deliuerance; (e) O *Thomas Dydimus, by Chriſt, whom thou deſeruedſt to touch, wee beſeech thee with our loud-ſounding prayers, to ſuccour vs wretches, that we be not damned weth the wicked, in the comming of the great Iudge.*

The phraſes, which ſhew the ready preſence of God among all his creatures, to ſaue, to deliuer, to gouerne, are in like ſorte giuen to Saints; (f) *Send out thy light, and thy grace* (ſaith their pſalter to the bleſſed virgin) *and repaire againe my life and conſcience.* Hence it is, that the Saints are called, (g) the light of the firmament, the port of light, the ſtarres of the ſea; becauſe as the light filleth all things, and is euery where diffuſed: So the prouidence and power of the Sants filleth euery corner of the world. This preſence the Roman Miſſall confeſſeth, calling her,(h) *The dropping hony combe of Charity, the bowels of mercy &c.* And applieth vnto her that of *Eccleſiaſticus*, (i) *From the beginning and before the vvorld vvas I created, vntill the world to come I ſhall not ceaſe, and in his holy habitation I miniſtred vnto him.* What is this but a plaine acknowledgement of the virgins preſence in all ages, and to the end of the world, before God for ſinners? Wherefore they ſay of her alſo, (k) *My abiding is in the fulneſs of Saints.* Of the *Saints Sebaſtian, Zoes*, and their fellowes *Simeon Metaphraſtes* in [l] *Lypomanus* ſaith, *they ſhall not forſake you, though they ſeeme ſo to doe, but they ſhall bee Sauiours and*

z *Offic. Virg. anglo-lat. ad Mat.*

a *De hac, et ob hãc, et propt. hãc omnis ſcriptura facta eſt, et propt. hãc mũdus factus eſt, et hæc gratia Dei plena eſt, et per hãc homo redẽptus eſt. Ber. ſuper Salue reg. ſer.*

b *Ipſa enim regem portauit gloriæ, illũ omnipotenti de tura. in tract. de lam. virg. Mar.*

c *in orat. Obſecro te.*

d *Th. cedũt et parẽt omnia. in Miſſ. Tho. Beck.*

e *O Th. Dyd. per Chriſt. quẽ meruiſti tãgere &c. porsiſ. Sar. in Th. Dyd.*

f *Emitte lucẽ tuã, et gratiã tuã, et repara denuo vitã et cõſcieñtiã meã. Pſ. 142*

g *Beat. virg. Epitheta in Miſſal.*

h *In aſſũp. lect. § quæ eſt iſta.*

i *Ab initio et ante ſecula creata ſum, et vſq; ad futurũ ſeculũ nõ deſinã, et in habitatione ſancta corã ipſo miniſtraui. Bre. Ro. in offic. beat. Ma. vir. in Sab.*

k *Ex offic. anglolat.*

l *Nõ enim vos omnino relinquẽt, etiã ſi hoc videatur, ſed erũt Seruatores & Cuſtodes, nõc quidẽ ita aduẽtãtes, vt nõ cadãt ſub aſpectũ: poſt vitã autẽ exitũ in æternas ſuſcipiẽtes Mãſiones. part. 2 pag. 150.*

of the wicked enimy, by the only calling vpon her name, by which the Prince of the vvorld is caſt out. And againe he praieth, *That lying lippes may be put to ſilence, that they may know, that thy name is, our Lady.* The name of the virgine is of ſo great power with them, that it both woundeth and cureth, killeth, and maketh aliue againe. Wherefore this name they will haue in their mouthes, not as a ſigne of Saluation, but as the thing it ſelf; (ſ) *Thy name vvhich is continually in the mouthes of thy ſeruants, in all places, by all meanes, is not onely a ſigne of life, ioy, and help, but doth procure and effect the ſame.* *Albertus* ſaith, (t) *Art thou compaſſed about with darknes? or is the way hidde from thee? looke vpon the illuminatrix, inuocate the Mother of God, and call her Mary.* The *Roman Breuiary* ſaith, (u) *In this day of ſolemnity and gladnes we call on the ſweet name of Mary.* In a praier vpon the names of our Lord, which beginneth, *Omnipotens dominus*, hauing a Croſſe at the end of euery name, they adde, *iſta nomina Regum, Iaſper, Melchior, and Baltazar*, with the twelue Apoſtles, whoſe names are *Peter, Paul, Andrew &c.* aſſiſt me in all my neceſſities.

As the facility of God in making or ſauing, is expreſſed, in that he doth it by his word: ſo of al the Apoſtles they confeſs; *O yee to whoſe command the health and infirmity of all is ſubiect, heale all thoſe that be ſick in manners, reſtoring vs to vertues.* *Bellarmine* ſaith, they ſtand not on the words, but on the ſenſe, (x) And it is lawefull to ſay, *Saint Peter haue mercy on mee, and Saint Peter ſaue me,* ſo we vnderſtand it thus, *Haue mercy vpon mee, by praying for mee.* So like, a *Mountebank eating* poyſon, to ſhew the power of his Tryacle, the Cardinall cares not to blaſpheame, and to committe Idolatry, that he may declare what vertue is in his mentall reſeruations. But this abomination no Tryacle of *Gilead, no balme*, no playſter can heal. For firſt they confeſs, without mention of the prayer of the Apoſtles, that to their cōmand all ſaluation & infirmity is ſubiect: then they deſire them not to entreat for health, but to heale: not to obtaine vertues, but to reſtore to vertues. *Iuſtin Martyr* ſaith, (y) the things that God doth of himſelfe, he doth it by his command: as though to do by commande-

q *Germ. apud Sim. Metap. ex Aloy. Lyp. hiſt. Sāct. par. 1 fol. 283. edit. Verbeſ.*

ſ *Ita etiā ſāctiſſimū nomē tuū, quod in ore ſeruorū tuorum aſſiduè verſatur, in omni tēpore, loco, & modo, vitæ, lætitiæ, et auxilii nō ſolū eſt ſignū, ſed ea etiam procurat et cōciliat. apud Aloy. Lyp. fol. 283 part. 1.*

t *Circūdatus es tenebris? et abſcōdita tibi via? reſpice illuminatricē, inuoca Dei genetricē, & nomina Mariā. in Cap. 1. ſuper Luc. ex Cēt. 13. ca. 4. fo. 498*

v *in octau. aſſūp. lect. Ecce quibus.*

w *Quorū præcepto ſubditur ſalus et lāguor omniū, ſanate ægros moribus, nos reddētes virtutibus. Ro. Bre. in hym. Exultet cœlū laudibus.*

x *De Sanct. beat. lib. 1 cap 17. col. 2. Eſt tamē notandū.*

y *Quæ Deus facit per ſe, ea iuſſu facit. in Iuſt. Reſponſ. de reſurrect. 4. ſi ſit ille liber Iuſtin.*

mandement were the proper and peculiar manner of Gods owne working. VVhat ſhould we doubt, that to the command & power of Saints they make all things ſubiect, when of the virgin they ſay,(z) *Grace is powred out of thy lips.* And (a) *of her, and for her, and becauſe of her, all ſcripture was made:* and for her the world was made: *this is ſhee, that is full of grace: this is ſhee, by whome Man was redeemed.* And againe,(*b*) ſhe did beare the king of glory, whom ſhee doth giue to euery one that asketh. Wherefore the Engliſh Latine Primer calls her, (*c*) *The fountaine of mercy, the fountayne of conſolation and pardon, the fountaine of life and forgiueneſs, the fountaine of piety and gladneſs.* Of *Thomas Becket* they ſing; (*d*) *Vnto Thomas all things yield and obey.* To *Thomas Dydimus* they ſimply and abſolutely pray for deliuerance; (*e*) O *Thomas Dydimus, by Chriſt, whom thou deſeruedſt to touch, wee beſeech thee with our loud-ſounding prayers, to ſuccour vs wretches, that we be not damned with the wicked, in the comming of the great Iudge.*

The phraſes, which ſhew the ready preſence of God among all his creatures, to ſaue, to deliuer, to gouerne, are in like ſorte giuen to Saints; (*f*) *Send out thy light, and thy grace* (ſaith their pſalter to the bleſſed virgin) *and repaire againe my life and conſcience.* Hence it is, that the Saints are called, (*g*) the light of the firmament, the port of light, the ſtarres of the ſea; becauſe as the light filleth all things, and is euery where diffuſed: So the prouidence and power of the Sants filleth euery corner of the world. This preſence the Roman Miſſall confeſſeth, calling her, (*h*) *The dropping hony combe of Charity, the bowels of mercy &c.* And applieth vnto her that of *Eccleſiaſticus*, (*i*) *From the beginning and before the vvorld vvas I created, vntill the world to come I ſhall not ceaſe, and in his holy habitation I miniſtred vnto him.* What is this but a plaine acknowledgement of the virgins preſence in all ages, and to the end of the world, before God for ſinners? Wherefore they ſay of her alſo, (*k*) *My abiding is in the fulneſs of Saints.* Of the *Saints Sebaſtian*, *Zoes*, and their fellowes *Simeon Metaphraſtes* in *Lypomanus* ſaith, *they ſhall not forſake you, though they ſeeme ſo to doe, but they ſhall bee Sauiours and*

z *Offic. Virg. anglolat. ad Mat.*

a *De hac, et ob hāc, et propt. hāc omnis ſcriptura facta eſt, et propt. hāc mūdus factus eſt, et hæc gratia Dei plena eſt, et per hāc homo redēptus eſt. Ber. ſuper Salue reg. ſer.*

b *Ipſa enim regem portauit gloriæ, illū omnipotenti detura. in tract. de lam. virg. Mar.*

c *in orat. Obſecro te.*

d *Th. cedūt et parēt omnia. in Miſſ. Tho. Beck.*

e *O Th. Dyd. per Chriſt. quē meruiſti tāgere &c. portif. Sar. in Th. Dyd.*

f *Emitte lucē tuā, et gratiā tuā, et repara denuo vitā et cōſciētiā meā. Pſ.* 142

g *Beat. virg. Epitheta in Miſſal.*

h *In aſſūp. lect.* 5 *quæ eſt iſta.*

i *Ab initio et ante ſecula creata ſum, et vſq; ad futurū ſeculū nō deſinā, et in habitatione ſacta corā ipſo miniſtraui. Bre. Ro. in offic. beat. Ma. vir. in Sab.*

k *Ex offic. anglolat.*

l *Nō enim vos omnino relinquēt, etiā ſi hoc videatur, ſed erūt Seruatores & Cuſtodes, nūc quidē ita aduētātes, vt nō cadāt ſub aſpectū: poſt vitā ante exitū in æternas ſuſcipiētes Māſiones. part.* 2 *pag.* 150.

Keepers; now ſo comming to vs, that our ſenſe cannot behould them: but after the end they ſhall receiue you into eternall Manſions. How oft doth *Bonauenture call vpon the virgin,* (*m*) *Let the brightnes of thy face, and the ſweetnes of thy grace ſhine vpon my ſoule.* And againe, (*n*) *Deliuer me in the light of thy truth.* Finally, in this ſenſe the *Roman Breuiarie* termeth the virgin, (*o*) *Pelagus curationum,* the *Sea of healing.*

Likewiſe, they ſo ſpeake of Saints, as that they make them, not only inſtruments & interceſſors for ſaluation vnto God, but ſaluation and all good things themſelues, which wee of God deſire. Vnto *Saint Claudius* they come with ſuch powerfull and omnipotent attributes, that you would beleeue it were a God at leaſt, whome with ſuch ambition of titles they ſo Pathetically adore; (*p*) *O comforter of the deſolate, deliuerer of Captiues, reſurrection of the dead, light of the blind, hearing of the deafe, ſpeach of the dumbe, defender of thoſe that ſuffer ſhipwracke, the healer of the weake and infirme, the health of all that beleeue in thee, Saint Claud the benigne Confeſſor of Chriſt, pray for vs.* In the howres printed at Paris the virgin is called, (*q*) *The praiſe of holy ſoules, and the true Sauiour of them.* In the Office of the bleſſed virgin, ſet foorth by the cōmandement of *Pius quintus,* printed *ann. Dom.* 1598 in *orat: Obſecro te,* ſhe is called the health of all that hope in her. In the Engliſh Latine Primer, *the conſolation of the deſolate, the way of them that goe aſtray, the ſafety of all that truſt in thee.* In the *Roman Breuiarie,* (*r*) *All hayle holy virgin, the medicine of all our ſorrowes, by whome death was expelled, and life brought in.* And the *Anthem* ſaith, (*ſ*) *All hail Queene, Mother of mercy, life, ſweetnes, and hope.* And of *Martin* they ſay, (*t*) *O Martin, ſweetnes, Pyhſicke and Phyſition. Germanus* the Patriarch, in *Simeon Metaphraſtes* faineth, that (*u*) *Zechary* the Prieſt called the holy virgin, *The end of Gods counſells, the renouation of the things which were ould.* So *Michael Singelus confeſſeth* of *Dioniſius Areopagita,* (*w*) that *He was holines ſent downe from Heauen, to make holy the Company of Citizens, and ſtrangers in Paris, that worſhip Chriſt. Germanus* the *Patriarch* againe calleth the virgin, (*x*) *the lampe of his Soule, the*

leader

m *Splendor faciei tuæ et ſerenitas gratiæ tuæ refulgeat menti meæ. pſ.* 26

n *In luce veritatis tua libera me Pſ.* 27

o 3. *die inf. octau. aſſump lect. Tu vero*

p *In Antiph. et orat. impreſ. per Iac. Keruer anno* 1570 *Moys de Iune.* 6. *die.*

q *An. Do.* 1570 *in ora. ād bea. Ma. vir. Vid. offici. anglolat. in orat. Obſecro te.*

r *Ro. Bre.* 3. *die inf. octa. aſſump. virg. Malec* 4. *Iubilemus in arca Domini.*

ſ *Salue regina, mater miſericordiæ, vita, dulcedo, et ſpes noſtra ſalue. ad laudes a cōplet. Sabb. poſt pent. vſq; ad aduēt.*

t *Antiph. ad magn. O beat. pontificem.*

v *Adesdum reparatio eorum, quæ erant inueterata &c. ap. Lyp. part.* 1. *fol.* 225 *lin* 2 *et.* 5. *ed. t. Verheſſalt.*

w *Ei (id eſt Ciuit. Pariſienſi) vt ſanctitudo cœlitus datus eſt iis, qui &c. Aloy. Lyp in vita Dioniſ. Areop. par.* 1 *fol.* 484. *ad finē.*

x *Aloy prim. part. hiſt. Sanct. in encō. San. Deipar. part.* 1 *fol.* 225. *edit. Verb.*

leader of his doubtfulnes, the ſtrength of his weaknes, the clothing of his nakednes, the riches of his pouerty, the healing of his vncurable wounds, the taking away of his teares, the reſt of his groanings, the eaſe of his ſorrow, the change of his calamity, the looſing of his bonds, the hope of his ſaluation, and the reward of all good things. Innocent the *Pope* ſaith, (*y*) She is *Miſericordiarum et veniæ fons inexhauſtibilis; The inexhauſted fountayne of mercy and forgiuenes.* The *Roman Breuiarie* calleth her, (*z*) *The fulnes of grace.* In a praier of one of the Roſaries, ſhe is called, (*a*) *the forgiueneſſe of ſinnes, the bond of loue, the medicine of vices, the veſſell of mercy, the fiſhpoole of grace, and the well of pardon.* Adde heereunto that, which *Germanus* ſpeaketh, calling her, (*b*) *The honour of thoſe that be honoured, the reward of all rewards, the height of all highnes.* And that of the Miſſall enſtiling her, (*c*) *The Mountaine vpon the toppe of Mountains. And* of *Innocent,* (*d*) *ſhe is not only the veyne and fountaine of mercy, but mercy it ſelfe, and pardon it ſelfe*; and then tell me, whether this be to make Saints Redeemers, in the very propriety of the word? For what greater titles can wit inuent? or what words more powerfull and efficacious can any tongue deliuer, to expreſſe the glory of Chriſt himſelfe? I hope, *D. Kelliſon* canot deny, he doth not attribute ſo much to the Redemption wrought by Chriſt, as theſe do to the Saints, and the bleſſed virgin.

CHAP. XVIII.

That the Romiſh Church maketh Saints Sauiours and Redeemers from all ſinnes, great and ſmall, and from the generall captiuitie thereof. Therefore the diſtinction of Bellarmine *touching the deliuerie from great and ſmall debts, is but friuolous.*

HOwſoeuer *Bellarmine*, or any other ſeeme to giue limits and rules to their inuocation of Saints: yet ſuch is the vnbridled rage of furious and headſtrong blaſphemie, that it regardeth no lawes, reſpecteth no bonds, but ouerfloweth all bankes, all meaſure, all orders which it preſcribeth vnto it ſelfe. For in the Portuſe of *Sarum* they acknowledge, that the

y In his praier *Clement. miſericordiæ et veniæ fons inexhauſtibilis apud Chemnic. 2 Octa. aſſump. lect. ecce quibus.*

a Which begins, *O virtutum vaſculum, peccatorum venia, vinculum amoris, medela vitiorum, vas clementiæ, piſcina gratiæ, fons indulgentiæ. ex Roſ. beat. vir. ap. Chemn.*

b *In Aloy. Lyp. part. 1. fol. 225*

c *Ro. Bre. in offic. beat. Virg. menſe Aug. lect. 3. Fuit vnus ad finem.*

d *Imo ipſa miſericordia et venia. apud Chemnic.*

Anſwere to the ſecond part of Bellar. firſt Limitation.

the holy Virgin taketh away both great and ſmall offences. (*a*) *Blot out our ſinnes, releaſe our heinous crimes*; for ſo the word *Facinus* importeth. *Diſcipulus de Tempore* ſaith, (*b*) *There are not ſo many neceſſities in our mortall nature, as there are effectuall helpes in the holy Virgin.* Wherefore the Romane Miſſall prayeth to her, (*c*) *Let euery one feele thy helpe.* Yea, the Legend of Lombardy bringeth-in the Virgin her ſelfe, aſſuring one *Reginaldus* of her abſolute power in all occaſions, (*d*) *Aske of me what thou wilt, and I will giue it thee.* The ſame is acknowledged in the Miſſall; (*e*) *Whatſoeuer good the world hath, it hath from her.* Neither is the Prerogatiue of the Virgine any greater, then any other of the Saints in this behalfe. For the Romane Breuiarie teacheth vs to pray, (*f*) *That the merits of the Saints Abdon and Senon interceding, we may deſerue to be deliuered from all our neceſſities. And of Leo, his merits interceding* * *abſolue vs from all ſinnes.* To intercede by merite, is to redeeme; for therein the merits of him that worketh, are offered vp as the price and ſatisfaction for tranſgreſſions: and to deliuer from all our neceſſities, is abſolute Redemption. After the ſame manner they confeſſe of Saint *Nicholas*, that (*g*) *by his merits they that ſeeke him with their whole heart, are deliuered from all deſtruction.*

Finally, great or ſmall Saint, hee is of the ſame honour partaker;

(*h*) *All you whom Gods grace from the world hath freed,*
Giuing to you the good celeſtiall,
Releaſe to vs our ſinnes.

And the Miſſall of *Sarum* ſaith, (*i*) *The holy company of Angels, the excellent troupe of Archangels blot out our ſinnes.* The Hiſtory of Lombardy doth report of a Penitent, (*k*) that he reueiled to a certaine Biſhop a ſtupendious ſinne, from which the Biſhop durſt not abſolue him, but ſent him to the image of Saint *Iames*, with the ſinne written in paper: which being laid vpon the Altar before Saint *Iames*, the ſinner ſhortly after, comming to know the doome of the Saint, they found the ſinne taken cleane away, and aboliſhed out of the paper: and thus by a dead Saint he was abſolued from his great ſin,

vnto

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a *Dele peccata, relaxa facinora: Miſſ. Sar. in Seru. Beat. Mar. 2. Lect. In facinus iuraſſe putes,* ſaith *Ouid*: noting an heinous offence.

b *Diſc. de Sanctis ſer. 34. Col. 2.*

c *Ro. Breu. in verſu ora pro populo.*

d *Pete à me quid vis & dabo tibi. Leg. Lomb. in Dominico.*

e *Quicquid boni mundus habet, ab illa habet. Portiſ. Sar. in ſer beat. Virg. lec. 3. Hac tanta.*

f *Ro. Breu. in Abdon. & Senon. Iuly 30. deus qui vt Sanctorum tuorum intercedentibus meritis &c.*

* *Ro. Miſſ. in Leone.*

g *Cuius meritis ab ab omni clade liberantur, qui quærunt illum ex toto corde. Port. Sar. in Sanc. Nich. in laud. Ant. 5.*

h *Ex Chemnic. de ſanctis omnibus.*

i *Angelorum concio ſacra, &c. in hym. Chriſto inclito.*

k *Legend. Lomb. in Sanct. Iacob.*

vnto whom out of the liuing word, and the promiſes of Chriſt, the Biſhop durſt not pronounce forgiueneſſe. By theſe proofes I doubt not, but euen with halfe an eye the equall Reader may ſee, how from all ſinnes both great and ſmall they make the Saints Redeemers and Sauiours; and ſo (by *Bellarmine* his owne concluſion) Redeemers properly vnderſtood; for to deliuer from the captiuitie of ſinne he maketh Redemption in the proper ſenſe.

CHAP. XIX.

That the Romiſh Church maketh Chriſt inſufficient to ſaluation, contrary to the ſecond Limitation of Bellarmine.

Examin. of the ſecond Limitation.

ALthough to blinde the eyes of the ignorant, and to carrie captiue ſimple ſoules with falſe pretenſes, they caſt ſmooth and faire gloſſes, vpon their venemous and diueliſh blaſphemies: yet there are diuers ſtrong and demonſtratiue arguments, by which the Synagogue of Rome is euidently conuinced, that it eſteemeth Chriſt as an inſufficient Redeemer. I will reduce all of them vnto fiue heads. Firſt, becauſe they make the Saints Redeemers of themſelues: the ſecond, *becauſe they make the helpe of Saints not onely profitable, but abſolutely neceſſary to our Redemption*: the third, *becauſe they make the bleſſed Virgin Saint* Mary *the firſt mouing cauſe, or ſpring of Saluation*: the fourth, *becauſe they make the Saints our ſole and abſolute Redeemers*: the fift, *becauſe they make the Virgin the Sauiour of Women, as Chriſt is of Men.* Strange aſſertions you will ſay: but I truſt, by that time you haue well weighed and conſidered the proofes and Teſtimonies I ſhall produce, the cleare eye of an vnpartiall iudgement will eaſily diſcerne betwixt the Sheepes clothing, and the rauening Wolfe: betwixt the bitter pill they prepare for the ſtomacke, and the gold, which is caſt vpon it, to deceiue the ſight.

CHAP. XX.

That the Romiſh Church-Saints are made Redeemers of themſelues.

THis blaſphemie is ſo intolerable, that the Synagogue of Rome it ſelfe (I doubt not) will bee aſhamed thereof: yet by diuers reaſons it is euident as the light, that they make the Saints redeemers of themſelues. For proofe whereof let vs firſt conſider, how they extenuate all the corruptions and ſinnes of the Saints, and will haue them to be very eaſily purged: and then in the ſecond place I will ſhew, that they acknowledge the Saints, by their owne workes to be deliuered. *Bellarmine* ſaith of the Saints, (*a*) *They were all moſt holy men; ſo that they needed but a little ſatisfaction for their owne faults, and yet they were oppreſſed with ſo many miſeries and afflictions, that they might expiate or cleanſe their moſt and greateſt ſinnes.* And to this purpoſe the Frier wreſteth the words of Saint *Paul. How little* (ſaith hee) *the Apoſtle ought to ſatisfie for his owne offenſes, in his Epiſtle to the Corinthians it is euident*; (*b*) *I know nothing by my ſelfe.* But vnderſtand, Chriſtian Reader, in theſe words the Apoſtle to thoſe that reproched and abaſed his Miniſterie, modeſtly anſwered, that hee knew not of any exorbitant flagitious ſcandal he had giuen to the church. Now from hence the *Cardinall* enforceth, that *Paul* had but little to anſwere for, and a ſmall debt to ſatisfie; and ſo vvill haue the cleareneſſe of his conſcience a ſtep to his Iuſtification, contrarie to the words of the Apoſtle following in the Text, (*d*) *Yet I am not hereby iuſtified.*

Of the Virgin *Mary*, *Bellarmine* alſo ſaith, that (*e*) *ſhe needed no ſatisfaction for her ſelfe*; and therefore applyeth vnto her that which is ſpoken of the Church in the *Canticles*, *Thou art wholly faire my beloued.* To others (ſaith *Diſcipulus de Tempore*) *was giuen in their Mothers wombe*, (*f*) *that they neuer ſinned mortally: but to her, that ſhe neuer ſinned venially.* And in another place he ſaith of her, (*g*) *In this preſent life ſhee neuer ſinned.* The Methode to meditate on the Roſary, in the fift dolorous myſterie ſaith,

(*h*) *My*

a *Fuerunt omnes viri ſanctiſſimi, ita vt modica omnino pro ſuis culpis ſatisfactione opus habuerint, & tamen tot anguſtijs & afflictionibus oppreſſi fuerunt, vt plurima & maxima peccata expiare potuerint.* *Bellar. de indulg. lib. 1. cap. 2.*

b 1 Cor. 4. 4.

c *Vid. Theoph. in hunc locum.*

The crafty Cardinall ſuppreſſeth the words that ſerue not his turne.

e *Non igitur eguit Virgo Mar. vlla ſatisfactione pro ſe. de indulg. l. 1 cap. 2.*

f *Alijs in vtero ſanctific. collatum eſt, quod nunquam peccarunt mortaliter. Maria autem, quod nunquam peccauit venialiter ſer. 5 de Sanctis.*

g *In Ser. purif. Virg.*

(h) My ſinnes, ſweet Lord, torment thee thus,
Thy Mothers did not ſo.

Bernard alſo ſaith, *(i) Mary had no ſinne of her owne.* The Miſſall of *Sarum* ſaith, *(k) Shee proceeded from a faulty ſtocke without fault. Gratian* the compiler of Decrees ſaith, *(l) That neither* Mary, *nor* Iohn *could ſinne. Durand* ſaith, *(m) Iohn Baptiſt was borne cleare, that is, without originall ſinne.* Then if they were free from the act and power of ſinning, it is euident, they had no neede to be redeemed by Chriſt, but did iuſtifie themſelues. To theſe let mee adde the teſtimonie of *Iohn Fiſher* Biſhop of *Rocheſter*, who ſaith, *(n) Some there bee which through grace in this life haue ſo purged themſelues by penance for their offences, that they haue made a ſufficient recompence for them.* And to euery Virgin Martyr the Romane Breuiarie doth attribute;

Who by ſhedding bloud deſerued
The holy heauen to clime.

So alſo the ſame Miſſall commendeth *Lucia*; *(p) By thine owne bloud thou haſt ouercome the enimie.* Of all the Virgins generally they ſing, *(q) By thy comelineſſe, and by thy beauty, ſet forward, proceede and raigne.* And as Chriſt appeareth before God in his owne righteouſneſſe: ſo of euery Virgin they ſay, *(r) Thou haſt loued righteouſneſſe and hated iniquitie; wherefore God, euen thy God, hath anointed thee with the oyle of gladneſſe aboue thy fellowes.* Surely, whereas our Redemption hath two principall parts: the firſt, to deliuer from captiuitie: the ſecond, to bring into glory: you ſee that both theſe the Saints by their owne ſufferings vnto themſelues procure, as the Catholick Miſſals affirme. Wherefore *Lindanus* bluſheth not to auouch, *(ſ) That good workes are the cleanſing and expiation of ſins formerly cōmitted.* And *Soto, (t) That the mind of the Church is, that we muſt ſo put truſt in good workes, that they be auaileable to cleanſe ſinne, to pacifie Gods wrath, and to attaine euerlaſting life.* If this bee true in all men, much more in Saints then, whoſe ſinnes *Bellarmine* will haue to bee few and eaſie.

Caniſius out of a ſaying imputed to *Ambroſe* proueth, that *Saints (u) may entreat for our ſinnes, who by their owne bloud*

h *In edit. Antw. anno* 1598.

i *Proprium Mariæ delictum no habuit. Ser. 2. de aſſump.*

k *Ex radice vitiata ſine vitio prodijt virga, quæ intelligitur beatiſſima virgo. in feſt. beat. virg. lect. 3. auth. mortis.*

l *De conſec. diſt. 4. per baptiſm. in gloſſ.*

m *Durand. l. 3. c. 18.* ex *Tho. Bell. ſurvey of Pop cap.* 11.

n *Io. Roſ. in pœnit. pſ.*

o *Sanguine fuſo meruit ſacratum ſcandere cælum. Ro. Breu. in Com. Virg. ad magnif. Auct. in Hym. Virg. proles.*

p *Sanguine proprio inimicum viciſti.*

q *Specie tua, & pulchritudine tua intende, proſperè procede & regna. Ro. Breu. in Com. pluri. Virg. Antiph.*

r *Dilexiſti iuſtitiam, & odiſti iniquitatem; propterea vnxit te Deus. Ro. Breu. In com Virg. poſt. lect. 5. Hæc nubes aerea.*

ſ *Apud. Chemnic.*

t *Ibid apud Chemnic.*

u *Poſſunt pro peccatis noſtris rogare, qui proprio ſanguine, etiam ſi qua habuerunt, peccata lauerunt. Caniſ. in Manue. exerc. t. 10.*

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Saints ſhould bee implored as well as God, to helpe and deliuer vs.

The Romane Breuiarie to the bleſſed Virgin confeſſeth; (o) *In thee, O thou moſt bleſſed, is the expectation of our rewards.* What can be more forcibly ſpoken, or more effectually vttered, to proue the Virgins helpe to bee neceſſary to our ſaluation, in whom is the expectation of our reward? Since the Miſſall maketh the Virgin neceſſarie to ſaluation, the *Roſary* muſt needs acknowledge the ſame. Wherefore therein they pray, (p) *Extreme neceſſitie enforceth vs, whom placed in the flouds the Sea doth beat vpon, to call vpon thee.*

If the merites of Chriſt be, before the Tribunall of God the Father, ſufficient; let them now ſhew why the merites of Saints are ſo neceſſarie, and what extremitie driueth them in the cruell Sea-beating floode, to flie vnto the virgin. Indeed the Tridentine Fathers, to colour the matter in their *Canons*, make it only *Bonum et vtile*, (q) good and profitable, that Saints ſhould offer their praiers for vs; not ſpeaking a word of their merits or ſatisfactions: but in the *Catechiſme* of the ſame Councell, they plainly profeſſe a *Neceſſity*, (r) that not only for their *Interceſſion*, but for their *Merits*, God powreth many bleſſings vpon vs; therefore the Saints muſt be called on, becauſe they daily pray for the health of men, and God conferreth many benefits vpon vs for their merites and grace. And that they doe indeed (notwithſtanding their ſmooth mitigation of *Good* and *Profitable*) make Saints to our ſaluation neceſſarie, it is to the eyes of the blindeſt vnderſtanding perſpicuous, ſince they condemne them as *Hereticks* that (ſ) hould it a matter needleſs to frequent for help the memorie of Saints. If the help of Saints be not of neceſſitie, why doe they not leaue it at liberty to euery mans conſcience? It is euident then, they ſtill retaine that opinion of *Gabriel Biel* (t) *that God hath diuided his Kingdome with the bleſſed Virgin; and retayning iuſtice to himſelf, hath aſſigned her to execute mercy.* VVhich if it be true, it would follow that the virgin were more neceſſarie to our Saluation then God himſelfe.

o *In te beatiſs eſt expectatio noſtrorũ præmiorum. lect. 6. ſit pet te excuſabilẽ.*

p *Summa neceſſitas cogit nos in fluctu poſitos te rogare, &c. Roſ. beat. virg.*

q *Synod. Trid. ſeſſ. 9. de inuocat. et venerat. et reliquiis ſanctorum.*

r *Eã ob cauſã inuocãdi ſũt, quòd pro ſalute hominũ preces aſſiduè faciunt, multaque eorum merito et gratia in nos Deus cõfert beneficia. ex Mart. Chemnit.*

ſ *Atq; eorũ opis impetrãdæ cauſa ſanctorũ memorias fruſtra frequẽtari omnino damnãdos eſſe &c. Seſſ. 9. concil. Trid. vt refertur a Barth. Carranz.*

t *Gabr. Biel. ſuper canonẽ Miſſæ & Bern. in Marial. ex Chemnic.*

v *Idem et Hugo Card. in poſtil. ſuper Gen. 1. in verba, Fecit Deus duo luminaria.*

CHAP.

CHAP. XXII.

That according to the doctrine of the Church of Rome, Chriſt is not the firſt and originall cauſe of Saluation, but the virgin Mother.

MOſt earneſtly doth the Lord blame the Colonies, which the King of *Aſſur* placed in the Cities of Iſrael, for that (*a*) *They feared God, and ſerued their Idols alſo.* It is no excuſe vnto Idolatry at all, that God and his Chriſt haue a part or a portion in our worſhip, or that they are principally adored. (*b*) For *thou* (ſaith he) *ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* And yet had the Church of Rome reſted in this, there might haue been more hope; as of ſuch as had not knowne (*c*) *the deepeneſſe of Sathan.* But as his (*d*) Philiſtim wife thought her ſelfe neuer ſatisfied with trecherie, nor full of vnfaithfulneſſe, till ſhee was gotten vnto the Crowne of *Sampſons* ſtrength: So the Romiſh fraternitie neuer giue ouer, till they haue made a ſpoile of the higheſt excellencie of the great Prieſthood of our Redeemer; taking from him that, which by their owne confeſſion, is the greateſt honour of Chriſt, to bee our firſt iuſtification, and the originall ſpring thereof.

The Miſſall of *Sarum*, in the Tract before the Office of our Lady, reaſoning why Saturday aboue all other daies is holy to the bleſſed Virgin, ſaith, (*e*) *It is the gate and entrance vnto the Lords day.* Therefore when wee are in the fauour of our Lady, wee are (as it were) *in the gate of Paradiſe*; becauſe ſhe is vnto vs the entrance into the Kingdome of Heauen. *Of all good things* (ſaith *Damaſcen* to the childbearing Virgin) *Thou art the beginning, the middle, and the end.* Hence come the attributes of infinite honour, all importing the Virgin to be the beginning of our ſaluation. As, vvhen ſhee is called (*g*) *the firſt bleſſing of women, the window of heauen, the morning of our ſunne, the gate of Paradiſe, the holy roote, the fountaine of loue, the Mother of grace and mercy*; nay, *præuia porta,* (*h*) *the gate before the way*; as though they ſhould

a Reg.17.33. Ezech.20.39.

b Deut 6.13. Math.4.10.

c Apoc.2.24.

d Iud.16.17.19

The Papiſts will haue the Virgin *Mary* to be the beginning of Saluation.

e *Dies Sabbati eſt ianua & introitus ad diem Dominicũ; vnde cum in gratia ſumus dominæ noſtræ, ſumus quaſi in ianua paradiſi. Igitur quia ipſa eſt nobis porta ad regnum cælorum &c. in ratione tertia.*

f *Ex Chemn. & ex Leg. Lomb. in aſſump. virg. pag.* 103 *col* 1.

g *Ex varijs locis in Miſſalibus.*

h *Miſſ. Sar. hac clara die.*

Fœlix cœl. porta, Ro. Bre. in Hym. *Aue Maris ſtella.*

i *Offic. beat. Virg. ad primam.*

ſhould ſay, the beginning of the beginning of ſaluation. *Caniſius* in his Letany calleth her (k) *The cauſer of our gladneſſe.* Neither is this ſpoken onely in reſpect, that our Sauiour IESVS CHRIST tooke the beginning of his mortall nature, in the holy cloſet of her vnpolluted wombe; but it is ſpoken in reſpect of the inherent vertues of the holy Virgin, (l) and for that ſaluation and life flowe from her manifold graces, to the whole Church of God. *Becauſe* (ſay they) (m) *ſhe did the will of the Father, that was it which God did magnifie in her, becauſe ſhe did the will of the Father: not becauſe fleſh begate fleſh.* And againe, (n) *Therefore ſhe is happy, becauſe ſhe kept the Law of God, not becauſe the Word in her was made fleſh.* In another place, (o) *Thence ſhe deſerued the glory, which Chriſt afterward encreaſed.* *Albert* ſaith, *Shee* (p) *is called full of grace, becauſe ſhe is the meane and the cauſe of grace.* And in the Romane Breuiarie ſhe is tearmed *the* (q) *fulneſſe of grace.* The blaſphemous Pſalter, thrice imprinted, (at *Paris*, at *Venice*, at *Lypſia*) thus confeſſeth, (r) *By her grace ſinnes are releaſed, and by her mercy ſickneſſe is repaired.* But to returne to our purpoſe: in the Legend of *Lombardy* they wreſt the Scripture to the Virgin; (ſ) *Behold I come, in the beginning of the booke it is written of me, that I ſhould doe thy will, O God.* As though in the beginning of Gods counſell, for the redemption of Mankinde, the Virgin had been ordained to ſatisfie by perfect obedience the iuſtice of God. To ſhew that the Virgin is the very ſpring of our ſaluation, they compare her with our firſt parent *Eua*, as the Apoſtle *Paul* compareth *Chriſt* with *Adam.* *Eua* (t) *did by killing, hurt; Mary did by quickning profit vs: that did wound, this did cure vs.* *Fiſher* Biſhop of *Rocheſter* ſaith, (u) *By her humilitie ſhe hath broken the Diuels head.* (w) *The gates of Paradiſe* (ſaith the Roman Miſſal) *were by thee opened to vs, which triumpheſt moſt gloriouſly with the Angels.* Another ſaith, (x) *As death entred by the pride of* Eua, *ſo by the humility of* Mary *life is reſtored to vs againe.* In the preface of one of their Roſaries they bluſh not to ſay, (y) *That God had not ſent his Sonne into the world, except the deſerts of the Virgin had beene ſo great.* And in the Roman Breuiarie againe,

(z) By

k *In Litaniis Caniſij exer.* 15.

l *Vid. Chemn. de Sanc. innoc. part* 3 *in Beata Virgo Maria quia fecit voluntatem Patris: hoc in ea magnificauit deus, quia fecit volũtatem patris, non quia caro genuit carnem Ro. Brev. in aſſump. Virg.*

n *Inde felix, quia verbũ dei cuſtodiit, non quia in illa verbum caro factũ eſt. in feſt. aſſump.*

o *Hinc promeruit gloriam, quam ipſe poſtmodum auxit. in nat. Virg. lect.* 4. *exult. Mar. ax Auguſt.*

p *Ex Chemnic. de Sanct. innoc. par.* 3.

q *In Aſſump. lect. quæ eſt iſta.*

r Pſal. 102.

ſ *Leg. Lomb. in aſſump. Virg.*

t *Miſſ. Sariſ. in ſerm. Virg. Altior cœlo. & Ro. Brev. in lect.* 5 *Eua enim luxit.*

u *Roff.* on the word, *quæ eſt iſta, quæ progreditur?*

w *Paradiſi portæ per te nobis apertæ ſunt quæ hodie gloriosa cum Angelis triumphas. Ro. Bre. in aſſump. Virg. in prim. nocturn. Ant.*

x *Diſcip. de Temp. ſer.* 133

y *In præf. Roſar. beat. Virg. Mar.*

(z) *By thy ſingular aſſent* (ſay they) *thou diddeſt ſuccour the loſt world.* As God ſaued the world in giuing the Sonne, ſo with them the Virgin ſaueth the world by yeelding her conſent; Nay, as God gaue, ſo the Virgin alſo gaue her Sonne for our Redemption. For in the Miſſall printed at *Colen* by *Martin Werdena* we are taught, that (a) *The Virgin* Mary *gaue her onely begotten Sonne for our wickedneſſe, and the fruit of her wombe for our offenſes.* The Maſſe of Sarisbury corrupting the Text, IT *ſhall bruiſe the head of the Serpent*, and turning IT into SHE, doth afterwards ſhew how the Virgin doth breake the Serpents head; (b) namely, *In that ſhe ſacrificed together Virginitie and humilitie vnto God.* And in another place, *By thee the occaſion of ſinne is taken away, the curſe of our firſt Parent is turned into bleſſing.* Wherefore in the ſame Miſſall they adore her as Chriſt is adored: *By thy holy conception, by thy holy Natiuity deliuer vs.*

z *Ro. Bre.* 1. *die inſr. octau. nat. bea. Mar. O beata Mar. et in Miſſ. Sar. O beata Ma. quis tibi digna.*

a *Dedit vnigenitũ ſuũ Maria pro noſtro ſcelere, et fructũ vẽtris ſui pro peccato noſtro. Miſſ. itinerãtiũ. Colon. impreſ. per Mart. de Werd. an. Dom.* 1505. *in Miſ. Compaſ. virg.*

b *Si interrogetur in quo ſerpẽtis caput hæc beata virgo cõtriuerit? nimirum quod virginitatem ſimul cũ humilitate ſacrificauit Deo. Miſſ. Sar. in cõcep. virg. lect.* 6. *ſi vero interrogetur.*

It is by this which hath been ſpoken euident, that not only in reſpect of the fruite of her wombe *Ieſus Chriſt*, but alſo in reſpect of her owne humility, preuention of ſinne, merits, conſent, and ſuch like, ſhe is made the originall ſpring of ſaluation; according as *Diſcip. de Temp.* inſinuateth, where hee ſaith, (c) *It is iuſt, both by eccleſiaſticall and ciuill iudgement, that he which findeth the loſt ſubſtance of another, ſhould reſtore it: But Mary found grace, which was loſt by vs. Wherefore he will haue Mary to reſtore grace vnto vs.* God grant the veile may be taken from their eyes, that they may ſee and bee aſhamed.

c *Iuſtũ eſt iudicio ciuili et eccleſiaſtico vt, qui rẽ alterius reperit, reſtituat: at Maria inuenit gratiã à nobis perditã &c. ſer.* 161. *de beat. Mar. virgine.*

CHAP. XXIIII.

That Chriſt is excluded, and Saints made onely Sauiours in the Romiſh Church.

IN the reſtauration of the Church by Chriſt, the Prophet *Eſay* ſaith, (a) *The Lord onely ſhall be exalted in that day, and the Idols he will vtterly deſtroy.* Yea, the Lord denounceth vnto *Iſraell*, (b) *In that day ſhall there be one Lord, and his name ſhall be one.* But the contrarie heereof, hardening her heart

a Eſay 2.17

b Zech. 14.9

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(z) By

k *In Litaniis Caniſij extr. n. 15.*

l *Vid. Chemn. de Sanc. innoc. part 3.*

m *Beata Virgo Maria quia fecit voluntatem Patris: hoc in ea magnificauit deus, quia fecit voluntatem patris, non quia caro genuit carnem Ro. Brev. in aſſump. Virg.*

n *Inde felix, quia verbũ dei cuſtodit, non quia in illa verbum caro factũ eſt. in feſt. aſſump.*

o *Hinc promeruit gloriam, quam ipſe poſtmodum auxit. In nat. Virg. lect. 4. exult. Mar. ax August.*

p *Ex Chemnic. de Sanct. innoc. par. 3.*

q *In Aſſump. lect. quæ eſt iſta.*

r Pſal. 102.

ſ *Leg. Lomb. in aſſump. Virg.*

t *Miſſ. Sariſ. in ſeru. Virg. Altior cœlo.* & *Ro. Breu. in lect. 5. Eua enim luxit.*

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w *Paradiſi porta per te nobis apertæ ſunt quæ hodie glorioſa cum Angelis triumphas. Ro. Bre. in aſſump. Virg. in prim. nocturn. Ant.*

x *Diſcip. de Temp. ſer. 133*

y *In preſ. Roſar. beat. Virg. Mar.*

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z *Ro.Bro.1.die inſr. octau.nat.bea.Mar. O beata Mar.et in Miſſ.Sar. O beata Ma.quæ tibi digna.*

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a Eſay 2.17

b Zech.14.9

like *Adamant*, the Romiſh Church doth dayly practiſe: ſo that the worſhip of God reiected, Saints are made our only Sauiours. What eare doth not glowe? what heart is not aſtonied, to heare the Roman Breuiarie call vpon the bleſſed virgin, (c) *Thou art the onely hope of ſinners.* And in the praier *Memento obſecro, O vnica ſpes miſerorum*, *O only hope of the miſerable*: and againe, (d) *All hayle the only eaſe of troubles, the Medicine of all diſeaſes.* The onely hope, the only comfort, are excluſiue particles, reſtrayning to one alone, and reiecting any other. *Iohannes Andreas* their famous Lawyer doth teach them; (e) Then a man is ſaid to haue one, when hee hath another: but then hee is ſayde to haue one onely when he hath none other, nor hope to haue any other at all. So alſo *Saint Gregorie* vnderſtandeth the word only: for vpon the ſeauenth of Luke he ſaith, (f) The dead which was caried forth, whome Chriſt did rayſe, was the onely ſon of his mother, which was a widow, and hoped not to haue any more children. And thus the prince of Orators *Cicero* vnderſtandeth the word *only*; (g) *Let vs ſee what faults were in his* ONELY *Son.* All interpreters therefore (h) make the Latine word *vnicus* anſwerable to the Greeke word μόνος, which doth excluſiuely ſignifie *one only*, as the Phœnix is one only bird. To encourage vs then vnto this blaſphemy, *Pope Innocent* hath granted three hundred daies of Pardon, to whoſoeuer ſhall ſay that praier (by himſelfe deuiſed) *i O clementiſſima.* In which, after many titles, the virgin is tearmed, *The only hope of men in deſpaire.* But grant that the word *only* were ſomtimes vſed not excluſiuely, but cōparatiuely; yet becauſe they will be ſure to exclude Chriſt, with all words of exception and ſingularity which may be, the *Miſſall* of *Sarum* vſe the word *Solam, Alone*: (k) *Let the virgins of Chriſt follow the virgin Mother of lights, Alone.* And the ſequens *Salue ſancta parens*, (l) *what ſorrowfull Eue depriued vs of, thou* only *giueſt* vnto vs: and in the feaſt of the Annunciation, (m) *Help lady thoſe that daily crie to thee, becauſe we are burdened with our ſins, and there is none to help.* Is there no God in *Iſrael*? is there no Citty of refuge, but the holy virgin only? The Miſſall of Hereford is not behind the reſt in this robbing of Ieſus Chriſt.

c *Tu ſpes vnica peccatorū. Ro. Bre. in nat. beat. virg. Sit per te excuſab.* lect. 6

d *Aue vnicū moleſtiarū leuamē, aue omniū cordis dolorū medicamētū.* Ro. Bre. 3 die inf. aſſū. in Iubilemus.

e *Tūc quis habet vnū quādo habet aliud: ſed tūc dicitur habere vnicū, quādo nō habet aliud, nec ſperat habere aliud.* Io. Andr. in cap. de maior. et obed. ex trau. cō. lib. 1

f *Ecce defunctus efferebatur filius vnicus matris eius, quia mater eius fuit vidua, et nō ſperab. filios vlterius procreare.* Greg. ibid. ex Io. Andr.

g *In orat. pro Sex. Roſ. Amar. Quæramus quæ vitia fuerūt in filio vnico*

h *Vid. Amb. Calepin de vno et vnico.*

i *O clemētiſſi. Dom.*

k *Chriſti virgines ſolā virginē matrē luminū ſubſequātur.* Portiſ. Sar. in Sāc. Agneta ſecūd. lect. 1

l *Quod Eua triſtis abſtulit, tu ſola mater tribuis.*

m *Subueni Domina clamātibus ad te iugiter, quoniā peccatorū mole premimur, et nō eſt qui adiuuet.* Miſ. Sar. in annun. virg. v. 10 poſt lect. 9. Per te Do.

For whereas other Breuiaries falſlie reade, (*n*) *ſhe ſhall bruiſe the Serpents head,* this reſtrains it only to the Virgin, ſaying, *To whome is this victorie reſerued, but to the virgin?* And *Pope Innocent* alſo ſaith, (*o*) *Seeing there is no other hope beſides thee, O thou Child-bearing virgin.*

After the ſame manner ſpeaketh *Germanus* the Patriarch of *Conſtantinople*, (*q*) *If thou forſake vs, whither ſhall wee flee? what ſhall become of vs, O thou moſt holy Mother of God?* And in the Pſalter of the virgin, (*q*) *Thou Alone, Sola,* doſt compaſſe the round earth, to ſaue them that call on thee. *Anſelm* ſaith, (*r*) *when wee haue offended the high King by ſinning: when we haue offended all Saints and Angells: when we know our ſelues to be miſerably burdened, & cannot tell what to doe; this only remaineth to vs wreches, to lift vp the eyes of our hearts and bodyes to thee, O Lady.* The *Oriſon* ſaith, (*ſ*) *O queene of the heauenly pole, to thy ſon moſt acceptable, deſpiſe me not, I commend me vnto thee Alone.*

Not onely to the virgin, but to Saint *Sebaſtian* they come alſo after the ſame manner, repoſing all their confidence in him: (*t*) *ſince all our hope is placed in thee O Martyr, now let this deadly plague be remoued.* If all their hope be in *Saint Sebaſtian*, where is God? where is Chriſt? *Leo in the Legend of Lombardy* turneth him ſelfe vnto the holy virgine, (*u*) and doth wholy committe himſelfe vnto her, *Totaliter, wholly.* The praier *Sancta Maria virgo virginum* ſaith, (*w*) *I know not to whome to flee, but to thee my moſt ſweet Lady, virgin Mary.* And this praier hath a promiſe that who ſayth it deuoutly, ſhall obtaine whatſoeuer lawfull thing he asketh. VVhat flattery? what intollerable hypocriſie is this? to deceiue God & his Saints, pretẽding now to one, now to another that they cõmitt themſelues whollie to their protection. He that made the table before the Hiſtorie of *Lypomanus* doth plainlie auouch, (*x*) *That they doe not ſinne, which flee firſt vnto the Saints:* and referreth the reader to diuers places of the booke to proue the ſame. And in the Marginall note hee bitterly taxeth thoſe which affirme, (*y*) *That it is a ſinne to leaue Chriſt, and to flee vnto Saints.* Now this to proue and make

n *Ipſa cõteret caput eius, cui reſeruata eſt hæc victoria niſi virgini. in ſer. beat. virg.*

o *Cũ nõ ſit ſpes altera niſi tu, virgo puerpera. in orat. O clem.*

p *Si tu nos deſerueris, quonã cõfugiemus? apud Aloy. Lyp. part. 1. fo. 283. impreſ. Verbeſ. anno 1568.*

q *Pſal. 11. Bonauẽ.*

r *Vt oculos cordis et corporis leuemus ad te Maria. Anſ. apud Michael. de Hũg. ſer. de Roſar.*

ſ *O regina poli, mater gratiſſima proli, ſpernere me noli, cõmẽdo me tibi ſoli. in orat. ad virg. apud Mart. Chemn. Aue ſãctiſſima mater.*

t *In Miſſ. de Sãct. Sebaſt. tẽp. peſtis in hym. Omnes vna decãtemus ad finem fere.*

u *Leo ad beatã virginẽ ſe cõuertit, et prouidẽtiæ eius ſe totaliter cõmittit. leg. Lomb. in Sãct. Leone in princip.*

w *Ignoro ad quem fugiã niſi ad te Dominã meã, dulciſſimã virginẽ Mariã. in orat. ſãcta Mar. perpetua virg. in Chemn.*

x *Nõ inferri Dom. Ieſu iniuriã, ſi ad ſãctos quis prius cõfugiat. in indice Scholiar. 15.*

y *Huc adeſte, quot ſãctorũ aduerſarios agitis, qui dicitis — peccare, qui, Chriſto omiſſo ad eos cõfugiũt. Aloy. Lyp part. 1. fol. 431. ſcholiar ia. Huc adeſte.*

manifeſt by liuely example, in come our Legendaries, the laſt Act of their Enterlude: and they haue Hiſtorie vpon Hiſtorie, to proue the ſaluation of them, who worſhipping no other did ſerue the holy virgin only. In the Promptuarie of examples, (z) *The prieſt that neuer did good*, but only ſayd the howres of the virgin, going ouer a Riuer to committ wickednes, falling into the water, and there periſhing, yet remembred his accuſtomed deuotions, & died with the ſalutations of the virgin in his mouth. He is brought before Chriſt, he is accuſed by the diuells, hee is defended by the virgin, the matter is brought to this period; The virgin challengeth a promiſe of Chriſt, that where he findeth, there hee iudgeth. Wherefore this man howſoeuer vngratious his life were, hee ended it in my praiſes. If the diuells will not beleeue, let them looke into his mouth. They did ſo, and there found written in letters of gold; Haile *Mary* full of grace: and ſo the dead Man was ſet free from Sathans tyranny. The like ſtory *Iacobus de Voragine* in the Legend of *Lombardy* telleth of an Engliſh prieſt, who was ſuſpended by the Archbiſhop of *Cãterbury*, (a) becauſe hee neuer ſaid any Maſſe, but of the virgin onely. Wherefore ſhe appeared to her deuout ſuſpended prieſt, and ſent him to the Archbiſhop, requiring that hee ſhould abſolue her chaplaine by the ſame token, that ſhe the bleſſed virgin had ſecretly ſowed the ſhirt of haire, which the Archbiſhop made vnto himſelfe to do penance in, and had left the needle hanging at a red thred. Of another Biſhop the ſame authour reporteth, (b) that when hee had ſuſpended a prieſt from his function, that could onely ſay the office of our Lady, & none other, the virgin appeared to the Biſhop and threatned him, that he ſhold dye within thirty daies, if he did not reſtore the ſaid prieſt againe vnto his office. And if you wil haue it yet more plaine, the ſame Author is witnes, that (c) One *Theophilus* hauing by his bond or hand-writing giuen himſelfe to the diuell, afterward comming to repentance, doth proſtrate himſelfe before the Image of the virgin hauing her ſonne in her armes: but her ſonne turned away his face, as much offended at the preſence of ſuch a flagitious

offender

z *Clericus quidam qui nihil boni faciebat. in Mirac. virg. exemplo. 71*

a *In Tho. Cantuar.*

b *Idē videre eſt in Prompt. exēp. de mirac. virg.*

c *In Promp. exēp. de mirac. virg. 42*

offender. Which the Virgin perceiuing, laid her Chriſt down vpon the Altar, and tooke *Theophilus* with her to the Diuell, and commanded him to giue vp the handwriting; which the Diuell did, and *Theophilus* was reſtored to grace. This perhaps they will ſay, is the tale of ſome ſuperſtitious Monke, whoſe groſſe inuentions they neither beleeue, nor approue: but let them know, that euen in their publique worſhip the Miſſall of *Sarum* it ſelfe pointeth vnto this narration, and reckoneth it as one of the Virgins praiſes, (*d*) *Thou which to grace didſt bring* Theophilus.

d *Per octau. aſſump. hym. Aue Maria Theophilum reformans gratiæ. In Hym. Aue Maria.*

CHAP. XXIIII.

That the Romiſh Church maketh the Virgin Mary *the ſaluation of women, as Chriſt is the ſaluation of men.*

I Doubt not but that I ſhall be purſued, in reſpect of this aſſertion, with all the venimous exclamations, that the infernall brood of Locuſts, Ieſuites, Friers, Monkes and Seminaries can ſpue out againſt me. But bleſſed be the Lambe of Mount Sion, whoſe ſeale ſhall defend mee againſt all their aſſaults: (*a*) *Truth is greateſt and ſtrongeſt, it ouercommeth all things.*

a *Vid. 1. Apoc. Eſd. cap. 1.*

I muſt confeſſe, this may ſeeme a very ſtrange *Paradox*, eſpecially to thoſe, who examine not diligently, the dregges of the Cup, wherwith the Babyloniſh dame hath made all nations drunken: & yet conſidering, that vnto the bleſſed Virgin they aſcribe the generall ſaluation of all; as *George Nicen* ſpeaketh in *Simeon Metaphraſtes*, (*b*) *Thou haſt reſtored the obſcured forme of the firſt image vnto beauty againe.* And *Guilielmus Tornacenſis* ſaith, (*c*) *She is the ſea vnto Chriſtians, the entertainment of all waters in peril*: (*d*)When the Virgin hath her cōpaſſion ioyned with Chriſts paſſion: when ſhee hath her Maſſe, as Chriſt hath his Maſſe, her Saturday holy vnto her, as vnto Chriſt his Sabbath, her temples, Altars, offerings, prayers, Letanies, as Chriſt hath: when ſhe hath her Ladiſhip in heauen, as Chriſt hath his Lordſhip: when ſhee is worſhipped with vowes, oathes, confeſſions, as Chriſt is wor-

b *Tu caſum veteris noſtræ nobilitatis erexiſti, tu primæ imaginis ſpeciem reſtituiſti in ſuam pulchritudinem: ex Aloy. Lyp. par. 1. fol. 230.*

c *Ipſa eſt Mare & Chriſtianis hoſpitiũ aquarũ omnium in periculis. Guil. Tornac. in ſac. conſtitu. ad Princip. ſere.*

d *Miſſal. Sariſ. in præf. ad Offic. Mar. Virg.*

ſhipped; why ſhould it ſeeme ſtrange, that they make her the Sauiour of her owne Sexe alſo, as Chriſt is of his? Of her Spouſe Chriſt Ieſus, the Church in the Canticle confeſſeth, (e) *Thy name is as an ointment powred out, therefore do the virgins loue thee.* The ſame the Roman Breuiarie not without the ſpirit of blaſphemie teacheth all women moſt falſely to acknowledge of the Virgin *Mary*, and to adde, *Therefore* (*f*) *the maidens haue loued thee much.* What is this but to appropriate the deuotion of women to the Virgin, becauſe her name is their ſweet ſauing ointment? In the Houres of the conception of the Virgine, ſet forth in Greeke and Latine, they pray, * *O God, which didſt ordaine the firſt offence of the woman to be purged by the Virgin* Mary.

The Breuiarie *ſecundum vſum Hereff.* doth teach no better Doctrine; for thus it ſingeth, (*g*) *Eue* was curſed, *whom wee now beleeue by* Mary *to haue returned vnto bleſſedneſſe of glory.* And againe, *Come* (*h*) *Virgins vnto the Virgin, come you that conceiue to her that conceiued, come you that bring forth children, to her that brought forth: Come Mothers to the Mother, come you that gaue ſucke, to her that gaue ſucke: Come yong women, to the yong woman. Therefore the Virgin tooke all the courſes of nature in bringing forth Chriſt Ieſu, that ſhee might helpe all women that flee vnto her: and ſo the new* Eue *reſtored all the kinde of women fleeing vnto her, by keeping innocence, as the new* Adam *our Lord Ieſus Chriſt hath recouered all mankinde.* To the ſame, *Radford* in his *Directory* conſenteth ſaying, (*i*) *that the Virgin repaired by her vertue, that which* Eue *loſt by her vice.* Bluſh drunken Babylon, bluſh for ſhame; thus haſt thou taught the people: this is the cup, theſe the dregs of thy fornication. For this they pretend the authority of *Fulgentius*; who teacheth, that (*k*) *ſhe receiued all the courſes of womanhood, that ſo ſhe might repaire all the kinde of women comming to her.* The Miſſall of *Sarum* agreeth with the reſt, and ſaith; (*l*) *This is the onely Miſtreſſe of all, hiding the Mothers offence*; meaning the offence of *Eue.* So in the Maſſe of pregnant women, (*m*) *To*

e Cant.1.2.

f *Rō. Breu. in aſſump. virg. Antiph. in odorem. ad laud. & per horas Antiph.*

* *In orat. Deus ineffabilis miſericordiæ.*

g *Maledicta enim Eua fuerat, quam nunc credimus per Mariam ad benedictionem gloriæ remeaſſe. Bre. Her. lect. Mar. è cōtrario.*

h *Venite Virgines ad virginem; venite concipientes ad concipientem; venite parientes ad parientem; venite Matres ad Matrē: venite iuuenculæ, ad iuuenculam. Ideo omnes curſus naturæ virg. Mar. in domino noſtro Ieſu Chriſto ſuſcepit, vt omnibus ad ſe confugientibus fœminis ſubueniret, & ſic reſtaurauit omne genus ad ſe venientium fœminarum noua Eua, ſeruando integritatem, ſicut omne genus virorū nouus Adam recuperat dominus Ieſus Chriſtus. M. ſ. Hereſ. in ſerm. pleno de beat. Virg. Mar. lect 3. venite virgines. Idem Bern. in tract. de Lam. virg.*

i *Cap. 54. impreſſ. anno* 1605.

k *Vt ſic reſtauraret omne genus fœminarum ad ſe venientium Ful. ſer de laud. Mar. ex Chemnic.*

l *Hæc eſt ſola cunctorum hera, materna obſcurans piacula.*

m *Ad quem confugient deſolatæ pregnantes, niſi ad te cunctarum conſolatrix cum lachrymis? Portif. Sar. in Miſſ. prag.*

whom ſhall the deſolate Child-bearing women flee, but to thee the comfortreſſe of all women, with teares? [n] The Romane Breuiarie alſo to the Virgins praiſe readeth; *She was perſwaded to bee obedient to God, that the Virgin* Mary *might be the Aduocate of the Virgin* Eue, *and virginall diſobedience equalized by virginall obedience.* He ſaith alſo, that as (o)) *new Adam was formed of the old; ſo Eue was transfuſed into* Mary. Againe, (p) *The ſorrow of* Eue, *the ſong of* Mary *hath excluded.* In the Letany of the Virgin they pray, (q) *O virgin of virgins, the new exaltation, and the firſt bleſſing of women. Diſcip. de Temp.* muſt not be forgotten; who according to the publique acknowledgement, frames his priuate cenſure and ſaith, (r) *The taking vp of the Virgin* Mary *in body and ſoule, gaue great hope to women of their aſcenſion and reſurrection, as Chriſt gaue great hope to men by his reſurrection. Wherefore as it was conuenient, that the reſurrection of Chriſt ſhould be haſtened, that thereby hope might be giuen: ſo it was neceſſary, that the reſurrection of the Virgin* Mary *ſhould be haſtened, that hope might bee giuen vnto the Sexe of women.* Out of this ſame forge no doubt comes that blaſphemie of the late *Swite Gaſper Loart*; (s) *Come out ye daughters of Sion, and ſee your Queene, whom the morning ſtarres giue laud vnto.* And that of the Engliſh feſtiuall, *Right* (t) *as our Lord followed the old Law and the new, and all that fell to Man of right: ſo our Lady fulfilled both lawes, and all that fell to woman.*

n *Suaſa eſt obedire Deo, vti virginis Eua virg. Mar. fieret aduocata, Ro. Bre. in offic. beat. Mar. virg lect. in ſua propria. Ex Ireneo l. 5 poſt mediũ. Ireneus* only compareth the tranſgreſſion of *Eue*, with the grace of Chriſt born of the virgin *Mary*, they referre it to the praiſe of *Mary* her ſelfe.

o *Vehementer quidem.*

p *Ro. Bre. in Nat. virg. plaudãt nunc organis Mar. ad finẽ.*

q *In Litania virg. apud Chemnic.*

r *Diſcip. de Temp. ſer. 32. de aſſump. Virg. verbo vnde ſicut conueniens fuit, &c.*

s *Gaſper. Loart in in 5. glorioſo Myſt.*

t The Engliſh feſtiuall in the Virgins Natiuity.

CHAP. XXV.

That the Romiſh Church maketh the Virgin mercifull to Chriſt God and Man, and Chriſt beholding to the Virgin: which importeth her to be the Author and firſt cauſe of our Saluation, contrary to the third Limitation.

THe Apoſtle *Paul*, ſpeaking of the free vndeſerued grace of God, proclaimeth vnto all the ſonnes of *Adam*; (a) *Who hath giuen vnto him firſt, and he ſhall be recompenſed?* And the bleſſed Virgin her ſelfe, that the holy one of God ſhould of her take fleſh, doth acknowledge it as the meere mercy of

Examin. of the third Limitation.

a Rom. 11. 35.

God. (*b*) *He that is mighty hath done for me great things, and holy is his name.* Yet, notwithſtanding the Apoſtles acknowledgement generally for all, and the Virgins confeſſion in her own particular for her ſelfe, they are ſo darkened in their vnderſtanding, that they ſpare not to auouch, that it was mercy and fauour in the Virgin toward Chriſt, which ſhee her ſelfe taketh to be dutie and obedience; (*c*) *Behold the ſeruant of the Lord, be it vnto me according to thy word.* Compare wee now with this obſequious modeſty of the Virgin, the Doctrine of the Romiſh Church.

The Romane Breuiarie out of *Bernard* ſaith, (*d*) *The Virgin crowned Chriſt, and ſhe deſerued to bee crowned of him againe.* Now what is this, but to giue vnto Chriſt firſt, and then to receiue of him? *Diſcip. de Temp.* affirmeth, that there is a threefold reaſon, why the bleſſed Virgin is ſo potent in the high Court of Heauen. (*e*) Firſt, *becauſe ſhee is Mother of the eternall King.* Secondly, *becauſe of the grace ſhe found.* (*d*) Thirdly, *becauſe of the mercy ſhewed immediately vpon God himſelfe, clothing his fleſh, feeding him with milke, receiuing him to harbour in her wombe, and viſiting him when hee did hang vpon the Tree.* *Anſelme* therefore ſaith, (*f*) *Shee is the helpe both of God and men.* The Romane Breuiary conſenteth thereunto and ſaith, that (*g*) *the holy Virgin was worthy of all praiſe, becauſe the Son of righteouſneſſe did ariſe from her.* Surely in this reſpect (*h*) ſhe calls her ſelfe *Bleſſed*, but praiſeth not her ſelfe. For bleſſing is of Grace, but Praiſe proceedeth of deſert. Neither are they content with this, that the Virgin hath extended mercy vnto God, and giuen vnto God (as *Diſcip. de Temp.* ſpeaketh) (*i*) *Of her fulneſſe the Sonne of God receiued ſubſtance of fleſh, and the whole Trinitie euerlaſting glory:* But they call vpon the Virgin to inſiſt and ſtand vpon theſe her great deſerts with Chriſt for vs; (*k*) *Shew thy Paps and thy Breſt to thy Sonne*; and againe, (*l*) *Shew thy ſelfe to be his Mother.*

Hence come theſe manifold enforcings of her merits; (*m*) *Thou didſt worthily deſerue to beare, whom the world could not comprehend.* And againe, (*n*) *Thou didſt deſerue (O thou bleſſed) to bring forth the price of the world. This is ſhe,* (*o*) *who onely deſerued*

b Luk. 1. 49.

c Luke 1. 38.

d *Coronauit eum, & viciſſim ab eo meruit coronari. 3. die infra octau. nat. beat. Mar. lect. 4. Nouum fecit.*

e *Diſcip. de Temp. in ſer. 161. in verbo beatam me dicent.*

f *Auxiliatrix Dei et hominum de vulneribus. orat. 2. apud Chemnic.*

g *In offic. paruo. beat. virg. R. poſt lect. 3. fœlix namq;.*

h Luke 1. 48.

i *Diſcip. de Temp. in ſer. de Sanct. ſer. 5 in verbū ſanctificauit tabernaculum.*

k *Oſtende pectus & vbera filio. Antoninus apud Chemn.*

l *Ro. Bre. Monſtra te eſſe matrem. in hym. Aue Maris ſtella & Miſſ. Hereſ. in ſeru. beat. Mar. Virg. hym. Aue Maris ſtel.*

m *Quæ dignè meruiſti concipere, quē totus orbis nequiuit comprehendere. Miſſ. Sar. in ſeru. beat. Virg. Mar. Sanct. dei gen.*

n *Meruiſti benedicta proferre mundi pretium in ſeru. beat. Virg. in Sanct. Mar. ſuccurre miſeris.*

o *In ſeru. beat. Mar. Virg. Altior cœlo.*

deſerued to bee called the Spouſe and Mother of CHRIST: (p) *Is not* Mary *an exceeding high hill, which (that ſhee might conceiue the eternall Word) hath lifted vp the height of her merits aboue all the Quires of Angels, euen vnto the Throne of God?*

But to returne againe vnto *Diſcip. de Temp.* who maketh the Virgin an helper immediately to the Godhead: Perhaps they will excuſe this blaſphemie, in reſpect of the vnion of the two natures, the Godhead and the Manhood in Chriſt Ieſus. Now the Catholique Religion doth grant, that the things which are ſpoken of Chriſt, may bee ſpoken of both his natures, the Godhead and the Manhood: for otherwiſe God and Man ſhould be two perſons in Chriſt.

But to this I anſwere, that (q) whenſoeuer we communicate the properties of the ſeueral natures to the whole perſon, we do it in the *Concret*, not in the *Abſtract*. Wherfore though we ſay, (r) *God tooke fleſh, and God was borne,* yet we doe not ſay, *God was paſſible, or God was mortall, or God was fed* (as that blaſphemous Pſalter ſpeaketh) (s) *with God-making milke thou haſt nouriſhed Ieſus the Sauiour.* Though we ſay, God is Man, or Man is God, ſuppoſing the vnion of Natures in one perſon: yet when wee ſpeake in the *Abſtract* diſcretiuely and diſiunctiuely, the properties of the one nature, cannot bee giuen to the other. Wherefore when *Diſcip. de Temp.* doth ſay, (t) that *the Virgin doth exerciſe mercy immediately vpon God,* it is not to be allowed. For God is not immediately fed, or clothed, or harboured: neither can that of the Miſſall of *Sarum* well be maintained: (u) *The fleſh of God reigneth God.*

This was the cauſe why *Petrus Gnapheus* was condemned as an Heretike, becauſe he taught that God died, and God was crucified. Which though it might be defended in reſpect of the communication of the Idioms or natures: yet becauſe he added to the Hymne, *Holy, Holy, Holy Lord God of Hoſts, this ſequence (which was crucified for vs)* as though the Godhead it ſelfe had beene crucified, he was baniſhed by the Fathers of that time, who deſired to take away all ſcrupuloſitie from religion. Euen ſo, when wee ſpeake of the commiſeration

p *An nō Mons ſublimis Maria, quæ vt conceptionem æterni verbi pertingeret meritorū verticem ſupra omnes Chorus Angelorum vſque ad ſolium deitatis erexit? Ro. Brew. in offic. beat. Mar. virg. ex Greg.*

q *Vid. Bez. cont. Hold. p. 761.*

r *Vid. Th. Aqu. 3. part. queſt. 16.*

s *Lacte Deifico ſaluatorem Ieſum nutriſti. Pſal. 15.*

t *Diſcip. de Temp. in ſer. 161. in verba beatam me dicent.*

u *Regnat Deus dei caro. in vigilia aſcenſionis, hym. æterne Rex altiſſime.*

miſeration extended to the Manhood of Chriſt in an Abſtract conſideration of the feeding and clothing of his humanitie, the ſame cannot bee properly, nor truely auouched of the Godhead, that mercy was immediately extended to God. Thus much for the Limitations: proceede wee now to other their errours.

CHAP. XXVI.

That the Romiſh Church maketh the Virgin more mercifull then Chriſt; and ſo they take from the Sonne of God the chiefeſt propertie of his high Prieſthood.

Amongſt the reſt of the excellent graces in the eternall Prieſthood of Chriſt, the Apoſtle *Paul* reckoneth, that he was (*a*) *made like vnto his brethren, that he might be a mercifull, and a faithfull High Prieſt in things concerning God. Eſay* therefore doth prophecie of him, that his mildneſſe ſhall bee ſuch, that *a* (*b*) *bruiſed reede he ſhall not breake, and the ſmoking flaxe he ſhall not quench.* And for this cauſe *John Baptiſt* calleth him (*c*) *a Lambe*: and the Law maketh the harmeleſſe (*d*) *Doue* to bee his type, that wee might know, that his peace paſſeth all vnderſtanding, and that his mercy is as great as himſelfe. Yet notwithſtanding Man hath found one more mercifull then God, and more gracious then his Chriſt, contrarie to that rule of Philoſophie; No (*e*) effect is more powerfull then his cauſe. (*f*) *God* (ſaith *Bonauenture*) *is the God of vengeance, but thou art the Mother of mercy. Chriſt* (ſaith another) (*g*) *is not onely an Aduocate, but a iudge, who ſhall iuſtly diſcuſſe all things; ſo that nothing ſhall remaine vnpuniſhed.* If the righteous then be ſcarce ſaued, how ſhall the ſinner come vnto him as to an Aduocate? Wherefore God hath prouided an Aduocate milde and ſweet, in whom is no ſharpeneſſe at all.

The Romane Breuiarie applieth to the Virgin that of *Eccleſiaſticus*, which is ſpoken of Gods diuine wiſedome; (*h*) *in me is all hope of life and vertue: in me is all grace of the way and truth.* What now remaineth vnto Chriſt? Where is his

a Heb. 2. 17.

b Eſay 42. 3.

c Ioh. 1. 29.

d Leuit. 1. 14.

e *Nullus effectus excedit virtutem ſuæ cauſæ.*

f *Deus vltionum dominus, ſed tu mater miſericordiæ.*

g *Anton. vt recitatur à Mar. Chemn.*

h *In me gratia omnis viæ & veritatis: in me omnis ſpes vitæ & virtutis. Ex eccl. 24 in Concep. Virg.*

his grace? and to whome is hee life, if the virgin bee all the hope of life?

Germanus the Patriarch in *Simeon Metaphraſtes* tearmeth her without exception,(i) *The readieſt help of ſinners.* For full proofe hereof, you haue the Legend Hiſtorie rehearſed by the Ieſuite *Coſterus*, which witneſſeth, (k) *that by the virgin, Chriſt was reconciled vnto the world, when being angry with the Albigenſes, hee threatned an vniuerſall deſtruction: but by his Mothers interceſſion, the two orders of Friers, Dominicks* and *Franciſcans, were rayſed vp to turne the mynds of men to God.*

Reuolue diligently (ſaith *Bernard*) the Euangelicall writings, (l) *and if there be any ſharp or hard reproofe in the virgin, then hereafter hould her ſuſpected, and be feareful to come vnto her, but her ſon is not only mercifull, but iuſt alſo in all his wayes.* And yet we know, that of the peaceable mediation of Chriſt, the prophet foreſhewed, (m) *Anger is not in me.*

Diſcipulus de Tempore is bould to propoſe a *quodlibet*, whether ſeeing the virgin Marie is called the Mother of mercy, ſhe or her ſonne be more mercifull. (n) His anſwer is, that her ſonne hath infinitely more mercie, according to the pſalmiſt; *His mercy is aboue all his works:* but ſhe the bleſſed virgin Mary is called the Mother of mercy, becauſe ſhe doth alwaies mercifully, & in reſpect hereof ſinners may more boldly come vnto the mother of mercy. Thus you ſee, Chriſt hath more mercy, but the virgin doth exerciſe more mercy; according to that of their Pſalter, (o) *O Lord giue thy iudgements vnto the King, and thy mercyes vnto the Queene his Mother.* To this alſo let me adde that, which *Michael de Hungaria* alleageth out of *Oroſius*; (p) *Whome the iuſtice of God doth not ſaue, Maries infinit mercy ſaueth.*

CHAP. XXVII.

That the Church of Rome maketh the merits of Saints, as efficacious and powerfull as the merits of Chriſt.

THe Church of the excellency of her redeemer Chriſt cõfeſſeth; (a) *As the apple tree amongſt the trees of the foreſt,*

ſo

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i *Paratiſſimũ refugiũ peccatorũ. apud Lyp. part. 1. fol. 283.*

k *Fra. Coſterus in epiſt. dedic. lib. 5 inſtitut.*

l *Reuolue diligẽter, et ſi quod forte increpatoriũ, durũ vel aſperũ inueneris in Maria, ipſã de cætero ſuſpectã habeas, et ad eã accedere verearis: ſed filius eius nõ ſolũ miſericors, ſed etiã iuſtus in omnibus operibus eius. Ber. ap. Diſcip. de Temp. ſerm. 161.*

m Eſa. 27. 4

n *Reſp. Quod filius eius in infinitũ plus habet de miſericor. quia, vt eſt infinitæ potẽtiæ, ſic eſt infinitæ miſericordiæ. Vnde Pſalmiſta; miſerationes eius ſupra omnia opera eius: ſed ipſa beata virgo, mater miſericordiæ dicitur quia ſemp miſericorditer agit, et ideo quãtũ ad hoc peccatores fiducialius ad matrem miſericordiæ cõfugiũt. Diſcip. de tẽp. ſer. 161.*

o *Bonauẽ. Pſ. 71*

p *Quos nõ ſaluat Dei iuſtitia, ſaluat Mariæ miſericordia infinita. in ſer. de Roſar. Mar.*

a Cant. 2. 3

ſo is my wel-beloued among the ſonnes of men. And the Apoſtle *Paul* comparing all other things with Chriſt Ieſus doth eſteem them (*b*) *as doung* in reſpect of him. But ſuch is the miſerable blindnes of her, who yet ſaith, ſhe is the fountaine of the Gardens and the well of liuing waters, that ſhee ſhameth not to make the bloud of Saints equall to the bloud of Chriſt. For proofe whereof, conſider (Chriſtian reader) that they call much more, and oftener vpon Saints, then vpon Chriſt the Lord.

The Roſarie is diuided into *Mentall* and *Vocall* praiers. Of *Vocall* praiers there are two hundred and Fiftie *Aue-Maries*, and but fifteene *Pater noſters*. The ſame in their Litanies is alſo manifeſted; (*c*) as in that of the bleſſed virgin mentioned by *Caniſius*. Where hauing fiue or ſix times only led vpon the name of GOD and his Chriſt, they inuocate the Virgin at the leaſt fowreſcore times. The like you haue in the Lauritane Letany, ſet forth in the end of *Gaſper Loarts* meditation; wherin a fewe times ſerue to cal vpon God & his Chriſt: but the virgins inuocation is manifould, and hath no meaſure. Yea, in ſome of the Letanies by him rehearſed, there is no praier to God at all. (*d*) Let this then be my firſt argument; for, whome in troubles wee moſt flie vnto, him we acknowledge to be moſt powerfull for our deliuerance. My ſecond argument is taken from the confeſſion of diuers particular members of the Romiſh church, whoſe authoritie is of ſingular eſtimation with them. Their Ladies Pſalter ſayth, (*e*) *The bleſſed virgin is the beſt help in troubles. Simeon Metaphraſtes* compareth the paſſion of the virgin, with Chriſts paſſion, and ſayth, that (*f*) *the Heauineſs of her contemplations did pierce her deeper then any nailes. Gaſper Loart* the Ieſuite maketh her ſufferings the greateſt ſufferings; (*g*) *What griefe was euer like thy griefe, O virgin, and moſt woefull Mother, when thou ſaweſt thy ſonne exalted vpon the Croſſe?* And hee beſeecheth her, (*h*) *To offer vp theſe bitter griefes to her ſonne, as he offred his bloud to the father. Innocent* proclaymeth three hundred daies of pardon to him, that ſayth the praier, wherein ſhe is tearmed (*i*) *The moſt ſweet Patroneſs of miſe-*

b Phil. 3.8

c *Litania de Mar. quæ incipit, Kyrie elyſon, Chriſte elyſon. apud Caniſium.*

d *In litania quæ incipit, Ancilla & mater Dei, et litania quæ incipit, Altare Dei,* and *ſepulchrū nouū Chriſti,* and *virgo Maria ſēper glorioſ.* and *mater et virgo perpetua;* and *Allelnia regis æterni,* and *cōtritio Prauitatis heretica*: In all theſe Letanies there is no praier at all to the Father, Sonne or holy Ghoſt. *vid. Ga. Loar.*

e *Bonau. Pſal. 72*

f *Quæ quidē omnia trāſuerberabāt eā profūdius, quā ulli Claui, ex Aloy. Lyp. part. 1. pa.* 238 *edit. Verhoſtalt. an.* 1568. *Louan.*

g *Gaſp. Loart.* in the praier after the 5. dolorous Myſtery.

h *Ib. in 5. dol. Myſt.*

i *Miſerorū patrona, reorū aduocata doctiſſima. in orat. O clementiſſ.*

miſerable men, and the moſt learned aduocate of the guilty. In the very ſame words almoſt *Anſelm* ſaith, (*k*) *The virgin Mary is the moſt efficacious medicine*: and in the Compaſſions alſo of the virgin, (*l*) *Thee this day and euer I chuſe before all other, to be my Mother and Patroneſſe. Germanus* the Patriarch calleth her, (*m*) *The moſt powerfull recreation of thoſe that are afflicted.* Herto helpeth not a little their ould friend *Diſcip. de Temp.* who telleth a long tale of one that (*n*) came to the diuell to obtaine riches, and being by the diuell required to renounce God, he did ſo: but thou haſt not yet performed all (ſayth the diuell) the worke is yet vnperfect: thou muſt renounce his Mother alſo, for ſhe it is that doth vs the greateſt hurte; for whom her ſonne would condemne by iuſtice, ſhe doth by mercy ſaue.

The third reaſon is, the opinion that the merits of Saints are not a iuſt recompence to God for our ſinnes, is condemned by *Pius quintus*, & *Gregory* the thirteenth (as *Bellarmine* (*o*) himſelfe doth witneſſe) and yet *Kelliſon* ſaith of Chriſts merits, (*p*) *that they are not our ſatisfaction.* Wherfore if the merits of Saints are a iuſt recompence to God, and the merits of of Chriſt do not ſatisfie his iuſtice; it is euident that the merits of Saints are more powerfull then the merits of Chriſt.

My fourth proofe is, their publique worſhip, wherein when they offer thoſe preheminences to Saints, which the word of God giueth only vnto Chriſt, what other conſtruction can be made, but that they eſteeme of Saints as of Chriſt? The Roman Breuiarie of euery Confeſſor ſingeth, (*q*) *I haue put ſaluation on the mighty: I haue exalted one choſen out of the people, my hand ſhall helpe him: I haue found Dauid my ſeruant, with my holy oyle haue I anoynted him.* Who knoweth not, that this was a myſtical & Propheticall ſpeech poynting to the excellency of Chriſt only? Now if this bee be applied vnto Saints, what do they elſe, but thereby make them capable of the praiſe, of the honour, of the office, and of the excellencie of Chriſt?

But to make this poynte more euident, celebrating the memories of *Peter* and *Paul*, the ſame *Roman Breuiary* ſaith,

(*r*) *when*

k *Medicina efficaciſſima. Anſel. de 5 doloribus vir orat.* 3

l *Te hodie et ſẽper in matrẽ et patronã præ cũctis eligo & præopto.*

m *In Aloy. Lyp. part.* 1 *pag.* 283

n *Diſc. de Tẽp. in exẽp. de vir. ſer.* 164

o *Bell. de Indul. li.* 1 *ca.* 4 *in reſp. ad ob.* 6

Nor our ſatisfaction.

p *Kelliſ. lib.* 3 *fol.* 261, *lin.* 12

q *Ro. Bre. in com. cõf. at port if. Sar. poſt lect. quicquid igitur.*

(r) *when the Lord had illuſtrated the Eſtern part with his owne paſſion, the weſterne world, leſt it ſhould be any thing leſſe or inferiour, in his owne ſtead he did illuminate with the blood of the Apoſtles.* If there be not an equality betwixt the bloud of the *Apoſtles*, and the bloud of Chriſt, let them tell mee how the bloud of the Apoſtles can make Rome, where they ſuffered, equall to Ieruſalem, where the bloud of Chriſt was ſhed. I doe not find that the Citty where Chriſt ſuffered, had euer greater title then the holie Citty. But *Iohn Andreas* ſaith, Rome was called the moſt holie Citty, for the death of the Apoſtles. Of the Euangeliſt Iohn the Maſſe of Sarum witneſſeth, (t) that *He was left after Chriſt, as his fellow or peere, being after a manner another ſon.* And the *Hym. de patre verbum prodiens* ſaith (u) *et Par poſt Chriſtum filius*; he was an equall ſon after Chriſt. Of Saint Francis, *Turſeline*, the Ieſuite is not aſhamed to ſay, (w)

Shift Francis from his hoode and torne Cote,
Then Francis erſt, may now our Chriſt behote.
Let Chriſt in Francis Robes againe be ſtald,
Who erſt was Chriſt, ſhall now be Francis cald.

Hereto agreeth *Benſius*, who calleth Francis the image of Chriſt. To conclude, (x) *God is the Father of mercy, the Virgin the Mother of mercy: Chriſt is the fountaine of mercy, the virgin the fountaine of mercy: Chriſt the light of the Church, the virgin the light of the Church: Chriſt the gate, the virgin the gate: Chriſt al things to all men, the virgin all things to all men.* What difference then is now betwixt the merite of *Chriſt*, & the virgin, the equall & vnpartiall reader may eaſily iudge. If this be done in the publique worſhip, it is no maruell that *Euthimius* the Monke was ſo lauiſh in her praiſes, as to ſay (y) *that we are her inheritance, and all put truſt in her, and liue, and glory, & are in her.* Vpon which words the marginall note in *Aloy. Lypom.* triumpheth alowd, (z) *See* (ſaith he) *the wondrous things that are ſpoken of the Mother of God, almoſt the ſame which are ſpoken of God himſelfe. Almoſt the ſame*; how doth this agree with the doctrine of the Apoſtle, who teacheth his *Epheſians*, (a) that *Chriſt is exalted farre aboue all principalities & powers, and might and dominion, and euery name that is named, not in this*

world

r *Cū Dominus Orientis regionē propria illuſtrauit paſſione, occidētis plagā, ne quid minus eſſet vice ſua, Apoſtolorū ſāguine illuminare dignatus eſt. Ro. Bre. ſexta die infra octau. Pet. & Pau. lect. 5. Cuius autem.*

t *Par poſt Chriſtū alter quodāmodo relictus eſt filius. in die Ioh. apo. et Euāg. lect. 1 Quicunque in loco.*

v *Ex Clichtou.*

w *Ex diuerſis locis in Miſſal.*

Exue Frāciſcū tunica laceroq; cucullo, qui Franciſcus erat, iam modo Chriſtus erit. Franciſci exuuijs, ſi qua licet, indue Chriſtū, iam Frāciſcus erit, qui modo Chriſtus erat.

x *Veni mater gratiæ, fons miſericordiæ, miſeris remediū veni, lux eccleſiæ: tu ſolamē oppreſſorū, medicamē infirmorū, omnibus es omnia. Miſſ. Sar. in viſit. et cōcep. virg. Mar. vid. de hac materia et Ro. Bre.*

y *In te omnē ſpem noſtrā collocauimus et in te viuimus et gloriamur et ſumus. Euthi. Monac.*

z *Vid. Mira quæ de matre Dei dicit, et eadē fere, quæ de ipſo Dom. Deo dicuntur. Aloy. part. 1 pag. 286*

a Eph. 1. 21

world onely, but alſo in that which is to come. This notwithſtanding, in our *Babylon, Ziim to Iim* and one Legendary to another anſwereth (*b*) *Almoſt as many praiſes are giuen to the virgin as vnto Chriſt.*

b *Fere quot ipſi Chriſto, tot ſunt laudes ipſi virgini Mariæ. ſer. 162. ap. Diſcip. de Temp.*

XXVIII.

That ſomtyme in the Romiſh Church Chriſt redeemeth through Saints, and ſomtymes Saints redeeme through Chriſt, and ſomtymes the merits of Chriſt and of the Saints are ioyned together to redeeme.

NOthing is ſo importunate, nor ſo pertinacious as Hereſie; which like the Poets *Hydra* riſeth vp ſtill with excuſe after excuſe, and defence after defence: neither wil it giue ouer, though it haue neyther hand to defend, nor ground to ſtand vpon. Hereof in this queſtion of the inuocation of Saints we haue ſufficient proofe. For albeit they are euery way beaten from their houlds, nor can find any footing for this impiety in the holy Canon; yet ſhift after ſhift, and wrangle after wrangle they inuent, to prop vp this ruinous tower of their ſpirituall Babylon. And now forſooth, they haue an armour of proofe ſufficient to receiue, and break the force of all obiections, that they doe not make the Saints helpers to ſaluation, through themſelues, but through *Chriſt* only. Moſt true is that of *Auguſtine*, as God the father begate his ſonne the truth, ſo did the Diuell begett falſhood his Sonne. It is then no marueile if *Antichriſt* his firſt begotten, build his Synagogue with lyeing & deceitfull vanities, as in this buſineſſe clearly appeareth; wherin their ſuperſtition is intricate, implicite, perplexed, and after ſundry faſhions, and diuers maneris doth vtter it ſelfe. Somtyme they faigne, that Chriſt doth ſaue vs through Saints: ſomtymes Saints do ſaue vs through Chriſt: and ſomtymes the merits of Saints and of Chriſt are ioyned together, lik Spices in the perfume of the Apothecary.

Aug.

Chriſt redeemeth through Saints.

Of the firſt; that Chriſt redeemeth thorough Saints, ſundrie are the proofes, both of priuate iudgements, and their publique worſhip. *Diſcip. de Temp.* ſaith, (*a*) *The ſonne of God*

a *Ieſus Chriſtus filius venit nos per eã ad ſtatũ immortalitatis perducere. 163.*

God came to bring vs to the ſtate of immortality by the Virgin. And againe, *He* (*b*) *would exalt the humane nature in a woman.* In the Goulden Letany, they ſay (*c*) *By the holy name of Mary haue mercy on vs; by the conception of the virgin thy Mother, which was ſanctified in her Mothers wombe, haue mercy vpon vs.* So the office of the virgin ſet out in Engliſh & Latin inuocateth alſo; (*d*) *By the virgin Mother, the Lord graunt vs peace and health.*

Anſelm a ſaint of their Church (and therefore his authority may not bee reiected) in his praiers vpon the fiue ſorrowes of the virgin, (*e*) *beſeecheth that Chriſt for thoſe her ſorrowes will giue him pardon.* And *Bonauenture* ſaith, (*f*) *The Lord be mercifull vnto vs and bleſſe vs, by her that begate him.* And in another place; (*g*) *O mercifull Queene, let thy ſonne Ieſus Chriſt grant vs the gifts of grace by thee.*

The ſame is the manner of their publique adoration alſo. The Roman Breuiarie ſaith (*h*) *by the merits and prayers of the bleſſed virgin, and all the ſaints, God bring vs to the Kingdome of Heauen.* The goulden Letany ſaith, (*i*) *by the oblation of the three Kings, haue mercy vpon vs.* So the Miſſall of Sariſburie, (*k*) *Thou by the bloud of Thomas, which hee for thee did ſpend, make vs, O Chriſt, to clyme, whither Thomas did aſcend.* And againe, (*l*) they intreate Chriſt, *by the ſword of ſorrowe, which went through the virgins heart, and the compaſſion of teares, which ſhe ſhedde vnder the Croſſe, to haue mercy on them.* To conclude; the Miſſall of Sarum ſhameth not to ſay, (*m*) *Thou that ſitteſt at the right hand of God haue mercy on vs, to the honour of the virgin Mary.* As they will haue Chriſt deliuer them thorough Saints, ſo the Saints alſo are imagined to deliuer through Chriſt. Hereof you haue ſundry manifeſt and cleare examples, both priuate and publique. Ouerpaſſing the reſt, I will content my ſelfe with a few. In the Letany of the virgin; (*n*) *By the anguiſh and ſorrow of his ſuffering deliuer vs, O Lady.* And againe, (*o*) *Thou to deliuer baniſht men didſt take the ſonne of God into thy wombe.* So the Miſſall alſo,

(p) *By thy fayre bloſſome, thou reſtord'ſt*
What lamentable Eue decaied.

And

b *Ibid. ſer.* 31

c In the golden Letany ioyned to the Ieſus pſalter in Engliſh, *et Bre. diuerſa.*

d Per *Virginē Matrē cōcedat nobis Dominus ſalutē et pacē. in adu. ad Matit.*

e *Anſel. orat. de* 5 *dol. orat.* 2. *Auxiliatrix Dei et hom.*

f *Bonauē Pſ.* 66

g *Per te, regina clemēs gratiæ ſuæ munera largitur Ieſus Chriſtus. Ro. Bre in aſſup. virg. lect. Ecce quibus.*

h *Precibus et meritis Mariæ ſēper virginis et omnium ſāctorū, perducat nos Deus ad regnū cœlorū. Ro. Bre. in offic. Mar. virg. in abſol.*

i *Aurea litania.*

k *Tu per Tho. ſāguinē, quē pro te impēdit, fac nos Chriſte, ſcādere, quo Thomas aſcēdit. in feſto Tho. Cant.*

l *In aurea Lita.*

m *Ad Mar. gloriā qui ſedes ad dextrā patris, miſerere nobis. in prap. āte Miſ.*

n *Per anguſtiā & dolorē paſſionis eius libera nos Domina. in litur beat. Mar. virg. apud Chemnic.*

o *Ex Chemn. in Cant. Prophet.*

p *Quod Eua triſtis abſtulit, tu reddis almo germine Rom. Bre. in hym. O glorioſa Domina.*

And in another place, (q) *This is the virgin which blotted out the hand-writing of diueliſh ſedition, and did helpe the whole world, opened the kingdome of heauen, when by the ſpirit of God ſhe conceiued the Sonne.*

Of the third kinde of ſuperſtition, ioyning the merits of Chriſt and Saints together, infinite are the records. *Bernardine* in his Mariall ſaith, (r) *Mary was an helper in our redemption.* And by *Anthony* ſhee is brought in thus ſpeaking of herſelfe; when the Seraphins at her aſſumption would haue ſtaied her in their ſtation, ſhee would goe on to her Sonne; ſaying; (ſ) *It is not good, that man ſhould bee alone, I was giuen an helper to redemption, by compaſſion: and to glorification, by interceſſion.* *Soto* ſaith, (t) *The ſaints are coadiutors and fellow workers in our ſaluation.* In the commendation of a Soule departed out of this life they ſay, (u) *Goe foorth Chriſtian Soule out of this world, in the name of the Father, of the Sonne, and of the holy Ghoſt: in the name of the thrones, the powers, the Archangells, and Angells: in the name of principalities, in the name of Cherubins and Seraphins: in the name of all holy Apoſtles: in the name of all holy* (w) *Monkes* and *Hermites.* So likewiſe vpon the feaſt of all Saints in the Hymne, *Ieſu ſaluator ſeculi,* (x) they ioyne together the praiers and merits of Saints. For hauing begunne with the help of Chriſt, and the interceſſion of the virgin, they deſire, that the merits of prophets may pray pardon vnto them; that the confeſſion of Prieſts, the chaſtity of virgins may waſh them from their ſins. What ſhould I ſpeake of that blaſphemie in the office of the virgin? (y) *By one man and one woman all things are reſtored.*

Thus you ſee, the merits of Chriſt and Saints are ioined together. But whether one part of ſatisfaction bee made out of Chriſts paſſion for vs, and another out of the paſſion of Saints: or whether the ſatisfaction bee wholly and alwaies from the ſufferings of Chriſt, and the Saints ſufferings added to the heape, becauſe he cannot tell (and yet ignorance muſt haue ſome excuſe) *Bellarmine* ſaith, (z) *It ought not to be ouer curiouſly enquired.* I blame him not; falſhood cannot endure to be ſifted: and to ſeeke after that which is not, were an vnprofitable

I fitable

q *Hæc eſt virgo, quæ antiquũ diabolicæ ſeditionis Chirographũ aboleuit, totiq; ſeculo ſubuenit &c. Bre. Sar. in lect. ſacroſanct.*

r *Apud Chemnic.*

ſ *Nō eſt bonũ hominē eſſe ſolũ, data ſũ in adiutorũ in redēptionē per cōpaſſionē: ad glorificationē per interceſſionem.* apud Chemnic.

t *In Cōfeſſ. Catho.*

v *Ro. Bre. in cōmē. animæ proficiſcere*

w Suppoſe frier Tecell, Garret, and the Monke that poiſoned King Iohn, or the Iacobin that kild Henry 3. King of France.

x *Patriarcharũ cuncti et Prophetarũ merita nobis precētur veniã: cōfeſſio ſacerdotũ, virginalis caſtitas nos à peccatis abluãt ex. Ro. Bre.*

y *Ro. Bre. in offic. beat. Mar. Miſ. Ium. lec. 3. vehemēter quidem.*

z *An explicetur pars vna ex paſſionibus Chriſti, pars alia ex paſſionibus ſanctorũ: an vero integra ſatisfactio accipiatur ſemper ex paſſionibus Chriſti, et ſuperaddãtur ad cumulũ ſatisfactionis paſſiones ſanctorũ, nō videtur nimis curioſè inueſtigandũ. Bell. lib. 1. de Indul. Ca. 4 in reſp. ad 2. arg. nō eſt quidem opus.*

fitable labour. Better it is to hearken to the counſell, which *Iob* gaue to his friends; (*a*) *O that you would hold your tongue, that it might be imputed vnto you for wiſedome.*

a Iob 13.5.

CHAP. XXIX.

That the Church of Rome attributeth vnto the Saints, the two proprieties of Chriſt; Power, and Right to ſaue.

ALthough in our whole diſcourſe vpon this ſubiect, it is already made ſufficiently euident, that both Power, and right to ſaue vs, is giuen vnto Saints: yet becauſe in the eleuenth and twelfth Chapters of this booke I ſhewed, that Chriſt ONLY hath power and right to be our Redeemer, I hope the godly Reader will not thinke it loſt labour for me to deſtinate a peculiar tract to this purpoſe; namely, to ſhew the violence, which vnto the holy Prieſthood of Chriſt is offered, in giuing to Saints power and right to ſaue vs; properties onely to the great office of the Sonne of God peculiar. As in the former Chapters, the methode hath beene to bring in their priuate iudgements and publique ſeruice for witneſſe, the like order I will alſo now obſerue. Of the Virgin *Diſcip. de Temp.* teacheth, (*a*) *That ſhe doth effectually helpe, becauſe ſhe hath Power and Will; She hath power* (ſaith he) *for ſhe is Mother of omnipotencie.* Wherefore, *Bernard* ſaith, (*b*) *To thee is giuen all power in heauen and earth, that whatſoeuer thou wilt, thou maiſt obtaine. Power* (*c*) *is not wanting in her; for ſhe is the Mother of omnipotence: will is not wanting; for ſhee is Mother of Mercy: neither is induſtry wanting; for ſhee is the Mother of wiſedome. That ſhe hath Power, it is proued; for ſhe hath Power ouer her Sonne* IESVS CHRIST, *by command of motherly authoritie. Georgius Nicomedienſis* thus doth worſhip her; (*d*) *Nothing reſiſteth thy power, nothing can ſtand againſt thy force: all things yeeld to thy command, all things ſerue thy power: he that is borne of thee, hath ſet thee high aboue all things.* So in their publique worſhip, (*e*) *Let vs hold her, and not let her goe; for ſhe is of Power.* And therefore (*f*) *giue me power againſt thy enimies,* ſaith that Reſpond in the lauds of

a *Ser. 34. de Nat. virg in verb. ſapientia ædificauit.*

b *Ibid.*

c *Ibid.*

d *Nihil tuæ reſiſtit potētiæ, nihil repugnat tuis viribus in orat. de exitu Sanct. dominæ noſt. dei paræ ex Sym. Metaph. Aloy. Lyp. in part. 2 pap. 230. edit. Verbeſſale.*

e *Teneamus eam, nec dimittamus donec benedixerit nobis, potens eſt enim. Ro. Bre. in lect. Amplectamur.*

f *Da mihi virtutem aduerſus hoſtes tuos Ro. bre. in offic. beat. virg.*

of the Virgin. What ſhould I ſtand to recite the acknowledgement of the power of all Apoſtles?

(g) *Ye which by words the heauens cloſe,*
And looſe thereof the lockes againe,
Vouchſafe vs free by your beheſts,
From all the ſinnes that vs reſtraine.

Who ſeeth not this blaſphemie? The power which by the preaching of the word, was giuen to the Apoſtles and Miniſters of Chriſt in this life, is by the Miſſall giuen vnto them alſo after this life by abſolute command; ſo that they are made eternall Prieſts. It is giuen to them, I ſay, not by miniſtration of the word, as here on earth: but by commandement and power, by their word and authoritie; and ſo they are made omnipotent and almighty Prieſts. It is giuen vnto them being abſent from vs, and departed out of this life, to heare euery prayer, to ſee euery neceſſitie, to be preſent in euery place; and ſo they are made incomprehenſible Prieſts, and of an infinite wiſedome. Deſcend wee from their *Power* to the proper right they haue to ſaue vs.

The right of giuing Saluation vnto vs, is made the propertie of Saints alſo in the Romiſh Church: and *Diſcip. de Temp.* doth affirme, (h) *Seeing her ſonne is our brother, by that reaſon ſhe is compelled to be our Mother. Nicetas* of *Coſmus* and *Damianus* in *Aloy. Lyp.* ſaith, *They are the pure bright eyes of the Church, the Knees* of the *Paralyticke, the feete of the lame, to all men they are all things.* After the ſame manner vnto Saint *Etheldred* ſpeakes the *Oriſon,* (k) *O Mother defend thy children: O Lady defend thy ſeruants.* The Miſſall of *Sarum* calleth *Cedda,*[l] *Father, holy Father, and Shepheard of the flocke of the Mercians.* Which if perhappes in reſpect of the teaching and doctrine of *Cedda* it might bee tolerable: yet why doe they inuocate *Etheldred* as their Mother? who neither carnally, nor ſpiritually either fed them, or begot them. Euery where the Virgin is not onely called our Lady; wherin her power: but our Mother; wherein her right to ſaue vs doth appeare. The Miſſall both of Sarum and of Rome conſenting in the ſame impietie ſay, (m) *The habitation of all vs is in thee, O holy*

g *In Hymno exultet cœlũ laudibus.* The Tranſlator mends the matter; for the words are, *Qui cœlum verbo clauditis, ſeraſque eius ſoluitis, nos à peccatis omnibus ſoluite iuſſu quæſumus.* You that ſhut heauen with your word, and open the lockes thereof by your command, diſcharge vs from all our ſinnes.

h *Ser. 161. de virg. beat.*

i *Nicetas ex Metaphr. apud Aloy. Lyp. part. 2. in fine orat. O oculi puri & luminoſi, &c. fol 146.*

k *In Miſſ. Eth. lect. 2. ſuccurre Dom.*

l *In Miſſ. Cedd. pie Paſtor, & Pater Ouium Merciorũ.*

m *Omniũ noſtrorũ habitatio eſt in te, Sancta dei genetrix. in Antiph. ſicut habitantium.*

Mother of God. What nearer right can be conceiued, then to dwell in the Virgin, as we dwell in God, and God in vs? The Office of the Virgin applyeth to her that of *Eccleſiaſticus, Inhabite in* Iacob, *and inherite in Iſrael,* and take roote in my Elect. As though, as Chriſt by his inward and working grace doth growe into his Elect and becomes one with them through the communication of his ſpirit; ſo the Virgin did alſo.

Ro. Bre. ad Mat. lect. 1. in omnibus.

Hence now it is euident, how well they obſerue the commandement of Chriſt, (*n*) *Call no man your father vpon the earth, for there is but one your Father, which is in Heauen.* And *Moſes* cryeth vnto them, (*o*) *Doe ye ſo reward the Lord, O fooliſh people and vnwiſe? Is not he thy Father that hath bought thee? He hath made thee and proportioned thee.*

n Math. 23. 9.
o Deut. 32. 6.

Hauing now diſcourſed of the blaſphemies and iniuries, which by the Church of Rome are offered vnto our great High Prieſt, the Biſhop of our ſoules Ieſus Chriſt, in the principall point of his Office, which is our *Redemption*; I wil only compare the doctrine of the Goſpel, with the doctrine of the Church of Rome in this behalfe; that contraries being ſet one againſt the other may the better ſhew themſelues, and according to that of the Prophet, (*p*) *Her owne wickedneſſe may conuert her, and her turnings back may reproue her.*

p Ier. 2. 19.

ANTI-

ANTI-		CHRISTVS.
Everlaſting [a] Saluation is in thy hand, O Lady.	1	*I Euen I am the Lord, and beſides mee there is no Sauiour.* Eſay 43. 11.
They [b] ſhall be Sauiours and Keepers.	2	*Neither is there ſaluation in any other.* Act. 4. 12.
O Lady, [c] ſaue me in thy name.	3	*There is giuen no other name vnder Heauen, whereby wee muſt be ſaued. Ibid.*
Deliuer [d] vs euer from all dangers, O glorious and bleſſed Virgin.	4	*No man can deliuer his brother.* Pſal. 49. 7.
God [e] vnto man, the low things vnto the heauenly thou ioyneſt, O child-bearing Virgin.	5	*Nor make agreement for him.* Pſal. 49. 7.
There be many [f] Sauiours, and many Redeemers.	6	*It coſt more to redeeme their ſoules: ſo that hee muſt let that alone for euer. Ibid.*
Euery good man [g] addeth ſome thing to accompliſh the meaſure thereof.	7	*I haue troden the wine preſſe alone, and of all other there was none with mee.* Eſay 63. 3.

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[a] *Bonau. Pſal. 104.* [b] *Sym. Metaph. in vit. Seb. & ſociorũ apud Lypom.* [c] *Bonau. Pſal. 53.* [d] *In offic. beat. virg. Angl. Lat. ad completorium.* [e] *Miſſ. Sariſ. in viſit. Virg. veni Mater gra.* [f] *Rhem. not. marg. ſuper Tim. 2. 5.* [g] *Rhem. not. marg. in 1. ad Coloſ.*

	ANTI-		CHRISTVS.
Rhem.not.marg. in 1.ad Coloſ.	One may beare the burthen and diſcharge the debt of another.	8	*I looked, and there was none to helpe, and I wondred, that there was none to vphold. Ibid.*
Rhem.annot.Marg. in 1.ad Coloſ.	The paſſions of Saints are ſuffered for the common good of the whole body.	9	*One died for all*: 2. Cor.5. 15. *And againe, was* Paul *crucified for you?* 1.Cor.1. 13.
In Cant.proph.ad virg.decert.apud Chemnic.	Without her he ſhall not ſaue thee.	10	*Hee ſaith not; to the Seeds, as of many, but to thy Seede; as of one, which is* CHRIST. Gal.3. 16.
Diſcip.de Concep. Virg.ſer 5.	Truely may wee ſay as well of the Mother as the Sonne: of her fulneſſe wee haue all receiued grace.	11	*Of his fulneſſe haue all wee receiued, and grace for grace.* Ioh. 1.16.
Tu ſola, dei genetrix excellentiſſima ſuper omnẽ terrã. Ger. apud Sim. Metaph.	Thou onely, O Mother of God, art moſt excellent aboue all the earth.	12	*I am the Lord, and there is no other.* Eſay 45.18.
Ibid. ex eodem.	The Lady Mother of God, my refuge, life, and defence, my armour and my glory.	13	*The true God and Sauiour, and there is elſe none but I.* Eſay 45.21.
Quæ es in anguſtijs & in rebus dubijs ſalus & ſolatium in hijs. Con. Conſtantinopol.	Thou, O Lady, art in all dangers ſaluation & ſolace.	14	*Neither is there any Sauiour beſides me.* Oſe 13. 4.

O Lady

ANTI-		CHRISTVS.
O Lady,[a] deliuer me from all my euill, and all my ſins.	15	*By himſelfe he hath purged our ſinnes.* Heb. 1.3.
She[b] is the comforter of ſinners, the Phyſition of the weake, the hope of the deſolate.	16	*He ſhall ſaue his people from their ſinnes.* Math. 1.21.
She[c] is the reparation of the weake, and the moſt powerfull medicine of the wounded ſoule.	17	*We haue Redemption thorow his bloud, euen the forgiueneſſe of ſinnes, according to his rich grace.* Epheſ. 1.7.
As mankind[d] was bound to death by a Maid, ſo by a Maid it was looſed.	18	*As in* Adam *all die: euen ſo, in Chriſt ſhall all be made aliue.* 1. Cor. 15.22.
Mary[e] is the comfort of the miſerable, the renuing of ſinners.	19	*The ſaluation of the righteous men ſhall bee of the Lord: he ſhall be their ſtrength in the time of trouble.* Pſal. 37. ver. 39.
This is the[f] Woman of power, which hath broken the Serpents head.	20	*Hee hath giuen vs victory through our Lord* IESVS CHRIST. 1.Cor. 15.57.
Behold[g] how powerfull the moſt holy Mother of God is, and how none can be ſaued but thorow her.	21	*The Lord is my light and my ſaluation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I bee afraid?* Pſal. 27.1.

[a] *Ex Compaſſ. beat. virg. apud Chemn.* [b] *Ex Roſario apud Chemn.* [c] *Anſelm. orat. 3. de 5. doloribus* [d] *Ro. Bre. in offic. virg. lect. 3. in ſua propria.* [e] *Portiſ. Sar. in ſeru. virg. lect. hac tanta* [f] *Ex Antiphonia de domina noſtra apud Chemn.* [g] *Ecce quã potentiſſima ſit ſãcta dei genetrix, & quomodo nullus ſaluus fieri poſſit, niſi per eã. Schol. 6. Aloy. Lyp. in Encom. Germ. Patr. in Zonam Virg.*

CHAP. XXX.

Of Mediation.

Of the ſecond worke of the glorious Prieſthood of Chriſt, vvith his Mediation.

NOtwithſtanding that the effect & fruit of Mediation & Aduocation in Chriſt bee all one and the ſame; euen to make vs neare, which were farre off, by his bloud: yet Mediation, and Aduocation in themſelues differ not a little.

An Aduocate is hee, who either pleads the cauſe before the iudge, or arbitrates the buſineſſe in priuate colloquie. Of the firſt the Canoniſt ſpeaketh, (*a*) *Aduocatus non poteſt eſſe infamis*; an Aduocate ought not to bee an infamous perſon. Of the ſecond we haue example in the Comedy; (*b*) I will aduocate my friends vnto this buſineſſe for me.

Mediation is, when two things (formerly diuided and ſeuered) are made one; as the poynt maketh two lines one, and the line maketh two extenſions one. So the necke maketh the members and head one body: the body maketh the roots and the branches one tree: the glue maketh two peeces one arrowe. And thus Chriſt is called a Mediatour, becauſe he hath made many coniunctions in himſelfe.

Firſt, he hath conioyned the manhood vnto the Godhead in one perſon, which is of all coniunctions the greateſt. It is great power to ioyne contrarie elements together in one body; it is greater power to ioyne them to a ſpirit heauenly created: but to ioyne them to an vncreated, immortall, infinite, glorious ſpirit, the God of Spirits, notwithſtanding the infinite diſparitie betwixt them; this is the greateſt coniunction that may be. Yet, Leo well ſayth, (*c*) in both natures he is but one ſon of God, taking vpon him that which was ours, not leauing off that which was his owne; redeeming *Man* in *Man*, and in himſelfe remayning ſtill immutable. This (*Theodoret* ſaith) was ſignified by (*d*) the two Sparrowes bound together in on *Crimſon* lace; which are not to be vnderſtoode to be two perſons, but two natures in one perſon, which ſaued vs.

Second-

a *Sext. decret. de pœnis tit. 9. fœlicis recordationis in gloſſ.*

b *Teren. in Phorm. Act. 2 ſcen. 1*

c *In vtraq; natura idē eſt Dei filius, noſtra ſuſcipiens, in homine hominē renouā, et in ſe incōmutabilis perſeuerā. Leo. 7. in ſolemnat. Dom ſere in principio.*

d Leu. 14. 4

Secondly, a Mother & a Virgin, two vnreconcileable conditions are vnited in one woman by Ieſus Chriſt. For like the* Rodde of *Aaron*, which budded & bloſſomed, when it grew not on the tree: and like the tables of *Moſes*, which were engrauen without a penne: ſo the bleſſed virgin became a Mother without the knowledge of any man, to make vp the fourefould creation of *Man*, witneſſed in the Scripture. The firſt, neither from Man nor woman, as that of *Adam*: the Second, of woman from a Man only, as that of *Eua*: the third, from Man and Woman, as *Cayn* and *Abell*: the laſt, this of our Sauiour Chriſt, from a woman only without a Man.

* Num.17.8
Exod.32
Gen.1
Gen.2
Gen.4.
Mat.1
Luk.1

The third coniunction is of the Lawe and the Goſpell in Ieſus Chriſt; according as the Chriſtian Poet well obſerueth, (e) The ould and new teſtaments are by the grace of Chriſt conioyned.

e *Sic vetus atq; nouũ coniungit gratia Chriſti.*

The Fourth Coniunction in Chriſt, is of the ſheep and the Goates in one fould: the Oxe and the Aſſe at one Crib: the two walls of the building, Iewes and Gentiles, vnder one head corner ſtone. This Mediation the Apoſtle *Paul* witneſſeth, (f) *He is our peace that hath made of both one, and hath broken the ſtop of the partition wall, in abrogating through his fleſh the hatred, that is, the law of commandements, which ſtandeth in ordinances; for to make of twaine one new man in himſelfe, ſo making peace, that hee might reconcile both vnto God in one body by his Croſſe, and ſlay hatred thereby.*

f Eph.2.14.15.16

Fiftlie, in Chriſt the righteouſnes and the mercy, the loue and the iuſtice of God are reconciled together, according to that of the pſalmiſt, *Mercy and truth are mett together, righteouſnes & peace haue kiſſed each other.* The righteouſnes of God required ſatisfaction, the peace and loue of God promiſed mercy: *Then (h) (ſaid he) Loe I come, in the beginning of the booke it is written of me, that I ſhould doe thy will, O God.* For in that god gaue him to ſatisfy: in that he ſent his ſon into the world, therin the loue and peace of God appeared: and in that Chriſt made a ſufficient recompence, a ful & perfect ſatisfaction, the iuſtice of God & his righteouſnes is abundantly contented.

g Pſal.85.10
h Heb.10.7.

Sixtly, in Chriſt the fayth of Man is conioyned vnto all theſe things, effecting in vs vndoubted aſſent vnto theſe wondrous workes of God, euen beyond ſenſe the light of nature: beyond reaſon, the perfection of ſenſe: beyond faith, the puritie of reaſon: beyond hope, the life-bloud of faith: beyond conceit, the farre ſtretching hand of hope: yea, beyond the thought of Man, the quickeſt and the nimbleſt operation of the Soule. And therefore this reconciliation of the faith of Man, to ſo many impoſſibilities of nature, is a worke of our Mediatour, no leſſe admirable then the reſt. For, (i) *as iron and clay cannot cleaue together*, no more can the hart of Man be aſſured of ſuch ſupernaturall difficulties, except the ſpirit of Chriſt be ſhed into our mindes, to teach vs to beleeue it. And yet now we ſee, faith doth ſo effectually feele and apprehend the ſame, that no torments of perſecution, no tyrants, no ſwords, no Gybbets, no fire, no racking, no mangling, no death, how painefull ſoeuer, can driue fraile fleſh to deny this truth.

i Dan. 2.43.

Col. 1.

Seauenthly, Chriſt by his comming, and in his Mediation, hath reconciled, vnited, and conioyned vs miſerable wretches, vnto our God and father againe. Wee were caſt out of his ſight by our ſinnes, wee are brought home againe by his ſonne.

By communication of proprieties this muſt be vnderſtood.

There are many other ſtrange Coniunctions in Chriſt; as that by incarnation the Maiſter became a ſeruant: the euerlaſting, temporall: the immenſe, little: the higheſt, loweſt: God, an interceſſor: the incomprehenſible, comprehended: the ſimple, compound: and as *Auguſtine* ſaith, the inuiſible is handled: the immortall is ſlaine: the bearer of the world, is borne in the armes of a Woman: the foode of Angells is fed: the power of Heauen is made weake, and the life of all is dead.

Vid. Aug. lib. de Catechizand. rudibus. Vid. etiã Aug. in ſer. de nat. Dom. & de 8. virtut. charitatis.

Laſtly, as in the Godhead there is Trinity of perſons, So in Ieſus Chriſt there is Trinity of offices, the Prieſtly, Propheticall and Regall, though there bee but two natures; humanity, and Diuinity. In whoſe conception there mett together, innated, infuſed, increated vertue. The innated virtue

tue of the Mother gaue him ſubſtance: the infuſed grace purified the ſubſtance: the increated power by vniting it to the Word made it one perſon, which nature could not doe.

Hauing ſpoken of the ſundry Coniunctions in this Rainbowe of our peace, this head corner Stone, the Center of Gods iuſtice, and Mans hope, Ieſus Chriſt; Let vs now conſider the extremes which he came to reconcile.

CHAP XXXI.

Of the two extremes, God and man, and whence the great difference betweene them proceedeth.

ALbeit man in his creation was made vnto the ſimilitude of God himſelfe, wiſe, righteous, immortall bleſſed; inſomuch that not only ouer all the creatures of God he had dominion, but had a higher title then the reſt, to participate of God himſelfe (as *Aratus* ſaith, we are the progeny of God: and *Syneſius*, (a) the ſoule of man is the ſeede of God) yet *a Syneſius ep. 105. in Cant. 5. cap. 4.* Man from God was afterward diuided and dis-ſeuered, as farre as Heauen from Hell, the Eaſt from the Weſt, the North from the South, light from darkneſſe, good from euill: Nay (which I tremble to recount) that which is, from that which is not. So that fire with water, height with depth, life with death, might ſooner looke to be reconciled, then Man, miſerable Man. O looke then wretch vpon thy ſelfe and the huge gulfe betweene God and thee, and confeſſe thy ſelfe (as thou art indeede) worſe, then the worſt of euils: Farther off from the light, then the very darkneſſe it ſelfe: more abominable to God then all the reſt of the creatures which for thy ſeruice were created and in thy curſe are curſed.

The cauſe of this great diuorce from God is nothing elſe but ſinne, nothing but tranſgreſſion. *Your iniquities haue ſeparated you from God*, ſaith *Eſay*. Eſay 59.2. This is it which hath cut off the branch from the tree, and hath diuided the beame from the Sunne, the ſtreame from the fountaine; Miſerable Man, from his only Good, his only God. So that for diſobedience the angry Father hath caſt his onely Sonne out of the houſe:

and Man from the greateſt, the moſt excellent, the moſt glorious of all his creatures, is become the baſeſt, the vileſt, the worſt of all; impure, vniuſt, fooliſh, corrupt, darkneſſe, curſing, death, a very Hell of euils.

Eccl.5.14.
Iob.1.21.

Looke vpon his birth; he is therein moſt infirme. The tree doth come vp with his barke, the Fiſh is naturally armed with ſcales, the Serpent with his ſting, the Dogge with his tooth: but Man is borne naked, without armour, and without defence.

Rom.5.
Leuit 26.
Pſal.78.& 106.

If you looke vpon the life of Man, as it is moſt ſinfull of all others, ſo it is moſt mortall and corruptible aboue all other. The multitude of ſinnes open a multitude of paſſages to death and to deſtruction. Euery creature hath the diſeaſes of his proper kinde; Man onely hath all diſeaſes, and of all ſorts. Inſomuch as the wiſe Phyſition ſaith, In the eye of Man onely are an hundred maladies.

Rom.7.

Looke vpon his parts; the Soule is diuided, and at warre within it ſelfe: yea, ſuch a confuſion and ataxy is therein, that the ſenſuall and beaſtly parts beare rule ouer the reaſonable and principall power, and the ſeruants dominiere ouer their Lord. As for the body; the Head is a forge of vaine imaginations, the eyes full of adulterie, the lips hote burning coales, the teeth are ſharpe ſpeares, the tongue a two edged ſword, the throate an open ſepulchre, the eares the wanton daughters of Muſicke, the hands ſtuft full of bribery, the feete ſwift to ſhed bloud: yea, the very heart of Man (his pureſt and moſt excellent part) is euill (ſaith *Ieremie*) aboue all things. Hence is it, that the Philoſopher defining Man ſaith, he is a bagge of doung, the foode of wormes, the Theater of inconſtancy, the ſpoile of time, the ſport of fortune. *Iob* calleth him a *floure, a ſhadow, a winde, a leafe, a vapour, a dreame, a tale, a worme.* And *Salomon,* Vanitie of vanities, nothing but vanitie. And this is the one extreme.

Hier.17.9.
Simile Bern.lib. Med.cap.3.
Iob 14.
Iob 7.
Iob 13.
Iob 20.8.
Iob 25.6.
Eccles.1.2.
Pſal.39.

Looke on the other extreme; alas poore pore-blinde eye! how canſt thou looke vpon that vnacceſſible light, which powreth light into the Sunne? the Sun (I ſay) which thou canſt not (no not couered with a cloud) behold. Nature hath not worlds : the world hath not men : men haue not tongues : tongues haue not words : words haue not force : force is of no force to expreſſe him. Good, iuſt, holy, light, truth, life, bleſſing, righteouſneſſe, wiſedome, and all that he is, he is infinitely, and he is eternally. *Daniel* ſaith, *A fiery ſtreame iſſued and came forth from before him, thouſand thouſands miniſter vnto him, and ten thouſand thouſands ſtand before him.* *Michea* ſaith, *The Mountaines ſhall melt vnder him, ſo ſhall the valleyes cleaue as waxe before the fire.* *Nahum* ſaith, *The Hils melt, and the earth is burnt at his ſight.* When God appeared therefore to giue his Law to *Iſrael* on Mount *Sinai*, the people, when they ſaw the thundring, the lightning, the ſmoking mountaine, and heard the trumpet, though they had ſanctified themſelues, yet they fled and ſtood a farre of, and durſt not talke with God, leſt they ſhould dye, but beſought *Moſes* as a Mediator, to goe vp for them vnto God. After the ſame manner in *Deuteronomy* they plainely confeſſe the contrarietie betwixt God and mankinde, and how vnable Man is to ſtand before him. *If we heare the voice of the Lord our God any more, we ſhall dye, for what fleſh euer was there, that heard the voice of the liuing God out of the middeſt of the fire, as we haue, and liued?* Nay, they not onely could not abide the preſence of God, nor the deliuerie of the Law: but the face of *Moſes* their Mediator himſelfe, was too glorious to looke vpon. So that hee was conſtrained to couer his face with a veile, that they might behold their mediator by another mediation. And thus it fared with the Prophet *Eſay*. For though the glory of God appeared to inſtruct him, yet preſently the contrarietie betwixt God and Man ſtrake into his minde; (k) *Woe is mee, I am vndone, becauſe I am a man of polluted lips, and I dwell in the middeſt of a people of polluted lips; for mine eyes haue ſeene the King, the Lord of Hoſts.* Hence comes the conſternation, the feare, the amazement, euen of the holieſt men, at the leaſt viſible ſignification, or ſmalleſt diſcloſing and diſcouerie of Gods Maieſtie vpon them; As in *Adam, Abraham, Iacob, Daniel, Paul* and diuers others, you may ſee. And this ſhall ſuffice to be ſpoken of the vnſpeake-

Dan. 7. 10.
Miche. 1. 4.
Nah. 1. 5.
Exod. 19. 12.
Deut. 5. 25, 26.
Exod. 34.
k Eſay 6. 5.

able diuiſion and ſeparation betwixt the two extremes, God and Man: and how hard a thing it is to reconcile and vnite them together, thus differing in will, in nature, in continuance.

CHAP. XXXII.

The things which are requiſite to be in a Mediator, that ſhall ioine God and Man the two extremes together, are found in Chriſt onely, and in no other.

THe firſt thing that is requiſite in a Mediator is, that hee participate of both the natures of the two extremes. Euen as the Rainbowe hath the bright luſtre of the Sunne, and the groſſe darke vapours and clouds of the earth in one body: or as the euening hath part of the light of the day, and part of the darkneſſe of the night: or as the middeſt of a place conteineth both parts of the ſame in it ſelfe: So muſt the Mediator conioine both the natures of the two extremes together. *Irenaus* therefore ſaith, (*a*) If Man had not ouercome the Diuell, he had not beene iuſtly ouercome: if God had not giuen ſaluation, we could not haue had it firme and aſſured: except the Manhood had beene ioined to the Godhead, it could neuer haue beene partaker of incorruption. Wherefore it behooued that the Mediator ſhould be domeſticall and concording with both, to bring both together, and to procure that God ſhould accept Man, & Man ſhould giue himſelfe to GOD. *Auguſtine* ſaith, (*b*) the Mediator betweene GOD and Man, muſt haue ſomething like God, ſomething like Man. *Chryſoſtome* ſaith, (*c*) that meere Man cannot bee Mediator, becauſe hee cannot ſpeake vnto GOD, nor ſtand before him: Meere GOD could not be Mediator, becauſe Man could not receiue him, nor bee ſpoken to by him. For (*e*) the Maieſtie of God is incomprehenſible, and his glory vnconceiueable. *Haymo* ſaith, (*f*) If he were onely God, he could not bee Mediator to the Father, being altogether one with the Father: and if hee were onely Man, he could not be Mediator, for that he could not be free from ſinne. The truth is, None could make ſatisfaction

a *Irenæus aduerſ. Hareſes lib. 3. c. 20. fere ad finem.*

b *Aug. confeſ. l. 10. cap 42. ex cent. 5. cap. 1. 4.*

c *In 1. Tim. 2. hom. 7. ex Cent. 5. cap. 4.*

d Exod. 19. 15, 16.

e Deut. 5. 25.

f *Haym. ſuper 1. Tim. cap. 2.*

on but God : none ought to make ſatisfaction but Man. Therefore then, it was needfull, that the Mediator ſhould be both God & man. Wherefore) as *Lyra* well ſaith) (*g*) Chriſt hath appeared ; the meane betweene the immortall good, and the mortall euill, being mortall as Man, iuſt as God. And thus he is called a Mediator betwixt God and Man, becauſe he is God and Man, reconciling both.

g *Lyra in* 1. *ad Tim.* 2. 5

Plato and his followers did beleeue, that betwixt mankind and the ſupreme God, there were two kindes of Mediators ; *Dæmones*, and *Heroës* ; Diuels, and ſoules of excellent men. And *Philo Iudæus* ſaith, the Iewes had three Mediators to God ; the Fathers goodneſſe : the great founders of Kingdomes : and the workes of the penitent. But theſe are the dreames and fictions of ſuch as meane to deceiue, and to be deceiued. For Angels are of two ſorts ; either Good, or Euill. The good are they which are bleſſed within the vnacceſſible light, and are holy Miniſters in the ſight of God : the euill are wicked and vngodly ſpirits : but neither of them can be Mediators for vs. For the firſt kinde, they cannot bee Mediators for vs ; becauſe though they bee glorious and eternall vvith God, yet of his nature they are not. Now with the other extreme they haue no manner of agreement. For they are neither of our ſubſtance and nature, neither are they infirme and corruptible as Man is. The euill Angels haue many impediments alſo, why they cãnot be mediators. For though they be corrupt and ſinfull, as Man ; eternall and immortall, as God : yet they participate of the nature of neither of the extremes: and if they did, yet can they not be mediators for vs to God, that are ſeducers and tempters to euill, which is moſt contrarie to God.

For the ſecond kinde of Mediators, the ſoules of illuſtrious and excellent men, the reaſons before touched in the Chapter of the Redemption of Man doe ſufficiently proue, that they cannot mediate. But thereto let mee adde another reaſon from *P. Lombard* ; Men (*h*) and Angels cannot bee mediators, for they haue natures mutable and variable : but our Mediator is without variablenes and ſhadow of change.

h *Vid. Pet. Lomb. l.* 3. *diſt.* 19. *cap.* 2.

Per-

Though Chriſt tooke fleſh of the Virgin, and ſo was of the ſame nature in his humanitie, yet the Virgin was not of Chriſts diuinity; Wherefore ſhe did not participate of his whole nature.

Perhaps ſome will ſay, the Virgin Mother, and the ſoules of holy men may be Mediators to Chriſt God & Man, though not to the ſubſtance of the diuine Maieſtie for vs. To this I reply, that if it be of neceſſitie that the Mediator muſt participate of both natures, then the Virgin, nor Saints cannot be mediators to Chriſt; for that they doe not participate of the whole nature of Chriſt. Hereunto I muſt alſo adde, that as Chriſt tooke not this office of a Mediatour, but was called of God vnto it: ſo the Romiſh Church muſt proue that the bleſſed Virgin Mother, or the Saints haue ſuch a calling from CHRIST, as to bee Mediators betwixt his Church and him. And it were a ſtrange thing, if the mediation of the departed godly ſoules were ordained by God, but that in all the whole courſe of the Goſpell, one ſentence, word, or ſyllable, ſhould haue commended a matter of ſuch great conſequence vnto vs.

CHAP. XXXIII.

The ſecond point neceſſarie in a Mediator, is to remoue the obſtacles and impediments which hinder this coniunction.

AS it is needfull that a Mediator bee ſuch, as hath abilitie in himſelfe to conioyne the things that are ſeparated: ſo he muſt alſo haue power to remoue all the obſtacles, and impediments, which may hinder this connexion. The principall impediments and lets vnto our ioining with God are ſinne, infirmitie, death, Hell, the Diuell; the whole force of ſtrong armed *Philiſtims*, ſtanding betwixt *Dauid* and the well of *Bethelem*: a wall of partition, forbidding our prayers to goe vp vnto God, and his mercies to come downe to vs. Theſe like the Angell with the blade of a ſhaken ſword, keepe vs from the Paradiſe of eternall felicitie. Now all thoſe miſts, and clouds, and vapours hath the bright Sunne of righteouſneſſe Ieſus Chriſt diſperſed. Wherefore *Behold*, (ſaith *Iohn*) *the* (*a*) *Lambe of God, which taketh away the ſinnes of the world.* *Bernard* ſaith, (*b*) Who can better take away ſinne, then he that hath no ſinne? He can ſurely waſh mee cleane, that

a Ioh. 1. 29.
b *Bern. ſer. 4. in vigil. Nat. domini.*

was neuer defiled himſelfe. Let that hand wipe mine eie couered ouer with dirt, which is it ſelfe faire, and hath not a duſt vpon it: let him plucke the mote out of mine eie, that hath not a beame in his owne: nay, let him pluck the beam out of mine, that hath not the leaſt mote in his owne eie.

Chriſt then is he, that hath broken the ſtop and the partition wall: which hath abrogated (c) *through his fleſh the hatred; yea, ſlaine hatred*, that he might reconcile vs vnto God. We ſee the cunning Fletcher in peecing the arrow which he maketh, taketh from the one, and from the other part, till he hath made both peeces fit, and then with his ſtrong-knitting glue compacteth them together: ſo, from Man, Ieſus Chriſt tooke away ſinne, and from his Father he tooke away wrath: vs he purged, and God he ſatisfied: and by himſelfe hath knit vs vnto God for euer; ſo may we now go boldely vnto the throne of grace, and cry, Abba Father. Euen as a pure riuer into his ſiluer ſtreame ſweepeth away the dirt and chanels, the filth and ordure of the city: ſo (O fountaine of the gardens! O wel of liuing waters! O ſpring of Lebanō!) our Chriſt hath into his owne perſon taken, and with the ſtreame of his ineſtimable prize-leſs bloud clenſed the ſoules and bodies of ſinfull men. This is the ſpotleſs cryſtall glaſſe, in whom all our ſinnes appeared plaine to God, and receiued puniſhment. This is the faithfull pledge, who, though guiltleſs, hath in our ſtead pleaded guilty at the bar of Iuſtice, and hath vndergone condemnation and death in our name and place, and made his owne ſacred perſon the ſinke, (O ſinke more ſweet then any fountaine!) the graue wherein our ſinnes are buried. Finally, (d) this is the Mountaine, in whom the LORD hath made a feaſt of all fine and delicate things; who is (e) himſelf the fat calfe ſlaine, to entertaine the prodigall ſon. What can bee more ſaid? or what ſhould not bee ſaid in the praiſe of him, that hath made himſelf ſin it ſelfe (though hee neuer committed ſinne) for our ſakes? By the Pſalmiſts pen hee prophecieth of himſelfe, (f) *My ſinnes haue taken ſuch holde vpon me, that I am not able to looke vp.* The ſinnes of vs men (vnthankefull men) became his, that

c Eph.2.15

I do not meane, that Chriſt tooke into him our corruption: but our puniſhment, and chaſtiſement due to vs for our ſins are in Chriſt by imputation, not by inhæſion.

Culpā tuā ſuſcepit delendam nō faciendā. Aug. ſer. 37. de verb. Domini.

d Eſay 25.6

e Luke 15.23

Eſay 53.9

f Pſal. 40.12

Vid. Muſc. in hunc locum.

that we might bee the righteouſneſſe of God through him. O ſtrange exchange! What thanks can we yeeld vnto him, that is content to be our ſinnes vnto God, that we might be his righteouſnes vnto God?

As he remoueth ſinne, ſo he taketh away all the *Satellitium*, the armour, and the retinue thereof; mortality, infirmity, death, and the diuell; as it is written, (g) *O death, I will be thy death, O hell, I will be thy deſtruction.* The ſame ſacrifice on the croſſe was the ſatisfaction to God, by humiliation: and the deſtruction of the diuell and all his kingdom, by power and victory. For euen in death hee triumphed ouer death: and being crucified, the Law it ſelfe, and ſinne, and Sathan were crucified with him. Our victorious *Samſon* hath together in his own death deſtroied *all the (h) power of the Philiſtim: they are all as duſt vnto his ſworde, and ſcattered ſtubble vnto his bowe.*

g Oſe 13.14

h Eſay 41.2

CHAP. XXXIIII.

The manner how Chriſt our Mediatour doth ioyne vs vnto God.

I Am now come vnto the burning Mountain, the myſtery of all myſteries, which the tongues of Men and Angelles cannot ſufficiently expreſſe: yet I truſt, God will giue mee grace to ſhadow out vnto you ſome ſmal obſcure *Idea* thereof, ſuch as my dimme eies can comprehend, and my vncircumciſed lips with harſh and vnproper words, concerning this high and incomprehenſible argument, expreſſe. It is a very perfect incorporation, when of two things which muſt bee made one, each groweth into the other, and aſſumeth what is anothers, communicating alſo their natures together. So the graffe groweth into the tree, and the tree groweth into the graffe: ſo wine and water are together blended; wine taking of the taſte of water, and water ſauouring of the ſweetnes of the wine, ſo that both in ſubſtance and qualitie they are vnſeparably vnited. After the ſame manner (ſauing that earthly ſimilitudes fully expreſſe not ſpiritual things) Ieſus Chriſt and his Church are together vnited ; God, an vncreated, an infinite, a powerfull ſpirit knitteth himſelfe vnto Man, fleſhly, mortall, finite, weak : and inſpireth into man a certaine liuely and powerfull vigour, by which he againe is knit alſo vnto God.

Faith, hope, and loue.

There are wiſe and learned Philoſophers, who of the coniunction of the humane ſoule vnto the body, teach, that it is done by mediation of the vitall ſpirits, more groſſe and carnall then the Soule, and ſomewhat more ſpirituall and ghoſtly then the body. How true this is, I wil not contẽd: but ſure I am, that by Ieſus Chriſt inferior to God in his holy humanity, ſuperiour to Man in the dignity of his perſon, this vnion and coniunction is made. But this is a generall coniunctiõ, in which not only the true members of Chriſt, but all mankinde ſeemeth to be knit vnto God. Wherefore this is not the effectuall and entire vnion which wee haue with CHRIST. For though in this, God ſeemeth to come neare vnto Man, yet there are many impediments, which ſuffer vs not hereby to be vnſeparably ioyned vnto God. Chriſt indeed hath taken fleſh and was made Man, yet betwixt his manhood and ours there is great difference ; his body and ſoule holy, ours corrupt : his humanity pure, ours impure : he Man without ſinne, we men, but ſinners. Chriſt died not of neceſſity, for hee is omnipotent : hee died not as owing death a debt, for hee was without ſinne. Wherefore his humanity was of it ſelf immortal, (but that by diſpenſation he made it mortal and gaue it to dy) we are mortal and of neceſſity muſt die.

Vid. Io. Picum Mirandul. in 1. cap. lib. 4. Heptap.

Chriſt therefore after a double manner hath vnited himſelfe vnto vs. Firſt, in nature, which is a generall coniunction, by which hee is in ſome ſort ioyned to all Man-kinde : without this, his elect could not be ioined to God ; yet more then this is alſo required. Wherefore ſecondly, hee vniteth himſelfe to his Church, and to euery member thereof, and to none other by communication of his ſpirit. For as a member of the naturall Man, though it growe into the ſame body, and be couered with the ſame skinne, yet liueth not, and

Chriſt vnited vnto man two manner of waies.

is not to be reckoned as a part, except it be quickened by the ſame ſoule which animateth all the reſt: ſo the effectuall vnion with Chriſt is wrought by the ſpirit of Chriſt, and the grace thereof communicated vnto vs. Mariage is the communication not onely of bodies, but of loue and affection; and they are verely one, which haue not onely one matter, but alſo one forme, one efficient, one end, & one effect.

The materiall Coniunction.

Such is our copulation with CHRIST. Hee hath taken our fleſh, he hath giuen vs his Spirit, working in our hearts and quickning vs together in God, and to the glory of his name.

a 1.Cor.2.16.

The Apoſtle *Paul* therefore ſaith, (*a*) *Wee haue the minde of of Chriſt.*

The formall Coniunction.

b Epheſ.4.16.

And in his Epiſtle to the *Epheſians* hee compareth the Church (*b*) to a naturall body, whereof the members being knit and coupled together by euery ioint for the furniture thereof, according to the effectuall power which is in the meaſure of euery part, receiueth the increaſe of the body, to the edifying of it ſelfe in loue. What can bee more plaine? We ſee, as Chriſt doth participate with vs in the fleſh, that thereby he might ſatisfie in our owne nature for ſinne: ſo all that are Chriſts haue alſo the Spirit of Chriſt, and doe participate of the effectual inward power of his grace, which doth enlighten our vnderſtanding, and raiſeth vp our faith, to lay hold vpon him, and to cleaue vnto him. For as the head is the principall ſeate of the Soule: ſo is Chriſt of the Spirit of God, from whom it is diſperſed into the whole Church. *Anſelme* well ſaith, all that beleeue in Chriſt, by ſecret inſpiration and communication of ghoſtly grace, are iuſtified; becauſe they all are one ſpirit with him.

c Ioh.14.20.

d Eſay 7.14.

e Ioh.17.23.

Wherefore, (*c*) *I am in my Father* (ſaith he) *and you in me.* And this is the cauſe why hee is called *Immanuell,* (*d*) *God with vs.* For hee is in vs, and his Spirit is in vs alſo, as hee himſelfe witneſſeth; (*e*) *I in them, and thou in me, that they may bee made perfect in one.*

f Ioh.6.

This coniunction Chriſt by many excellent Parables hath ſet out vnto vs. For he calleth himſelfe (*f*) the bread of life, his fleſh meate, and his bloud drinke indeed. As then our naturall foode is incorporate into vs, and groweth into our ſubſtance, and wee into it: ſo ſpiritually receiued by a liuely faith, Chriſt becomes one with vs, and we one with him.

In the Goſpell he intituleth himſelfe (*g*) a *Vine*, and his Diſciples branches. For becauſe the branches and the Vine are one, nouriſhed with the ſame ſap, couered with the ſame barke: ſo Chriſt and his choſen are one; becauſe they haue the ſame ſpirit, being clothed with the ſame nature.

g Ioh. 15. 5.

The Apoſtle *Paul* in the ſame manner declareth this vnion vnto vs, when he ſaith,[h] *God is the head of Chriſt, & Chriſt is the head of Man.* So that by a due and ſeemely ſubordination, wee are one with Chriſt, and Chriſt is one with God. And againe, he calleth our * bodies the members of Chriſt, and the Church the body of Chriſt. Why then here, O taſte and ſee how ſweet the Lord is: behold (I ſay) Mercy beyond mercy, and grace beyond grace, which hath made vs himſelfe; and our members, members of his owne body. Wherein we are told, that as our ſoule animateth euery part, and euery member: yea, and is in euery part, and euery member whole and the ſame, although in greater excellencie in ſome of the more principall parts, then in the inferiour: ſo God and the ſame ſpirit of God is in vs, which is in Chriſt, by our beeing in Chriſt; although in a more glorious and perſpicuous manner God bee in Chriſt the head, then in vs the members. Wherefore it is well diſtinguiſhed of one, (*i*) God is in Chriſt after three manner of waies; by filling; and ſo hee is in all his creatures, euen the wicked and vngodly: by peculiar Sanctification; and ſo, as he is in Chriſt, he is in the Elect after their meaſure: by fulneſſe of the Godhead vnited perſonally to the Manhood; and ſo he is onely in Chriſt. And thus the Deitie hath mingled it ſelfe, as it were, with the humanitie, that taking vnto him that which is ours, he might giue vnto vs that which is his: and Chriſt was made like vnto Man in his conception, that wee might be made againe like vnto God in our Redemption.

h 1. Cor. 11. 3.

* 1. Cor. 6. 15.

i *Vid. Theod. Bez. contr. Conu Guil. Hold. pro corp. Chriſti ver. edit. 1581. pag. 76.*

Leo de paſs. Chriſti Vid. ſer. 3. in ſolē. Nat.

CHAP. XXXV.

That a Mediator muſt be one onely.

THe firſt proofe, to teach vs that the Mediatour betwixt God and Man can be but one, I will take out of the witneſſe and authority of the holy Word it ſelfe. Of which what other ſcope is there, but to proue that Chriſt is the ſole Mediator? in whom we (*a*) are knit together to bee the habitation of God by the ſpirit: (*b*) *The onely doore of the Tabernacle, to which euery offering muſt be brought.*

a Epheſ.2.22.
b Leuit.1.3.
Exod.29 11.

Reaſon 1.

The Iewiſh High Prieſt there is none but doth acknowledge, to be the figure and foreſhewing type of Chriſt: but this Prieſt was but one, and when hee entred into the moſt holy Sanctuary, he went in alone to make expiation, as you may ſee it ordained in (*c*) *Leuiticus*. By which what is intimated but this? That Ieſus Chriſt is our alone and onely Mediator before the Throne of God. The ſame is ſignified, in that for all the Tribes there was but one Tabernacle: for all the people there was but one Temple. Wherefore *Paul* the Apoſtle maketh it euident by a compariſon; (*d*) *By man came death, by Man came alſo the reſurrection of the dead.* This is a plaine reſemblance betwixt *Adam* and *Chriſt*; that as the firſt Man alone was our mediator to damnation: ſo the ſecond Man was our Mediator to ſaluation. The ſame in another place hee teacheth, (*e*) *If through the offence of one, many bee dead: much more the grace of God, and the gift by grace, which is by one Man Ieſus Chriſt, hath abounded vnto many.*

c Leuit.16.17.
d 1.Cor.15.21.
e Rom.5.15.

Reaſon 2.

My ſecond reaſon to proue that there can be but one Mediator is; Without ſatisfaction Man could not bee fully repaired. *There* (*f*) *is no peace* (ſaith the Lord) *vnto the wicked.* Now this reparation required as great humiliation for the purging of ſinne, as was preſumption in the tranſgreſſion by ſinne. But the preſumption proceeded from the loweſt of all creatures endued with reaſon, which is Man, againſt the higheſt rationall or reaſonable Eſſence, which is God. Therfore

f Eſay 48.22.

fore it was neceſſarie, that from the equalititie of the Godhead, the Mediator ſhould abaſe himſelfe to the loweſt eſtate of man. For which cauſe he ſaith, (g) *Ariſe, O ſword, vpon my Shepheard, & vpon the man that is my fellow.* And the Apoſtle ſaith, (h) *Though hee were the Sonne, yet learned hee obedience.* Wherefore it is euident, that none but God can be Mediator vnto God; and God is one.

g Zach. 13. 7.

h Heb. 5. 8.

Thirdly, if a meere creature could be a Mediator, then wee ſhould bee more beholding to a creature, then to our Creator: and in vs a creature ſhould doe a more excellent worke, then the Creator; becauſe it is more excellent to bee made a righteous Man, then to be made a Man. *Reaſon* 3.

Fourthly, hee is a perfect Mediator, who prayeth and intercedeth for all other, and none for him: But Chriſt onely hath this prerogatiue; therefore Chriſt onely is our Mediator. *Reaſon* 4.

Fiftly, *Bernard* defineth a true Mediator, to bee ſuch as ſeeketh not lightly, but efficaciouſly, all things that belong vnto peace. This could none performe but Chriſt; therefore there is no true Mediator but Chriſt. *Reaſon* 5.

Sixtly, it is againſt the dignitie of Ieſus Chriſt to make any other mediator vnto God. For thereby we acknowledge that God is well pleaſed in others, ſatisfied in others, and communicateth himſelfe to vs in others, as he doth in Chriſt. Wherfore, as he diſhonoureth God, who maketh many Creators: ſo he doth more dis-honour God, who maketh many waies of new being, and of new creation, which is the greateſt of all the workes of God. *Sedulius* ſaith, that if the Soule yeeld any thing at all of that which it oweth to God, vnto any other, it commits adulterie. As it is then Hereſie to ſay, God made the world by Angels, or by any other but by himſelfe: ſo to ſay, that Chriſt procureth the Saluation of the world by any, or with any but himſelfe, is Hereticall doctrine. Yea, to make others mediators to Chriſt himſelfe, is derogation from his infinite & vnſpeakeable loue: as though any other could be nearer to vs in loue and charitie then our Chriſt; or that we might more boldly call vpon any other then him. *Reaſon* 6.

Reaſon 7. Seuenthly, it is a derogation from the dignitie of the humane ſoule it ſelfe, to proſtrate it ſelfe vnto his owne kinde. *Ex Muſculo.* For the ſoules of holy men deliuered from the burthen of the fleſh are not ſuperiour in nature, but equall to ours. And if there be any inequalitie, it is by our fault, not by our ſubſtance, or creation. Whatſoeuer (ſaith *Auguſtine*) the ſoule doth ſerue as God, it muſt of neceſſitie thinke it better then it ſelfe. *i* Coloſ. 2. 18. Wherefore the Apoſtle requireth his *Coloſſians*, (*i*) *That no man beare rule ouer them by humbleneſſe of minde, and worſhipping of Angels*: and yet who knoweth not that the Angell in his creation is more excellent then Man?

Reaſon 8. *k* Math 23. 9. *l* Epheſ. 4. 5. Laſtly, we are forbidden to truſt in men, to put confidence in men, or in our religion to haue many (*k*) Fathers and many Maſters: but to haue one Lord, (*l*) one Faith, one Baptiſme. All which commandements wee breake, when wee make Saints our Mediators vnto Chriſt. For, to maintaine the mediation of Saints, they confeſſe that we ought to beleeue and truſt in Saints; as in the Miſſall of Saint *Nicholas*, *m Credo piè Sancte Nich. tuis me precibus eſſe ſaluandũ In orat. ad Nico. ex Mart. Chemnic.* (*m*) *I verely beleeue, holy* Nicholas, *that I ſhall bee ſaued by thy prayers.* And in the Legend of Lombardy, Saint *Peter* is brought in (*n*) counſelling the High Prieſt of the Iewes to beleeue in Chriſt and his Mother. *n Leg. Lomb. in aſſump. virg. c.* 114. *fol.* 100. *Col.* 2. The Rhemiſts vpon the Epiſtle to *Philemon* doe plainely confeſſe, that wee may beleeue and truſt in Saints. *Rhem.* 2. *in verſe* 5. As in men they put truſt, ſo vnto men they acknowledge themſelues children and ſeruants, in their glorious and holy worſhip; which in due place, I truſt, I ſhall aboundantly declare.

Ob. Here perhaps ſome will obiect, that as our owne euill merits helpe to encreaſe our damnation which we haue from *Adam*: ſo our good workes helpe to encreaſe our Saluation which we haue from Chriſt. *Sol.* The anſwere is eaſie; there is not the ſame reaſon of our good and euil workes. Our ſinnes are infinite, and deſerue the deepeſt condemnation: but our good workes are full of ſpots, ſtaines, and imperfections: therefore they cannot merite at Gods hand the temporall good of this preſent life, much leſſe the eternall glorie and vnmarceſſible crowne, which we ſhall receiue in heauen.

The Scripture euery where is full of Teſtimonies in this behalfe. For to this end tendeth that of the Apoſtle, (*o*) *There is but one God, which is the Father, of whom are all things, and we in him: and one Lord Ieſus Chriſt, by whom all things are, and we by him.* And againe, (*p*) *There is one God, and one Mediator betwixt God and Man, which is the Man Chriſt Ieſus.* The ſame Apoſtle witneſſeth in another place, (*q*) *Yee are of him in Chriſt Ieſus, who of God is made vnto vs wiſedome and righteouſneſſe, and ſanctification, and redemption*; according as it is written, (*r*) *Hee that reioiceth, let him reioice in the Lord.* (*ſ*) *There is one body, and one ſpirit, euen as yee are called in one hope of your vocation*: But Popery hath many hopes. This truſteth chiefely in the Virgin, he in Saint *Peter*: another in Saint *Iohn*, that in Saint *Iames*: Some hope more in one Saint, then in another: nay, in one Saint in one place, more then in the ſame Saint in another.

o 1. Cor. 8.6.

p 1. Tim. 2.5.

q 1. Cor. 1.30.

r 2 Cor. 10.17. Ier. 9.24.

ſ Epheſ. 4.4.

CHAP. XXXVI.

Whether Chriſt be our Mediator in both natures.

IT is a queſtion much controuerſed betwixt the two Churches (the Romiſh, and the Reformed) in which nature Chriſt is our Mediator. For, becauſe the Apoſtle ſaith, (*a*) *There is one God, and one Mediator betwixt God and Man, which is the Man Chriſt Ieſus*; Therefore many doe conceiue, that the Apoſtle *Paul* hath reſtrained the Office of Mediation vnto the humane nature of Chriſt onely. *Thomas Aquinas* ſaith, (*b*) that two things requiſite in a Mediator are wanting in the Godhead of Chriſt. Firſt, the nature of mediation. Secondly, the Office and meanes of coniunction. The nature of a Mediator is wanting (ſaith he) in the Godhead of Chriſt; becauſe Chriſt as God doth not differ from the Father. But the mouth of this Cauill is eaſily ſtopt, for it is a meere fallacie, which the Logicians call *à malè diuiſis, ad bene coniuncta.* For when we ſay, Chriſt is a Mediator in both natures, wee ſpeake of Chriſt God and Man, one perſon: neither nature in it ſelfe meerely and alone conſidered can be Mediator betwixt

a 1. Tim. 2.5.

b *Tho. Aq.* 3. *part. q.*26. *art.* 2 *& ſic collig à Bar. Bon. Iohn cap.*26.

c *Chriſtus Ieſus per hoc quod homo pariter et Deus eſt, Mediator noſter eſt, verba patris referẽs ad nos, et modo noſtra ad illũ Hay. in Heb. 12.*

twixt God and Man as *Haymo* well ſaith); (c) Ieſus Chriſt, by that he is God and Man together, is our Mediatour, bringing the words of the Father vnto vs, and reporting ours vnto God.

Secondly, Chriſt Ieſus though hee differ not in the ſubſtance of the diuinity from God, yet he differeth in the perſon of the Sonne from the Father. And therefore when we ſay, Chriſt is a Mediatour in both natures, we ſay as much, as that Chriſt the ſonne of God doth mediate vnto his Father for vs.

d Leu. 14.6.

To the purging of the filthy leper (d) in the law, the prieſt muſt take two ſparrowes, and one of them hee muſt kill ouer pure water in an earthen veſſell: after, hee muſt take the liue Sparrow with Cedar wood, and a ſcarlet lace, and hyſop, and with theſe, and the liuing Sparrow dipt in the bloud of the dead ſparrow, he muſt ſprinkle the leper ſeauen times & clenſe him, and let goe the liuing Sparrow into the broad field. This is a myſticall allegorie, telling vs that in Chriſt there are two natures; the manhood, which was offered and became a dead ſacrifice for ſinne; the Godhead, which preſents the ſacrifice, makes it acceptable, and offers it to the Father. *Euſebius Emiſſenus* well ſaith, (e) He offered the ſacrifice of that which was ours: but of his owne hee made it pretious, and gaue honour to the gift. And ſo farre is this honour giuen, that the liuing ſparrow is dipt in the bloud of the ſlaine: and God is ſayd, to haue died for the ſinnes of the world, not in his Godhead, but in the nature of Man aſſumed into the vnity of the ſecond perſon the ſon of god who is God & Man. *Iuſtine Martyr* therfore ſayth, (f) The ſon of God as god & man reſtored againe perfectly the fal of *Adam*. One alſo wel ſaith, (g) the Godhead was in the ſufferer, not in the ſuffering. *Arnobius* maketh a liuely compariſon to teach vs the truth of doctrine in this behalfe, though the ſimilitude be not each way correſpondent. The Godhead (ſayth he) could no more ſuffer with the Manhood, then the Sunne beame which ſhineth on the wood, is cut, when the wood is cut. And *Vigilantius* excellentlie ſaith, Chriſts paſſion did pertaine

e *Euſeb. Emiſſ. de noſtro obtulit ſacrificiũ, de ſuo contulit pretium.*

f *Filius Dei vt Deus et homo lapſũ Adami integrum reſtituit. Iuſt. Mart. lib. de trinit.*

g *Diuinitas fuit in dolẽte, nõ in dolore.*

pertaine to the fleſh, in reſpect of the nature ſuffering; and vnto the word, in reſpect of the perſon. *Irenaus* ſaith, (h) that if Man had not ouercome the diuell, the diuell had not been iuſtly ouercome: but if God had not giuen ſaluation, the manhood had not ſufficiently attayned it. I wil conclude with that of *Albert*; That Chriſt touched the leper (ſaith he) it was the act of his humanity: that by touching he cured, it was the act of his diuinity. So did the coniunction of the diuine nature to the humane make the ſatisfaction infinite; and for whome his Manhood did ſuffer to the vttermoſt, them his Godhead doth iuſtifie to the vttermoſt. Thus Chriſt both God and Man in both natures doth mediate.

h *In lib.3 cap.20.*

The ſecond obſtacle that *Aquinas* obſerueth in the deity of Chriſt, for which he cannot mediate betwixt God and vs is, becauſe the office of a Mediatour is to ioyne two extreames, by giuing that to one, which is the others. Now that (ſayth hee) cannot bee done of the diuine nature, but only in the humane nature, which differeth from God in nature, and from Man in dignity. But it muſt bee ſtill remembred which I ſpake of heretofore, that Chriſt is not diuided from himſelf to become our mediatour, but in his owne perſon of two natures is the* ladder of *Iabob*, by whome our praiers aſcend to God, and Gods bleſſings deſcend vpon vs.

* Gen.28.12.13.

The Apoſt. doth plainely ſhew, that Chriſt is our mediator according to the forme of mediation in his diuine nature. For he ſayth, (i) *By the eternall ſpirit* he *offered himſelfe without ſpotte to God.* And againe, in *theſe laſt dayes God hath ſpoken to vs by his ſonne, whome he made heyre of all things. Who* (k) *being the brightnes of the glory and the engraued form of his perſon, both by himſelfe purged our ſinnes, and ſitteth at the right hand of the Maieſty in the higheſt places.* Here you ſee, firſt, that God ſpake vnto vs by his ſonne, and this ſonne is God. For ſo Iohn witneſſeth, (l) *That word was God.* Therefore if God ſpeake vnto vs by God, God is a mediatour vnto vs from God. Secondly the ſame that hee ſpake to vs by, hee purged vs by: but hee ſpake vnto vs by the brightnes of the glory; therfore he purged vs by the brightnes of the glorie. Thirdly: that

which

i Heb.9.14.

k Heb.1.2.& ver.3.

l Io.1.1.

which redeemeth vs, ſitteth at the right hand of the Maieſtie of God. Now though the right hand of God be taken for the excellencie of reward, yet the right hand of the Maieſtie of God, is taken for the vnity of the godhead; (*m*) As *Bellarmin* himſelfe truly collecteth out of thoſe wordes of the Apoſtle, *Then ſhall the ſonne alſo himſelfe be ſubiect vnto him*; that is, in his glorie Chriſt as Man ſhall be ſubiect vnto God. Wherfore the ſitting at the right hand of the Maieſtie of God, muſt needs be vnderſtood of the Godhead of Chriſt. And then I may well conclude, God ſpake vnto vs by the brightnes, & purged vs by the brightnes, that ſitteth at the right hand of his Maieſtie; therefore the brightnes is the Mediatour, euen God himſelfe.

m *De Chriſt. lib.* 1. *cap.* 16. *verb. Reſpond. illud.*

The work of Mediation was wrought in the humanity, as far as cōcerneth ſorrowing, ſuffering, & dying: It was wroght alſo by the Godhead, as concerning making of the ſacrifice infinite in price, efficacious of ſo great a worke, and in rayſing his owne body againe for our iuſtification, which hee gaue for our redemption. Neither doth it hence follow (as *Bellarmin* and *Kelliſon* doe fooliſhlie inforce) that there bee then three Mediatours, or that there is a confuſion of Natures in Chriſt, or that Chriſt in his Godhead is inferiour to the Father. * For though the Father and the ſonne be equall in eſſence, yet the ſonne in office is inferiour to the Father.

* Let no papiſt here accuſe me, that I make the Godhead of the Sō vnequal to the Godhead of the Father, which I do not: but I only ſpeake of the officiall reſpect of the Father and the Son.

Bellarmin imagineth, (*n*) that as the ſame worke of a priuate perſon, & of a King, differeth much in reſpect of the dignitie that the perſon of a King bringeth with it: yet the Regality of a king doth not ſend forth any ſubſtantial influence into the work: ſo the ſacrifice of Chriſt had exceeding dignity from the Godhead, though it were wrought by the humane nature, and no waie by the diuine.

n *Lib.* 5 *de Chriſt. mediat. cap.* 5. *ad finē Igitur vnde.*

This ſimilitude agreeth not with the purpoſe. For regality is an accidentall thing in Man: but the Godhead is ſubſtantiall in Chriſt. And though there are two operations; the one of the Godhead, the other of the Manhoode; yet (as *Leo* teacheth in his epiſtle to *Flauian*) (*o*) either forme, or eyther nature doth worke with the communion of the other, that which is proper to bee wrought. The word wor-

o *Agit enim vtraque forma cū cōmunione alterius quod eſt propriū. Leo ad Flau. cap.* 4 *et in ſer.* 3. *de paſſ. Dom. vid. Tho. Aq.* 3a. *part. q.* 19. *art.* 1 & *ſic coll. Bon Io.*

keth that which to the word belongeth, and the fleſh performeth that, which is to the fleſh pertaining; the Manhood being as the inſtrument to the Godhead, and the Godhead as the principall mouer or worker of the Manhood.

CHAP. XXXVII.

That Saints are made Mediatours in the Romiſh Church.

THe Church of Rome is ſo farre from denying the mediation of Saints deceaſed, that both in their publique & priuate writings they euery where profeſs the ſame. Wherfore the Councel of Trent (*a*) commandeth al Biſhops & others to teach diligently the faithfull, touching the interceſſion of Saints the inuocatiō of them, & the honour of their reliques. *Thomas Aquinas* ſaith (*b*) that Saints muſt be praid vnto, becauſe they are already in the promiſed glorie, and more full of charitie then before. The reaſon hereof he bringeth out of *Jerome*: If they then praied for vs, when they were yet carefull for themſelues, now after the crowne and victorie obtained, they much more praie for vs. The Miſſalls of *Sarum* and *Rome* call to the virgin: *Cœli feneſtra facta es, tu regis cœlti ianua, et porta lucis fulgida*; the windowe of heauen, the ſhining port of light, the morning of the Sunne. And *Diſcipulus de Temp.* expounding this, ſaith: therefore the virgin is aſſimiled to the morning; becauſe as the morning is the middeſt betweene the night and the daie: ſo the virgin is the mediator betwixt God and Man. And the ſame Author ſaith againe, (*e*) that the virgin is compared to the Necke; For that, *as the necke ioyneth together the body and the head, ſo doth the virgin vs vnto God. Anſelme* alſo enſtileth her (*f*) *The mediatrix of God & Man, the ſpring of mercy, pouring out the vndeficient Riuers of her plentifull grace.* The Legend of Lombardy faineth Saint Paul to take his leaue of Saint Peter in theſe wordes: (*g*) *Peace be with thee, O thou foundation of the Church, the ſhepheard of the ſheep and lambes of Chriſt, the mediatour and leader of the ſaluation of the righteous.* Yea, in that forged donation of *Conſtantine* hee is feined to ordaine (*h*) all the *Vicares* and Succeſſors of *Peter*, his mediatours.

Neither

[a] *Seſſ. 9. de inuoc. ſāct. verb. mandat ſanct. Synodus.*

[b] *Th. Aq. 2a. 2æ. q. 83.*

[c] *In hym. O glorioſa Dom. in Ro. Bre. et Sar. Bre. quaſi aurora rutilans.*

[d] *Diſc. de Tēp. ſer. 162.*

[e] *Ser. 163.*

[f] *Mediatrix Dei et hom. et fons miſericordiæ, indeſinēter effūdēs riuos copioſæ gratiæ. in orat. 1. de 5. dol. vir.*

[g] *Pax tecū fūdamētū eccleſiæ, paſtor ouiū et agnorū Chriſti, mediator, et dux ſalutis iuſtorū. de ſāct. Pet. fol. 73 edit. Huguet.*

[h] *Eligētes nobis ipſū principē Apoſt. vel eius vicarios firmos apud Deum eſſe patronos. ex donat. Conſtā. apud Cent 4 cap. 7.*

Neither is this the prerogatiue of the greater Saints onely, but of euery one.

Antonius Florentinus ſaith: (*i*) as concerning the gift of grace the Saints are the middeſt betwixt God & Man. Thus all Saints are Mediatours; and all the Pope doth Canonize are Saints. Therefore what mediatours the Pope pleaſeth, he may thruſt vpon vs; As Saint *Becket*, a traytor to his King; of whom it was queſtioned by the Maſters of *Paris* whether he were ſaued or damned. Saint *Thais* the whore, famous for her name, and nothing elſe; Saint *Sophronia*, and Saint *Pelagia*, who ſlew themſelues; Saint *Hermannus* an *Heretick*, who was twentie yeares worſhipt as a Saint in *Verona*; * Saint *Cuthlake*, Saint *Cuthbert*, Saint *Wolſtane*, miſerable wretches: in whome all the merite was, that they promoted *Monkerie*. *Auſten of Canterbury*, *Anſelme* and *Lanfranke* proude contentious wranglers for worldly preheminence. *Dunſtane* ſuſpected of Necromancie; *Dominicus*, *Lubinus*, *Medardus*, *Franciſcus*, *Didacus*, *Hiacinthus*; ſom vnlearned, ſome ſuperſtitious and barbarous. Yea, the Pope in Canonizing Saints maketh a proteſtation, If hee ſhould happen to be deceiued in the party, and hath ere now canonized one againſt his opinion. Finallie, who knoweth not the ould ſaying? Many bodies are worſhipped in earth, whoſe Soules are burning in Hell. Therefore Cardinall *Beſſarion* might as well doubt of the honeſtie and vertue of ſome Saints, as of the truth of their hiſtories (howſoeuer *Serarius* the Ieſuite ſayth, that thereof *Beſſarion* neuer doubted). For who knoweth not that in ancient time, before the Pope made a Monopoly of Canonizing Saints, and tooke that power to himſelfe, euery Biſhop in euery dioceſs made Saints, as *Cyprian* and *Auſtin* witneſſe. Wherefore when there were ſo many Saint-makers as were Biſhops, can any man bee aſſured of the holineſſe of all the Saints? May not Biſhops as well make vnworthie Saints, as worthleſſe Miniſters? And may not the ſucceeding age looke one day to ſee *Iames Clement*, and *Francis Rouiliac* of France: *Parry*, *Lopez*; yea *Garnet*, *Faux*, Gunpowder traitors of England, graced with redde letters in an Almanacke?

i *Ant. 3. part. ſum. tit. 1. ex Commic.*

Ex Cæſ. Monach. lib. 8. dialo. cap. 69

* *Platin. in Bonif. 8 Euſeb. lib. 8 hiſt. eccleſiæ cap 17. verbo ſunt quidem. Amb. lib. 3. de virginibus.*

Fulk. in 2. Mat. ex Ponſ. Marel Archiep. Corciri. Vid. Melch Canū. li. 5. loc. ca. 5 pa. 174 Litaneutic in lib. 2. q. 16. Sāctorū igitur canoniſmi authores ac magiſtri fuere olim ſuis in Diœceſibus: epiſcopi ac primates quilibet. litaneu. lib. 2. ca. 10

Leo the 3 was the firſt pope that euer ſolemnly did canonize any Saint. He at the requeſt of Charles the great put Suibertus into the Albe of Saints *Vid. Sur. Tom 2 et Bel. lib. 1. de ſā beat. cap 8. verbo, duces plurimi.*

We know how ready the Romiſh Church is to aduance, & encreaſe the dignity of her Saints, & how euery order ſtriues for their Patrone. When *Francis* was admitted by the Papall Bull to bee painted with the wounds of Chriſt in his hands, feet, and ſide, and all men enioyned by remiſſion of ſinnes to beleeue the ſame, and none to contradict it: what ſwelling? what enuy? what emulation was in the other orders? inſomuch that the Siſters of the order of Saint *Katherine* of *Sene*, and the ſeruants of other Saints ſaid, *That their Patrons alſo had the ſame markes conformable to the fiue wounds of Chriſt.* They cauſed this to be preached in pulpits, to be deliuered to the people: they painted, graued, and formed the Images of them with wounded feet and hands, and with the pearced ſide: Nothing was omitted that might make them equall to Saint *Francis*. So that *Sixtus* the fourth had much adooe by his letters to ſuppreſſe the ſame, forbidding, enioyning, inhibiting, that no man ſhould preſume to preach or teach that the ſaid woundes are found in any Saint but *Francis*: commanding alſo that all Images ſo painted be amended, vntill the Apoſtolicall Sea ſhall grant ſpeciall priuiledge to Saint *Katherine*, ſo to be painted and preached. Wherein you ſee the cunning of this ould *Synon*, who after the thunder bolte of his bluſtring inhibition, that ſuch honour to Saint *Katherin* ſhould not be giuen, being falſe and not pertaining to her, yet hee giueth hope, that in time Saint *Katherin* from the purple ſtrumpet may receiue fauour to decke her ſelf with her owne lies, and to be boared thorow hand and foot. *Quid non ſperamus, ſi nummos poſſideamus?* Chriſt and Saints are to bee ſould for money.

Alex. 4. in literis Anagn. dat. 5. anno pōtificatus, ex ſpec. min. Ex Dec. Sixti 4i. dat. Rō. ap. Sāct. [illegible] oct. idus Sept. pōti. an. 2. in ſpeculo Minorum.

CHAP. XXXVIII.

That Saints as the Papiſts affirme haue the two attributes of a proper Mediatour aſcribed vnto them; which is, to participate of the two extreames, and to remoue the obſtacles of coniunction.

IN the former Chapter I declared, that the virgin is compared to the Necke, ioyning both the head and the body together. Now all men know, that the Necke ioyneth the head and the body together by matter of the ſame ſubſtance with both. Of the virgin the Miſſall thus ſingeth: (*a*) *which God vnto Man, the loweſt vnto the higheſt haſt ioyned, O child-bearing virgin.* This cannot bee, except the virgin participate of both natures. Wherefore of her coniunction to our nature, *Diſcip. de Temp.* ſaith; *Shee is compelled to be our Mother, becauſe her ſonne is our brother*: and of her coniunction to the Godhead the ſame author telleth; (*c*) *the Father did chuſe her for his daughter, the ſonne for his Mother, and the holy ghoſt, for his wife. Anſelme* of her coniunction to mankind ſaith; *as God by his power ordayning al things is our Father: ſo the Mother of God by her merits repairing all things is our Mother.* And of her diuine nature another ſaith; (*e*) *thou with thy Sonne ſitteſt at the glory of the Father.* Likewiſe of her coniunction to the Godhead, the Maſſe of Sariſburie ſaith, *Concathedrat, She ſittes together in the ſame throne.* Nay *Antonius Florentinus* ſaith, *ſhe is the Throne of God it ſelfe, wherein God doth reſt.* But I will deferre the further tractation hereof vnto the place wherein I ſhall ſhew the *Apotheoſis*, or God-making of Saints. The Roman Breuiary ſaith, (*ſhee is the fleece betwixt the earth and the deaw, the woman betweene the Sunne and the Moone, euen Mary betwixt Chriſt and the Church.* Let vs now deſcend to the ſecond propertie of a Mediatour, which is, to remoue all obſtacles which may hinder the coniunction.

I ſayd before, that the impediments betwixt God and vs were ſinne, death, hell, and the diuell: but the ſtrength of theſe did cheeflie conſiſt in ſinne. The taking away of which principall impediment, the Romiſh Church doth attribute vnto Saints. For ſo they praie vnto Martin; (*h*) *Thou which clenſing the vncleane doſt driue out Diuells, deliuer vs.* Likewiſe vnto *Bartholomew*; *I* (*i*) *filled with all filthineſſe beſeech thee, that thou wilt deliuer me by thy precious merits, from all deceits of the diuell, ambuſhes, terrours, aſſalts, and damnation; and illuſion of the enimy: and that in the day of the wrath of the Lord, and in the end of my life, againſt my enemies thou wilt be my defence: and*

being

[a] *Quæ Deũ hominibus, et ima cœleſtibus iungis. O puerpera. in viſit. Mariæ ſequen. Veni mater gratiæ. in Miſſ. Sar.*

[b] *Ser. 161.*

[c] *Pater elegit in filiã, filius in matrẽ, Spiritus ſãctus in ſponſã. in ſer. notãdũ quod ſicut dies, in princip. cap.*

[d] *Sicut Deus parãdo cũcta pater eſt et Deus omniũ: ita beata Dei genetrix Maria meritis ſuis cũcta reparãdo mater eſt. Anſelm. lib. de excel. virg. cap. 11. ex Cent. 11. cap. 4. tit. de Maria.*

[e] *Tu cũ filio ſedes in gloria patris. apud Chemn. in tibi omnes chori.*

[f] *Maria eſt thronus Chriſti, in quo quieuit. ex Chemn. de Sãc. innoc. part. 3*

[g] *in lect. amplectemur.*

[h] *Mũdãs immũda, qui fugas dæmonia, nos hic libera. in tranſl. Mar.*

[i] *Te precor vt me tuis pretioſis meritis liberes ab omnibus verſutiis diaboli, & inſidiis, et terroribus, et impugnationibus, et dãnatione, et illuſione hoſtis: et in die furoris Dom. et in fine vitæ meæ cõtra aduerſarios meo in adiutorium meũ venias, et bonis luminibus ſuffulto agni veſtigia oſtendas. apud Chemnic. in orat Sanct.*

being vphelde by two lights, thou wouldſt ſhew mee the ſteps of the Lambe.

Diſcip. de Temp. to the virgin praieth; *(k) Let thy plentious charity couer the multitude of our ſinnes, O Lady, our Mediatrix, and our Aduocate.* And in the Miſſall; *(l) Driue away all our euills, procure for vs all good.*

Thus I haue made it cleare, neither can it be denied, but that both the proprieties of a Mediatour are by the Church of Rome aſcribed vnto Saints. God grant, that they may be taken in their owne heart, (as the Prophet ſaith) that ſeeing their owne errour, they may forſake it, and turne againe vnto the Lord.

k *Copioſa charitas tua noſtrũ cooperiat multitudinẽ peccatorũ, Domina noſtra, aduocata noſtra. Diſc. de Temp. ſer. 162. ex Bern.*

l *Mala noſtra pelle bona cũcta poſce. Bre. Sar. et Ro. in hym. Aue ma. ſtella*

CHAP. XXXIX.

Of the Limitations, which the Church of Rome preſcribeth vnto it ſelfe in making Saints Mediatours.

THe firſt & principall diſtinction, wherewith the Church of Rome (attributing the office of mediation to Saints) goeth about to colour her impiety, is, (*a*) that they make Saints mediatours of interceſſion ONELY, and not of redemption. A ſecond ſhift *Aquinas* bringeth in, (*b*) that betwixt God and Man ſimply and perfectly to mediate, is proper only vnto Chriſt: diſpoſitiuely, and by way of miniſtration, the Saints worke together with Chriſt. Thirdly, they deny (*c*) that they make Saints immediate mediatours vnto the eſſence of God and the glorious Trinity. And they ſay, that (*d*) they aske not grace in this life, nor glory in the next but by Chriſt: and that they acknowledge, that all ſecondary Aduocats haue acceſs to God, only throgh him. Fourthly, they make Chriſt a mediator by giuing, not by praier. For no man amongſt them (as the Rhemiſts teach) ſaith, (*e*) Chriſt pray for vs, but Chriſt haue mercy on vs. They eſteeme not ſo baſely of Chriſt, as to invocate him to pray, & to beſeech, as they do Saints. Fiftly, the Rhemiſts haue found out a ſpiders webbe of no ſmall ſtrength to couer their nakednes: namely, *f*) that Chriſt is ſuch a Mediatour as praieth for all,

a *Vid. Bulling. de orig. cultus diuorũ, et ſimulacrorũ. cap. 13. ex Muſc. in loc. cõ. tit. de Sa. non. teſt.*

b *Eſſe mediatorem ſimpliciter et perfectiue eſt proprium Chriſto: alii ũt mediatores diſpoſitiuè et miniſtraliter, pro vt cooperãtur ad vnionẽ cũ Deo. Aq. vt coll. per Bon Io. part. 3. cap. 26. et ſic in tex q. 26. ar. 1*

c *Kellis. lib. 3. cap. 12. fol. 394.*

d *Rhe ãnot. in 1. ad Tim 2. 5.*

e *Vid. Bel. de Sanct. beat. lib. 1. cap. 17.*

f *Rhem annot in 1. Tim. 2. ſect. 5.*

and hath none to pray for him : but ſuch (they ſay) Saints are not.

Theſe are the armours of proofe, wherewith they ſuppoſe that all obiections may be repelled. But in all theſe, *Mentita eſt iniquitas ſibi*; iniquitie lieth vnto it ſelfe. If it lied to it ſelfe onely, the fault were the leſſe : but it lieth vnto men, it lieth vnto the holy Ghoſt; as I doubt not in the enſuing diſcourſe, it ſhall to all thoſe that will vnpartially deeme, euidently appeare. So that laying aſide all theſe cloakes and viſors of deceit, you ſhall ſee them nakedly, ſimply, plainely, make Saints Mediatours as Chriſt is a Mediatour.

CHAP. XL.

That Saints are Mediatours of Redemption, contrary to the firſt Limitation.

Anſwer to the firſt Limitation.

ALthough of this argument it is ſufficiently diſcourſed in the former treatiſe of Redemption : yet in this place alſo (that it may more fully appeare with what falſhoodes they excuſe their blaſphemies, and with what vntrue gloſſes and deceits they bewitch the vnderſtanding of the ſimple) I will bee bould to deteine the reader with a ſuruey of this their Limitation againe. Firſt, it is needfull to define the mediation of Redemption, and to know what is meant thereby; and then it will eaſily appeare, how well this Canon is obſerued.

Mediation of Redemption is the offering of the full price and ſufficient ſatisfaction for offences, and ſo to procure abſolution of the ſame. But all this they confeſs that the Saints performe for vs; therefore they make Saints Mediatours of Redemption.

I need not to ſeeke farre for arguments to make the matter plaine : they are euery where offered vnto vs in their priuate and publike writings. The Rhemiſts ſay, (a) that the ſatisfactorie and penall workes of Saints are communicable and applied to the vſe of other. *Antonius* Biſhop of *Florence* ſaith, (b) *That Mary is the gate of heauen*; becauſe what grace

a *Rhemiſt. in* 2. *Cor.* 2 *annot.* 5.

b *Vid. Chemnic. in Sāct. inuoc part.* 3.

ſoeuer came from heauen, it came through *Mary*: & whatſoeuer cōmeth vp vnto heauen, entreth by *Mary*. *Bernardine* ſaith, that (c) *the virgin is Mediatrix of ſaluation, of coniunction, of iuſtification, of reconciliation, of interceſſion, of communication.* If there could haue bin more waies of Mediation found out, ſurely more hee would haue repeated. The Miſſall of Sarisbury in like manner offers the merits of *Peter* vnto God as the price of their ſinne; (d) *For his loue, O God, cleanſe the guilt of thy ſeruants, that hee which pleaſed thee, may make vs pleaſe thee alſo.* What can be more plaine? Gods loue to *Peter*, and *Peters* acceptable pleaſing of God, is alledged as the cauſe, for which he ſhould haue mercy on vs.

c *Vid. Chemn. in exam. con. Vid. de cultu Sanct. ex Bre. in ſuo Marial.*

d *Huius amore deus ſeruorū terge reatū vt tibi qui placuit placidos nos reddere poſſit. Bre. Sar. in Cath. Petri. in ſec. noctur.*

So in the Primer printed by *Arnold Connings*, ſet forth by authoritie, confirmed with the ſame graces and priuiledges that the Latine Office it ſelfe is, thus they pray; (e) *Let this confeſſion, O Lord, bee acceptable vnto thee through the merits of the bleſſed Virgin Mary thy Mother, and all Saints.* But becauſe there hath beene ſo much of this argument before deliuered, I will no longer hold thee (gentle Reader) with a tedious Diſcourſe, to proue that which none can deny that hath a forehead to bluſh.

e *Sit tibi domine meritis beatæ virginis genitricis tuæ Maria & omnium Sanctorum grat. & accept in orat poſt Confeſſ. ſit tibi domine.*

The like the Romane Breuiary alſo hath in the abſolution *precibus & meritis*.

CHAP XLI.

That the Saints doe mediate perfectly and properly in the Romiſh Church, contrarie to the ſecond Limitation.

THe vanity of this euaſion doth at the firſt bluſh bewray it ſelfe. For the miniſteriall mediation to ſaluation is onely in this life, (a) and that by preaching the Word, adminiſtring the Sacraments, and exerciſing the keyes of the Church. And in this ſenſe *Moſes* is called the Mediator of the Old Teſtament.

Anſwere to the ſecōd Limitation.

a *Bellar. de iuſtif. l. 1. c. 2. Vbi exemplificātur cauſa iuſtificationis, in cauſa inſtrumentariè ſeparata.*

The truth is, that in the Law there were diuers Mediators betwixt God and Man. For *Moſes* was not an immediate mediator betwixt God and the people. But when it is ſaid, God appeared, or God ſpake vnto *Moſes*, it is alwaies meant, that an Angell appeared, or an Angell the ſubſtitute of God ſpake

b *Vid. Luther. in 3. ad Galatas.*
c Gal. 3. 19.
d Act. 7. 35.

vnto *Moſes*. (*b*) Angels therefore were mediators betwixt God and *Moſes*, to bring the Law vnto him. And of this mediation Saint *Paul* ſpeaketh; (*c*) *It was ordained by Angels in the hand of a Mediator*. So *Stephen* telleth the Iewes, (*d*) that God ſent *Moſes* by the hand, that is, by the diſpenſation or miniſterie of an Angell.

o Exod. 33. 20.
Exod. 20.
* Exod. 34. 33.

The Angels were ſubordinate vnto God, becauſe o *Moſes* (though with extraordinarie ſanctification adorned) could not ſtand before the preſence of God. And *Moſes* was ſubordinate vnto the Angels, becauſe the people (though they alſo were ſanctified) could not ſuſtaine, nor abide the glorie of Angels deliuering the Law in fire, in lightning, in thundring, in tempeſt and in earthquake. Nay, this * glorious apparition made the face of *Moſes* ſo reſplendent, that hee was alſo compelled to couer his face with a veile, that it might bee a Mediator betwixt him and the people. For on his face it ſelfe (ſo brightly ſhining) they could not looke.

Now theſe ſundry Mediatours in the firſt Couenant were neceſſarie; for that the firſt couenant deliuered the glory of God, and the power of God to iudgement and to vengeance: It ſet forth the puritie, and the ſpotleſſe rigour of his vnflexible righteouſneſſe: It thundred out the Law, the curſe, the death which was due to all mankinde. So that the deliuerers thereof were as intolerable to the people, as the things themſelues were. Neither were they properly Mediators as Chriſt is; but meſſengers to denounce, and declare vnto the people the righteouſneſſe of God, and his wrath againſt ſinne. But the Goſpell is a couenant of ſweetneſſe and peace, wherein God weakeneth and humbleth himſelfe (as it were) and hath ſent his owne Sonne in the cloud of fleſh, by which God is communicable and familiar with vs; that thereby we might behold and draw neere vnto himſelfe. And this is the difference betwixt the firſt, and the ſecond Couenant, and the mediations of them both.

Now therefore it is to be conſidered, that in the New Teſtament, though there be diuers Miniſters, yet none is called a Mediator but Chriſt onely; for that in none wee can behold

hold God, or come neare vnto him, but in CHRIST. As it is abſurd and traiterous ambition in an Earle or a Duke, to bee called a King, becauſe hee is a ſubordinate power to the King: ſo it is blaſphemous and ſacrilegious in our religion, to call any other but CHRIST, by the glorious and ſoueraigne title of a Mediator. *Auguſtine* very ſoundly teacheth, (*e*) it is an intolerable blaſphemy to ſay, Biſhops are mediators betwixt God and the people. e *In* 8.*cap.contra Epiſt.Parmen.*

Let vs now proceede further vnto other Reaſons, which proue Saints deceaſed not to bee miniſteriall Mediators for vs vnto GOD. The Office of miniſtration ceaſeth in men, when men ceaſe to be among the liuing. And hereof are many probations. Firſt, the ſoules of the Saints, after they bee Apoc.14.13. dis-burdened of the fleſh, enioy an euerlaſting Sabbath and reſt from their labours. Miniſtration then ceaſeth with them, which belongeth to trauellers in the way: glory and thanksgiuing remaineth to them, as vnto Citizens of the new Ieruſalem in the Paradiſe of happineſſe.

Secondly, the Apoſtle *Paul* maketh this difference betwixt Chriſt and all other Prieſts; (*f*) *for that other Prieſts were* f Heb.7.23.24. *forbidden by death to endure, but this Man, becauſe hee endureth for euer, hath an euerlaſting Prieſthood.* Now if the Saints being dis-burdened of the fleſh, and dead, doe yet ſtill make interceſſion for vs, their Prieſthood endureth ſtill, as Chriſts Prieſthood endureth ſtill; and there is no difference betwixt our High Prieſt Chriſt and other Prieſts, in reſpect of continuance and indurance. Which if it were granted, the Apoſtle ſhould bee found a falſe witneſſe concerning Chriſt. An impietie that no Chriſtian eare can endure.

Thirdly, no place of Scripture teacheth, that the departed Saints are miniſteriall Mediators in Heauen, or that they pray for vs there as Mediators. Neither haue wee example of any, that euer in the Goſpell of IESVS CHRIST was taught to call, or did attempt to call on Saints to be his miniſteriall Mediatours. *Auguſtine* acknowledgeth; whom *Auguſt.* ſhould I finde that might reconcile me to thee? Shall I goe to the Angels? With what prayer? with what Sacraments?

as though hee ſhould ſay, in all the holy volume there is no Ordinance, there is no Rite, there is no Ceremonie nor faſhion, according to which any ſhould bee worſhipped but God alone.

But what goe I about to beate the ayre? Or why doe I fight with this *Chymera* and phantaſticall imagination of miniſteriall Mediatorſhip? whereas indeede they make Saints full, perfect, abſolute, and proper Mediators in all their worſhip. And this is euidently proued by all the Attributes, which can be giuen to a perfect Mediator.

It is the Office of a perfect and abſolute Mediator, to vnite by his merits and prayer ſinners to God; But this they acknowledge Saints to doe. For proofe whereof looke into the Maſſe of Saint *Anthony*, where you ſhall finde, (*g*) *By thy Prayer, thy praiſe, and thy glory, God ioineth vs to the fellowſhip of the Saints.* And vnto the Virgin they pray; (*h*) *Let thy grace make vs ſtand in the Hauen of health.* To this purpoſe *Bellarmine* vrgeth a ſaying of *Chryſoſtome*; (*i*) *As ſouldiers ſhewing their wounds to the King doe boldly ſpeake: ſo the Martyrs bringing in their heads cut off, may obtaine what they will, of the King of Heauen.*

A perfect Mediator is ſuch, (*k*) as doth not lightly, but efficaciouſly, ſeeke thoſe things which belong to peace. But this, they ſay, is by the Saints performed. For (*l*) *the Virgin hath aboliſhed the handwriting of diueliſh ſedition*; as it pleaſeth the Miſſall of *Sarum* to ſay. *Anſelme* calleth her (*m*) *the compoſition of eternall peace.* Of Saint *Claudius* they ſay; (*n*) *almoſt the whole world of Chriſtians flyeth vnto him for their neceſſities: and whoſoeuer doth deuoutly and godly ſeeke him, ſhall neuer remaine deſolate.* The Romane Miſſall prayeth, that the merits of *Leo* interceding, they may bee abſolued from all their faults: ſo for all men and all cauſes Saints are Mediatours: *orat. Exaud. quaſumus.* He is a perfect Mediator, who is an vniuerſall Mediator, ſauing all. Such the Virgin is; for the Miſſall ſaith, (*o*) *This great and ſo holy Virgin requireth with worthy praiſe to bee worſhipped, by whoſe ſuffrage it is manifeſt the world is ſaued.* Another ſaith, (*p*) *Since thou waſt tranſlated*

from

g *Tua prece, laude & gloria nos copulat ſanctorũ cœtui. Miſſ. Sar. in Sanct. Anth. fœlix corpus & fœlix anima.*

h *Nos in portu ſalutari tua ſiſtat gratia. in concep. virg. Miſſ. Sar.*

i *Bellar. de Sanc. beat. lib.* 1. *cap.* 18.

k *In omnibus, quæ ad pacem ſunt, non perfunctorie, ſed efficaciter quærens. Bern.*

l *Portiſ. Sar. in ſeria. beat. virg. lect.* 1. *ſacroſanctã. leg.* 4.

m *Anſel. in* 2. *orat. de* 5. *dol. virg. auxiliatrix dei.*

n *Fere totus orbis Chriſtianorũ pro ſuis neceſſitatibus ad ipſum affluit, & quicunque eum piè & deuotè quæſierit, deſolatus nõ remanebit. in Suffr. Sanc. impr. Pariſ. per Iacob. Kerner. anno* 1570. *Moys de Lain in orat. deus qui per hæc tãta tãque.*

o *Sãcta virg. digno exigit venerari præconio cuius conſtat mundus ſaluatus ſuffragio Bre. Sar. in ſeria. beat. virg. O beat. Mar. & Ro. Bre. in aſſũp. virg.*

p *Ex quo è terra tranſlata es, te vniuerſus mundus conſtituet commu. propitiatorium. Aloy. Lyp. hiſt. per.* 1. *fol.* 270. *ex Andr. Cretenſi.*

from the earth, the whole world holdeth thee a common propitiation. And of *Nicholas*; (*q*) *I deuoutly beleeue, O holy* Nicholas, *that I ſhall be ſaued by thy prayers.*

He is a perfect Mediator, in whom all the treaſures of Gods mercy are expoſed vnto vs: But ſuch the Romaniſts acknowledge the Saints to be. For the ſecond counſell of *Nice* calleth Saints, (*r*) *Promptuaria dei*, Gods Butteries or his Spence, wherein belike all his riches are comprehended. Vnto Saint *Eraſmus* they pray; (*s*) *O bleſſed* Eraſmus, *I commend all my counſels, all my actions, and all things, that are ſubiect vnto mee, to thee & thy holy faith: deliuer me from all my aduerſities, and all my enimies bodily and ghoſtly, for the promiſe which God to thee hath made.* So to the Virgin they call, (*t*) *Bona cuncta poſce*, procure for vs all good things. *Pardon to the guilty: medicine to the ſicke: ſtrength to the faint-hearted: comfort to the afflicted: helpe to them that are in danger*, ſaith the Romane Breuiarie. *She is the true Arke of Mercy, the Lady of Kings, the glory of women, the congratulation of Saints, the conſolation of the miſerable, the refuge of ſinners, the reparation of all beleeuers.* What can be more accumulated to the perfection of a Mediatour? And yet the Hiſtory of Lombardy doth attribute as much vnto Saint *George*. For when he was beheaded, (*x*) *He prayed vnto God, that whoſoeuer did call vpon his aide, ſhould obtaine his Petition, and the diuine voice came vnto him, that it ſhould be ſo.* Thus God makes a couenant with *George*, an vniuerſall couenant, that all things ſhould be giuen for his ſake: a couenant of Salt, or an euerlaſting couenant, to endure for ages; that *Whoſoeuer calleth for his helpe, ſhould obtaine his petition.*

He is a perfect Mediatour, in whoſe interceſſion God and Man reſteth. In whom God reſteth himſelfe as in the Sabbath of his iudgement, Man reſteth as in the Sabbath of his conſcience: God reſteth from puniſhment, Man reſteth from feare: God reſteth, as pleaſed and ſatisfied: Man reſteth, as hopefull and aſſured. But both theſe reſts are in the Saints. For firſt, a ſinner may confidently (ſay they) repoſe and reſt himſelfe in Saints, and be ſecure in Saints, although by a liuely faith out of the Word of God he cannot be ſecure in the

q *Credo, piè Sanct Nico. tuis me precibus eſſe ſaluum cũ. apud Chemn. in orat Sanct.*

r *In act. 3 apud Barth Caranz.*

s *In orat. modo Sanct. Eraſ. apud Chemnic.*

t *Bre. Sar. in annũciat. beat. Mar. virg. & Ro Bre in aue Maris Stella.*

u *Ro. Bre. in aſſump. virg. lect. ecce quibus.*

w *Vera Arca propitiatorij: Hæc eſt virgo domina Regũ, decus mulierum, &c. port. Sar. in ſeru. beat. Mariæ. virg. hac tam.*

x *Et, diuina vox venit quod ſic eſſet in Leg. Georg.*

mediation of Chriſt. Of the Virgin in the aſſumption they ſing, (*y*) *Thou didſt tranſlate her from this preſent world, that ſhe might confidently intercede for our ſinnes.* Now they cannot here by any diſtinction auoid iuſt reprehenſion, or ſay, that *Fiducialiter*, may be taken for light hope, as not onely *Tho.* [z] *Aquinas* teacheth, [a] and *Bellarmine de iuſtific.* But *Seneca* alſo to *Lucilius* ſaith; (*b*) I truſt thee, but yet haue no confidence in thee. But let vs returne to our Romaniſts, who pray; (*c*) *Defend, O Lord, thy ſeruants being confident in the patronage of* Peter *and* Paul, *and other Apoſtles.* And the Romane Breuiarie prayeth, (*d*) *That the Church may remaine deuout, and ſecure by the glorious prayers of Saint* Agapet. The Schooleman alſo ſaith, that the Saints muſt be called vpon with great boldneſſe, becauſe they haue deſerued that they may helpe vs in our neceſſities. And therefore one *Oriſon* prayeth; (*e*) *Behold, O Lady my Sauioreſſe, I will bee bold in thee, and will not feare.* And the *Antidotarium* calleth her *Spem tutiſſimam*, *the ſafeſt hope of a ſinfull ſoule.* *Bernard* ſaith; (*f*) *Our Queene is gone before vs, and ſo gloriouſly receiued, that her ſeruants might confidently follow her: as a ſinner may quiet his conſcience in the mediation of Saints, ſo God is alſo at reſt and pacified in them.* (*o*) Mary *is the throne of Chriſt, in which He reſted,* ſaith *Anthony.* Among the ſeuen ioyes of the Virgin this is not the leaſt, *That the higheſt Trinitie, and the Virgin haue but one will: and that as the day is made ioifull by the Sunne: ſo the whole Court of Heauen is cleared by her preſence.*

Anſelme ſaith, *It is impoſſible he ſhould periſh, that turnes to our Lady.* *Michael* of *Hungaria* ſaith; (*h*) *I ſpeake it confidently, hee that offers himſelfe faithfully to ſerue our Lady in the fraternitie of the Roſary, ſhall not periſh for euer.* *Bernard* ſaith; (*i*) *If thou be deuout to* Mary, *Velis nolis*, *whether thou wilt or not, thou ſhalt be relieued with her grace.*

Laſtly, to conclude concerning this friuolous diſtinction of Perfect and Vnperfect Mediation; what ſhould they cloke the matter in ſaying, that Saints are not perfect Mediatours? ſince they make not the Mediation of Chriſt himſelfe perfect without Saints. For that cannot bee perfect, vnto which

y *Quam idcirco de præſenti ſeculo trãſtuliſti, vt pro peccatis noſtris fiducialiter oraret. Miſ. Sar. in vigil. aſſũp. virg. ſecret. munera noſtra.*

z *Secunda ſecundæ q. 129.*

a *Lib. 5. cap. 7.*

b *De te ſpem habeo, nondum fiduciam.*

c *In orat. protege diem ex Mart. Chemnic.*

d *Itaque eius precibus glorioſis deuota permaneat, & ſecura conſiſtat. Ro. Bre. in feſt. Agap. orat. lætetur Eccleſia.*

e *Ecce domina ſalvatrix mea, fiducialiter agam in te, & non timebo. apud Mart. Chemn. in exam. Conc. Trid. de cultu Sanc.*

f *Vt fiducialiter ſequuntur dominã. ſer. de aſſump. 1.*

o *Anto. Arch. Flor.*

g *Diſcip de Temp. in exemp. 11.*

h *In ſer. de Roſario.*

i *Ex Mich. de Hũg. ſerm. de Roſar. in confirm. frat. Roſ.*

which of neceſſitie another muſt bee ioyned. But *Eckius* plainely ſaith, (*k*) *As it is God, which can heare and fulfill our Petitions, and the Lord which ſhall giue vs grace and glory: ſo the Lord in the meane while, neither granteth our Petitions, nor is exorable to bee entreated, except the Saints intercede for vs.* And *Bonauenture* ſaith of the bleſſed Virgin; [l] *He that calleth not on thee in this life, ſhall not come into the Kingdome of God.* And againe,, (*m*) *propitiation ſhall not be found without her.* And *Michael de Hungaria* in his Sermon on the Roſary out of *Anſelme* ſaith; (*n*) *Who euer obtained pardon of his ſinnes, except* Mary *did mediate for him?* I might here inferre diuers Hiſtories reported by *Iacobus de Voragine*, which import a neceſſitie of worſhipping Saints. As, that when all *Apulia* was like to periſh by reaſon of dearth, there was a reuelation giuen, that it was, becauſe they did not celebrate the feſtiuall of Saint *Mary*. And the plague raging in Italy, to another it was reuealed, that it ſhould not ceaſe, till an Altar vvere at *Papia* erected to Saint *Sebaſtian*. But what neede I buſie my my ſelfe in proofes hereof? ſithence the ſhameleſſe *Suites* haue brought the teſtimonie of the Diuell himſelfe in this behalfe. [o] *Verrein* forſooth (for ſo they call him) pronounceth, *That who denieth interceſſion of Saints, denieth an Article of his Creede.*

[k] *Quemadmodum deus eſt qui vota noſtra exaudire, qui orationes implere poteſt, dominus eſt qui gratiã & gloriã dabit, ita quoque dominus deus interim neque votis annuit neq; exorabilem ſe preſtat, niſi intercedẽtibus diuis* Eckius de Vener. Sanct. part. 2. fol. 216. iuxta impreſſ. Pariſ. anno 1572.

[l] Pſal. 86.

[m] Pſal. 136.

[n] *Mich. de Hung. ex Anſelmo.*

[o] *Sebaſtian Michael. in act. 19. Decemb. 1610.*

CHAP. XLII.

That Saints in the Romiſh Church are made immediate Mediatours vnto God, and that by them they aske grace in this life, and glory in the life to come; contrarie to the third Limitation.

Anſwere to the third Limitation.

THis Limitation is much enforced by the teachers of the Romiſh Church, as though thereby the ſtaine and imputation of blaſphemie were altogether taken away. Wherefore Doctor *Kelliſon* affirmeth, that *they* (*a*) *pray otherwiſe to Saints; and otherwiſe to Chriſt. To him they pray, as to their ſupreme Aduocate: to them as ſecondary Aduocates, who haue no acceſſe to God but through him.* Now although it bee preſumption

Kelliſon in his Suruey of the new religion. *lib. 3. cap. 12.*

tion enough to ordaine officers vnto Chriſt without his warrant, yet either Maſter *Kelliſon* is very ignorant in the buſineſſe, wherein he would be thought moſt exercitat: or elſe he cannot but know, that the Church whereof he is a member, maketh Saints mediatours vnto the Eſſence of the Trinitie and Vnity it ſelfe; to the Father, to the Sonne, and to the holy Ghoſt. Examples heereof are too too plentifull. (b) *Holy Paul* teacher of the truth, *and Doctour of the Gentiles, intercede for vs vnto God, who hath choſen thee.* Soe in the Hymne common to euery virgin; *By (c) her obtaining, O gratious God, ſpare our offences, and forgiue our ſinnes.* This is immediate mediation vnto God, without once naming Chriſt. Againe in the Miſſall vnto the bleſſed virgin Mary they pray; (d) *Let it bee by thee excuſable, that by thee wee offer.* In another place alſo the ſame Miſſall feareth not to make Saints to help vs for Chriſt his ſake, as well as Chriſt helpeth for the Saints. For it ſayth, (e) *Looſe vs from the bands of the world, for the loue of the ſonne of God.* Sundry praiers they haue wherein they deſire Saints to bee mediatours for them vnto God, without any mention of Chriſt, or the ordinarie concluſion, FOR, or THROVGH *Ieſus Chriſt our Lord*; as in the ſeruice of our Lady, where the [f] three Oriſons; *Holy Mary Virgin of virgins, and Mary the holieſt of holies, and holy Mother of GOD*, are not concluded with the clauſe, *By*, or *Through Ieſus Chriſt our Lord.* Wherefore all theſe are wicked and vnlawfull praiers, as by the teſtimony of *Saint Auguſtine* in his treatiſe on the hundred & eight pſalme it is euident: who ſaith, (g) it is no iuſt praier, which is not made by Chriſt: it cannot only not take away ſinne, but it is ſinne alſo it ſelfe. The Miſſall of *Sarum*, of Saint *Anne ſayth*; *Let (h) her be our aduocate in the preſence of God.* In the *Antidotary* they pray to the virgin; (i) *Thou therefore, O Virgin, Mother of Virgins, hauing acceſſe to that ſupercelestiall holy place of the euer venerable Trinity, offer for me.* To *Bernwardus* the Biſhop they thus praie; (k) *O gemme of Saxony, the rule of piety, O godly prelate Bernward, being myndfull of thy workes, ſtand before the high iudge, for the company of thy poore ſuppliants.*

[b] *Sācte Paule Apo. prædicator veritatis, et doctor gētiū, intercede ad Deum pro nobis, qui te elegit. Ro. Bre. in feſt. Apo. Pet. et Paul.*

[c] *huius obtētu, Deus alme, noſtris parce iā culpis, vitia remittēs. Ro. Bre. in hym. virg. proles.*

[d] *Sit per te excuſabile, quod per te ingerimus. in Ro. Bre.*

[e] *Nos ſolue vincula ſeculi amore filij Dei. in com. vnius Mart. in hym. martyr. Dei.*

[f] *Ex Fulk. in annot. in nou. teſtament.*

[g] *Nō eſt iuſta oratio niſi per Chriſtū; oratio autē, quæ nō fit per Chriſtū, non ſolū nō poteſt delere peccatū, ſed etiā ipſa fit in peccatū. ex Hen. Bull. de orig. cult. diuorū. cap. 23*

[h] *Noſtra ſuis aduocata in Dei præſētia. in Sequent. teſtament vet.*

[i] *Tu ergo, O virginea mater, accedēs ad illud ſupercæleſte ſacrariū ſēper venerāda trinitatis offer pro me. ex Chemn.*

[k] *O gēma Saxoniæ, norma pietatis, pie præſul Bernwarde, tuorū memor operū, ſta corā ſummo iudice, pro tuorum cœtu pauperum. ex Chemnic.*

Chryſoſtom in Aloyſius Lypomanus out of Simeon Metaphraſtes is forged thus to praie to the Apoſtles Peter and *Paul*; (*l*) *Doe not forget, but ſtanding before the holy Trinity, which hath no beginning, without any meane betwixt, deſire of GOD thoſe things which you know to be fit for vs.* So vnto Saint *Cyprian, Gregory Nazianzen* doth pray; (*m*) *Gratifie vnto vs the light of the holy Trinity, before whome thou ſtandeſt, more perfectly and more cleare.* And to Saint *Anne*; (*n*) *O Anne, riuer of pittie, and pittier of the miſerable, be thou our aduocate before the Throane of the Trinity.*

As they make Saints Mediatours to the Eſſence, ſo alſo vnto euery perſon of the Trinity. For thus *Nicetus* praieth in *Simeon Metaphraſtes*; (*o*) *O GOD the Father, O GOD the ſonne, O God the comforter, thou holy and ſuperſubſtantiall Trinity, by the interceſſion of Mary, the moſt chaſt Mother of God, and of Stephen our Sauiour, our Patron and defender after thee, vnto the glory and honour and praiſe of thy adored name, now and euer through all ages &c.* A Primer printed in queene Maries dayes ſaith of the virgin; (*p*) *By liege of dignity thou art coupled with God ſo neare, that thou mayeſt at thy deſire obtaine whatſoeuer thou wilt require. Caniſius* out of *Auguſtine* ſaith; (*q*) *ye holy Quiers of Archangels, Angels, Patriarchs, Prophets, Euangeliſts, Martyrs, Confeſſors, Prieſts and Leuites, Monks, Virgins, and all righteous, by him that hath choſen you, and for whoſe contemplation you reioyce, I preſume to deſire you to pray for mee culpable offender, vnto God himſelfe.* The praier, (*r*) *O intemerata*, which was ordained by *Edmond* Archbiſhop of *Canterbury*, a Canonized Saint, approued with a ſpeciall myracle (for Saint Iohn clapt him gently on the hand with a Ferula, becauſe *Edmund* had one day neglected this his owne praier, and commanded him to doe ſo no more, and therefore muſt not bee doubted of) ſet forth alſo in the Primer or office of our Lady, with many graces from the Apoſtolicall Sea adorned (And therefore the authority thereof may not be called in queſtion) after it hath inſtiled the virgin Mary and Iohn to bee celeſtiall iewells, and lights ſhining diuinelie before

l *Trinitati principio carẽti, nullo intermedio, aſſiſtẽtes. ex orat apud Aloy. Lyp part. 1. pa. 318.*

m *Sãctæ trinit. cui nũc aſtas ſplẽdorem nobis perfectiorem gratificare.*

n *Offer ante thronũ trinitatis, miſeror. miſeratrix Anna, flumẽ pietatis, ſis pro nobis aduocatrix. in Miſſ. Colon. impr. per Mart. Werd. an. Dõ. 1505*

o *Domine pater, Dom. fili, Domine paraclete, trinitas ſãcta et cõſubſtãtialis et ſuperſubſtãt. interceſſionibus chaſtiſſ. Dei matris, et omnium ſãctorũ, et ipſius quoque noſtri poſt te ſeruatoris, patroni et defẽſoris Steph. ad gloriã & honorẽ et laudẽ &c. Aloy. Lyp. part. 1. fol. 446. iuxta editionẽ an. 1568. Lon. per Mart. Verboſſ.*

p In the 7 ſpirituall ioyes of our Lady. ver. Reioyce O flower of virgins all.

q *Sãcti chori, Archãangelorum, patriarchar. atque prophetas. euãgeliſtar. et martyrũ, cõfeſſor. ſacerdot. leuitar. monachor. virginũ, omniũq; iuſtorũ, per illũ, qui vos elegit, et de cuius cõtẽplatione gaudetis, vos rogare preſumo vt pro me culpabili peccatore, ipſi Deo ſupplicare dignemini.*

r *Orat. O intem. in Chemnic.*

fore GOD (ſo that thereby they are conſtituted Mediatours in the preſence of the eternall Maieſtie it ſelfe) ſendeth them vnto the Holy Ghoſt to bee Mediatours for vs alſo vnto that bleſſed third perſon of Trinitie; (s) *Procure, I beſeech thee, procure by thy glorious prayers, that the pure ſpirit, the beſt giuer of graces, may vouchſafe to viſite my heart and dwell therein, which may throughly purge me from all filth of vice: lighten and adorne me with ſacred vertues: cauſe me perfectly to ſtand and perſeuere in the loue of God, and my neighbour: and after the courſe of this life, the moſt benigne comforter may bring mee to the ioyes of his Elect, who with God the Father, and the Sonne liueth and raigneth world without end.* So doth *Bonauenture* alſo make the Virgin his Mediatrix to the holy Ghoſt; (t) *Procure Lady, that we may liue in the fauour of the Holy Ghoſt.* Many other prayers I might recount, wherein the Saints are made Aduocates to the ſubſtance of the Godhead, to the Eſſence of the Trinitie, & to the ſeuerall perſons thereof.

s *Ex primario vel offic. virg. Mar. Angiolat. impreſſ. anno* 1599. *per Arnold. Coning.*

t *Fac domina, vt viuamus in gratia ſpiritus ſancti. Pſal.* 86.

CHAP. XLIII.

Of the vanity of the fourth Limitation, wherein they pretend that Chriſt is a Mediatour onely by giuing, and not by praying; but Saints contrariwiſe are Mediatours onely by praying for men.

Anſwere to the fourth Limitation.

AN ancient Father truely & wiſely ſaith, there is a double kinde of blindnes, when men ſee not the things that are, & yet would ſeeme to ſee the things that are not. And ſurely this miſerable darkneſſe is fallen vpon the Romiſh fraternity, who cannot behold the great High Prieſt and Biſhop of our ſoules at the right hand of God, making interceſſion for his Church continually, and yet can ſee ſwarmes and armies of other Mediatours commending their cauſe to God. It is no iuſt defence or Apologie to ſay, they doe not eſteeme ſo baſely of the Mediation of Chriſt, as to beſeech him to pray for them; ſeeing that Chriſt doth both pray for vs as a Mediator:

and giueth to vs as our God. Hee prayeth in his humanitie, wherein he is ſtil inferiour to God: he giueth in his diuinity, wherein he is equall to God: his prayer hath relation to his perſon: his giuing hath reference to the ſubſtance of his Deity. Wherefore the Apoſtle ſaith, (a) *Hee is able perfectly to ſaue thoſe, that come vnto God by him, ſeeing he euer liueth to make interceſſion for them.* And in another place; (b) *Chriſt is at the right hand of God, and maketh requeſt alſo for vs.* Vpon which words *Ambroſe* ſaith, the Apoſtle makes vs ſecure both of the Father, and the Sonne. For before he ſaid, that God doth iuſtifie: and now, that the Sonne doth intercede.

a Heb 7.25.
b Rom 8.34.

Two parts there are of Chriſts eternall Prieſthood. The firſt to Sacrifice: the ſecond to pray. The Act of ſacrificing was but once done, and neuer to bee renued; hee himſelfe thereof hauing witneſſed, [c] *It is finiſhed.* And the Father alſo doth acknowledge the ſame. For the ſweet (d) and fragrant odor of the *Holocauſt* is euer before GOD; whereof the daily Sacrifice (e) was a type and figure. And hee in this reſpect is tearmed (f) *a Lambe, which was ſlaine from the beginning of the world.* But the ſecond part of Chriſts Prieſtly Office, which is prayer, is now in doing, and ſhall euer continue till the accompliſhment of our redemption, and that his whole body be glorified with him their head. Wherefore Saint *Iohn* ſaith, (g) *Wee haue an Aduocate with the Father, Ieſus Chriſt the righteous.* Now then the Romaniſts, if they pleaſe, neede not feare to come to this open fountaine and profeſſed Aduocate: and they may bee bold to beſeech him to pray for them; which if they doe not, it is their owne fault. And whereas they account it a debaſing, or the diſgrace of our Redeemer, in his holy humanitie to pray for vs, there is no ſuch cauſe. For his prayer is infinitely excellent aboue all the prayers, that we, or any other Prieſts can ſend vp vnto God; and that for many conſiderations.

c Io.19.30.
d Exod.29.38.
e Exod.12.11.
f Apoc.13.8.
g 1.Ioh.2.1.

Firſt, Chriſts prayer hath ſatisfaction ioined with it, it is (h) *odor requieſcentia,* the ſauour of reſt, which was figured in the Sacrifice of *Noah,* wherein God is fully contented. But our prayer is the prayer of a loathſome and corrupt Leper,

h Gen.8.21.

(i) who

i Leu.13. (i) who muſt haue his clothes rent, the head hare a couering before his lips, and cry; *I am vncleane, I am vncleane.* Neither may we offer it vp, but with the acknowledgement of our corruption.

Secondly, as wee our ſelues are vnworthy, ſo our prayers are vnperfect: but the prayer of Chriſt is abſolute, and perfect. For * he knoweth all our neceſſities, nothing is hid from him.

* Col.2.3.
Iob.16.30.

k Apoc.8.3. Thirdly, Chriſts prayer maketh all our prayers acceptable; as you reade in the *Reuelation,* that vnto the (k) *Angell ſtanding before the Altar, hauing a golden Cenſer, was much more odours giuen, that he ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the Throne.* Which place *Lyra* their owne Gloſſator expoundeth of IESVS CHRIST, which came, that is (ſaith he) vnited fleſh vnto himſelfe, and ſtood before the Altar: that is, before himſelfe, and repreſenteth the prayers of the Saints vnto the Father. By this it appeareth ſufficiently, how vaine their excuſe is, who feare to make Chriſt their Oratour to the Father, according to the Goſpell; and yet feare not to make men their aduocates, contrarie to the Goſpell.

l Leuit.21.18. The Law ordaineth, (l) that the Prieſt may not be lame of any of his members. But they haue ſhameleſſely diſmembred and diſſolued Ieſus, taking from him one of the moſt excellent parts of his Prieſthood, which is Interceſſion at the right hand of GOD by prayer for vs; the moſt ſweet and ſoueraigne ſalue of all wounded conſciences: and in place thereof haue put thoſe to pleade our cauſe, and to pray as our Aduocates for vs, who haue no warrant for ſuch an office.

Concerning the ſecond part of this Limitation, wherein they pretend, that they come not to Saints, as vnto ſuch as haue power to giue, but onely to pray; Let vs now examine it. And not to goe farther for examples, beeing compaſſed with ſuch a cloud of witneſſes, the matter in controuerſie is made manifeſt in their publique *Oriſon;* (m) *Let all the heauenly Citizens grant the prayer of the ſuppliant. Bonauenture* to the

m Omneſq; ciues cœlici annuant votis ſupplicum. Ro. Breu. Hym. Ieſu ſaluator ſeculi.

the bleſſed virgine ſaith; (n) *Graunt my Soule place amongst the elect of God.* After the ſame manner ſpeaketh the praier recorded by Martin *Chemnicius* vnto *Nicholas*; (o) After this life bring thou vs into eternall ioyes. And vnto Saint *George*; (p) *Let this man ſaue vs from ſins, that in heauen with the happy wee may reſt.* The Roman Breuiarie ſayth of *Iohn* and *Paul*, (q) *That they haue power to ſhut vp Heauen with the clowdes, and open the gates thereof: their tongues are the Keyes of heauen. Bernard* ſaith, (r) *If Philip and Andrew bee our Porters, wee ſhall take no repulſe.* Thus now is *Peter* put out of his office, who elſewhere is ſaluted with the title of [ſ] Heauenly *Keybearer*. Yea, the Lion of the Tribe of *Iudah* doth hereby loſe his place alſo; euen he, that hath the key of *Dauid*, and ſhutteth, and no man openeth, and openeth, and no man ſhutteth: except (perhaps) Heauen haue many doores, and many waies into it.

Michael de Hungaria in his ſermon on the Roſarie of the virgin ſaith; (t) *Michael the captaine and prince of the heauenly hoſt, together with all miniſtring ſpirits obey thy comandements, O virgin, in defending the bodies, and receiuing the Soules of them that commit themſelues vnto thee day and night.* So *Bernard* ſaieth, (w) *The holy virgin aſcending on high ſhall her ſelfe giue gifts vnto men: Dabit ipſa, ſhall her ſelfe giue.* Where is now the Limitation of *Tho. Aquinas*, that (x) vnto God onely praier is directed, as by him to be fulfilled? where is now *Bellarmins* reſeruation? (y) It is not lawfull to require of Saints, that they ſhould as authours of diuine bleſſings, giue glory or grace, or any of the meanes, by which wee come vnto the ſame.

Learned *Chemnicius* recordeth a praier vſed to *Martin* after this manner; (z) *For Martin doth attend the praiers of the faithfull, giuing all wholeſome things vnto his ſeruants which doe rightly ſing.* And againe to the Angels; (a) *Gabriel, deſtroy thou our enemies: Raphael, bring thou medicine to the diſeaſed.* Nay, as the true *Ortobdox* faith teacheth, that Chriſt is ſuch a Mediatour, as both praieth to the Father, and alſo giues with the Father: ſo they alſo call vpon the Saints in one praier:

n *Cõrede ei locũ inter electos Dei. pſa. 19. ex Pet. Eremita*

o *Poſt hãc vitã nos inducas ad æterna gaudia. ex Chemn.*

p *Hic nos ſaluet à peccatis, vt in cælo cum beatis poſſimus quieſcere.*

q *Habent poteſtatẽ claudere cœlũ nubibus, et aperire portas eius, quia linguæ eorũ claues cœli.*

r *Ser. 15 in Cant. iuxta medium.*

ſ *Claniger æthereus. ad manſ. Antiph. in Rom. Bre.*

t *In confirm. Roſary, ad finem.*

w *Aſcẽdẽs ergo in altũ virgo beata, dabit ipſa dona hominibus apud Lip. part. 1. fol. 221. vide ſer. ipſius de aſſum. virg. ſer. 1.*

x *Soli Deo porrigitur oratio quaſi per ipſũ implẽda. 2a 2æ q 83.*

y *Nõ licet à ſanctis petere &c. Bell. de Sanct. lib. 1. cap. 17. propoſ. prima*

z *In orat. quæ incipit, Martinus quoniam.*

a *Tu noſtros Gabriel proſterne hoſtes, tu Raphael ægris aſſer medelam. ibid.*

er, both to pray for them, and to giue vnto them. As,in that *Oriſon* of the bleſſed virgin; (*b*) *Accept that we offer, giue that we pray for, excuſe that we feare.* Heere three things they require of the virgin ; *To accept, to giue, to excuſe.* In the firſt they acknowledge her dignity : in the ſecond her power: in the third her office. Yea, vnto euery Martyr they make their petition,as well to forgiue, as to pray for forgiueneſſe; *Now* (*c*) *are the bonds of thy holy body looſed, looſe vs alſo frō the bonds of the world, for the loue of the Sonne of God.*

This is cleane contrary to their foreſaid Limitation. For heere they deſire not Chriſt for the Saints ſakes to forgiue, but the Saints to forgiue for Chriſts ſake. *Aloyſius Lypom.* recordeth a praier vnto *Cyprian*; (*d*) *Behould thou vs mercifully from aboue, direct our words and life, feed this ſheepfolde, and gouerne it withall.* The like they haue of Saint *Nicholas*; *Bleſſed* (*e*) *Nicholas enioying now his triumph, knoweth how to giue vnto his ſeruants, which with all their harts deſire his bounty.* Here is neither interceſſion, nor mediation, nor aduocation, but triumph and bounty. Now if they replie,as *Bellarmine* doth, that it is no matter for the words, ſo the meaning bee, that Saints ſhould ſaue by praier. I reioyne thereto , that in our religious worſhip our words muſt be perſpicuous & plaine, to edifie the ignorant, not to enſnare them. Wee muſt not vſe (*f*) *cadauera verborum*, dead words , which are not ſuch as they ſeeme. *Auſtin* ſaith, It is a token of a good diſpoſition, *in verbis verum amare, non verba*; to loue the trueth in wordes, not the wordes themſelues , or the ſound of them. Our religion doth not ſeeke after dark & difficult ſpeeches; but plaine,and ſuch as may edifie. *Ornari res ipſa negat, contenta doceri.* And Auguſtine ſaith,that the diligent deſire of plainneſſe doth ſomtimes neglect fine wordes, *Nec curat quid bene ſonat, ſed quid bene indicet atq; intimet*; it careth not for the fine ſound of the word,ſo it bee manifeſt, and doth intimate and declare well. We ought not ſo to put one word for another, as God may be thereby diſhonored, and his power giuen vnto others: We ought not to put ſtumbling blockes before the blynd. But happy is that religion, wherin ſpeake what you will,

b *Accipe quod offerimus, redona quod rogamus, excuſa quod timemus. Miſſ. Sar. in ſer. beat. Mar.*

c *Miſſ. Sar. de vno Mart. nō decollato.*

d *Tu vero nos ab alto propitius reſpice, noſtrūq; ſermonē, ac vitā dirige, et ſāctū ouile hoc paſce, aut vna rege, Lyp part. 2 pag 57.*

e *In portiſ. Sariſb. feſto. Nicho.*

f *Vid. Barth. Keyker.*

will, it is no blaſphemy ; *for mentall reſeruation helpeth all.* If the Iewes had been allowed ſuch interpretation of wordes, I thinke none ſhould haue beene ſtoned to death by the Lawe (*g*) againſt curſing of God. But the truth is, they plainly deſire, and will obtaine health and bleſſings from the Saints themſelues. Wherfore *Clichtoueus*, who expoundeth all their Hymns and buſines of the Maſſe, vpon the Hymne of one Martyr, *Spe mercedis*, and the ſixt verſe of the ſame ; (*h*) *There is no euill which hee doth not cure,* ſo that diſtruſt do not encreaſe the plague of the diſeaſe, expoundeth it thus: *The* (*i*) *paine of all diſeaſes this holy Martyr cureth, ſo that diſtruſt do not make the plague of the ſicknes the worſe and harder to bee healed.* Now let them pretend what excuſes and reſeruations they will, their expoſition, and their text are the ſame: their wordes and meaning all one. After the like manner they pray vnto Saint *Stephen*, both to giue and to forgiue, in that Hymne, *Sancte* (*k*) *dei pretioſe* ; *vnto the nation perſecuting, for ſtones thou yieldeſt praier*, then paie them not *that praye to thee, with ſtones inſteed of prayers, but graunt thou to the mind deuout more then it doth deſire.* And to Saint Iohn ; (*l*) *Forgiue to vs our faultes.*

CHAP. XLIIII.

Of the laſt Limitation, which they preſcribe vnto themſelues in the worſhip of Saints, That Chriſt is ſuch a Mediatour as praieth for all, and none pray for him ; but that Saints are not ſo.

Anſwer to the laſt Limitation.

TVlly ſaith, in Philoſophie there ſhould bee no place for fables. Much more in the profeſſion of our religion truth and ſincertiy is required. I cannot therefore but maruel at the ſhamleſs falſhood of the Rhemiſts, who in their notes vpon the firſt Epiſtle to *Timothy* haue ſet downe this *Limitation* ; (*a*) *that none make interceſſiõ for Chriſt, nor giue grace to his praiers ; but hee to all.* For the better vnfoulding of this cauill, you ſhall vnderſtand, that herein the glorified Saints differ not from Chriſt. For *Bellarmine* out of *Auguſtine* doth ack-

g Leu. 24. 15.

h *Nõ eſt morbus, quẽ nõ curet, dum morborũ nõ obduret plagã diffidẽtia.*

i *Omnẽ morborum moleſtiã curas hic ſãctus martyr, ſi modo diffidẽtia de curatione morbi cõſequẽda nõ reddat plagã morbi obduratiorẽ et deteriorẽ.*

k *Praſtãs gẽti perſequẽti preces pro lapidibus, ne rependas te petẽti lapides pro precibus, ſed indulge pia mẽti, plus quã audet vocibus. Vid Clictho.*

l *Abſolue noſtra crimina. in hym. de Patre verb. prodiẽs.*

a 1 Tim. cap. 2. in annot.

acknowledge, *that the ſuffrages of the Church do not profite thoſe that are Valde mali*, that is, reprobates, ſwallowed vp of the ſecond death: Nor thoſe that are *Valde boni*; which are the Saints dwelling in the glorie of the Father. Now therefore (ſaith *Bellarmine*) (*b*) *We ſacrifice for Saints; not that wee doe aske any thing for them: but that wee may giue thankes vnto God for their glory.* And in this ſenſe they ſacrifice for Chriſt himſelfe. For in the Canon of the Maſſe they ſay; (*c*) *wee thy ſeruants, O Lord, and thy people, being myndfull of the bleſſed paſſion of the ſame Chriſt thy ſonne, and of his reſurrection alſo from the dead, and his glorious aſcenſion, offer vnto the excellent Maieſty, of thy owne gifts and largeſs, a pure Hoſt, an holy Hoſt, an immaculate Hoſt.*

In theſe words it is euident, that the ſacrifice of thankſgiuing is offred for Chriſt: and otherwiſe then this to ſacrifice for a Saint, they acknowledge it to bee vnlawfull. (*d*) *Hee offereth wrong to a Martyr, that prayeth for a Martyr.* But to ſtop the mouth altogether of this falſe ſuggeſtion, only vſed to be a cloake of errour & Idolatry, the gentle reader ſhal vnderſtand, that the Romiſh Church maketh Saints mediatours fiue manner of waies. Firſt, vnto Chriſt: Secondly with Chriſt: Thirdly without Chriſt: Fourthly, for Chriſt; Fiftly, one *Saint is made mediatour to another Saint*. And theſe be the ſundry ſortes of mediation, which wee finde them to attribute vnto Saints: whereof we will intreate in order as they lye.

CHAP. XLV.

Of the firſt kinde of Mediation of Saints, which is vnto Chriſt.

THe Mediation of Saints vnto Chriſt they do not deny, but acknowledge it as a poſitiõ of their Church: which howſoeuer it carry a plauſible ſhew of outward and worldly holines, as acknowledging their vnworthines, and therfore ſending Saints as their Oratours to Chriſt: yet the truth is, it doth proceed, firſt, out of ignorance of the office of Chriſt.

Ignorance of Chriſts office the firſt cauſe of the inuocation of Saints.

For

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b *Sacrificatur enim pro ſãctis; nõ vt ijs aliquid petamus, ſed vt pro gloria illis collata Deo gratias agamus.* Bel. de purgat. lib. 2. cap. 18.

c *Unde et memores Domine, nos ſerui tui: ſed & plebs tua ſancta eiuſdem Chriſti filii tui Domini Dei noſtri tam beatæ paſſionis: nec nõ et ab inferis reſurrectionis ſed et in cœlo glorioſæ aſcẽſionis, offerimus præclaræ maieſtati tuæ de tuis donis ac datis.* in Can. Miſſ.

d *Iniuriã facit martyri, qui orat pro martyre.* Aug. ſer. 17. de verb. apo. ex Bell. de purgat. lib. 2. cap. 18.

For they looke on him, not as on an Aduocate, or a Redeemer, or a Mediatour, or our reconciliation, our peace, our righteouſnes: but as a truculent iudge, a ſeuere Cenſor, or a wrathfull executioner.

Secondly, it proceedeth out of an opinion, that they themſelues are not ſo throughly cleanſed by the bloud of Chriſt from the guilt of ſinne, that they ſhould bee able to haue acceſſe to him, to ſtand before him, or to be accepted of him: which by this enſuing of *Diſcip. de Temp.* plainely appeareth; for thus the virgin *Mary* he ſaluteth: (*a*) *By thee wee haue acceſſe vnto the ſonne: O bleſſed finder out of grace, parent of life, Mother of Saluation, let thy plentifull charitie couer the multitude of our ſinnes; our Lady, our aduocatrix, preſent thou vs vnto the Sonne.* They teach alſo, that as the wounds of our Sauiour Chriſt by diſpenſation are yet freſh appearing in the body of Ieſus Chriſt: ſo the Virgin ſheweth vnto Chriſt, *Pectus & vbera,* her breaſts and her teates. Yea, as Chriſt ſheweth his wounds vnto God: So Frier *Francis* ſheweth his wounds to CHRIST; as wee reade in the blaſphemous Hymne, (*b*) *O Francis, the light of the Sunne, thou onely crucified, which now triumpheſt with* CHRIST *in the heauenly ſocietie, ſhew for vs thy euer holy wounds to Chriſt.* In the methode to meditate on the Roſary it is ſaid,

Deſperation in the forgiueneſſe of ſin, the ſecond cauſe of the inuocation of Saints.

a *Ser.* 162.

b *O Franciſce lux ſolaris, crucifixe ſingularis, iam cum Chriſto gloriaris, in Choro cœleſtiũ, in ſis nobis vitæ via, in pro nobis ſemper pia, prode Chriſto ſtigmata.*

(*c*) *Sweet Virgin, pray vnto thy Sonne,*
In life to grant me grace:
To ſerue you ſo on earth, as I
In heauen may haue a place.

c The methode to meditate on the Roſary in 4. *glorioſ myſt. impr. Antwer. ann.* 1598

So in the Miſſal, (*d*) *The Virgin of Virgins intercede for vs*: and againe, (*e*) *the Quires of holy Virgins, and of all Monkes, together with all Saints make vs partakers of Chriſt.* Wherefore *Germanus* the Patriarch prayeth; [f] *Deliuer vs in all our neceſſities, in all our dangers, in all great ſickneſſes, from all kinde of calamity, and from the iuſt threatnings of thy Sonne.* In the Hymne, *Te matrem laudamus*, they ſing; *Intreat him for vs, O Virgin* Mary, *whom wee beleeue ſhall come to iudge the quicke and the dead.* The Romane Breuiarie to the Virgin ſaith; *Intercede for*

d *Miſſ. Sar. in benedict. Alma virg.*

e *In Ieſu ſaluator ſeculi.*

f *Apud Aloy. Lyp. par.* 1 *fol.* 225. *ad* 2 *Verbeſſals.*

Ro.Breu. *the people, pray for the Clergy, beſeech for the deuout womankinde.*

It is to bee obſerued, that whereas the Scripture, and the Fathers ſpeake many times of Chriſt comming to iudgement at the later day, as thereby importing matter of great comfort and conſolation vnto his Elect, for that the ſame ſhall be both our iudge and our Aduocate, the Church of Rome turneth the ſame into matter of feare and terrour, onely to driue vs thereby from Chriſt to other Mediatours. To proue this by example, (g) *Diſcip. de Temp.* hath an Hiſtory ready coined. For a grieuous ſinner ſtanding on a time before the Image of the Virgin *Mary* with her Sonne in her armes, and ſeeing the bloud drop downe from the little childe into her lappe, as it did flowe from Chriſt vpon the Croſſe, being amazed ſaid, Who hath done this? The Virgin anſwered, thou and other ſinners, which crucifie my ſonne more then the Iewes, are the cauſe of this. The ſinner replyed, O Mother of mercy, intercede for mee. Shee anſwered, you ſinners call me Mother of mercy, but you doe not ceaſe to make me Mother of ſorrow and miſery. Then turning her to her Sonne (the ſtonie mother to her ſtonie ſonne) prayeth, but ſhee is not heard. She prayeth againe, and is anſwered; Ceaſe Mother, for I prayed vnto my Father, if it were poſſible, that the cup might paſſe from me, but he would not heare. The Virgin prayeth againe, and is againe reiected. I (ſaith he) prayed vnto my Father the ſecond time, that the cup might paſſe fro͂ me, and was not heard. Well, the Virgin moueth the third time, and Chriſt the third time replyeth, I prayed vnto my Father the third time, that the cup might paſſe from me, and could not preuaile. Then, when no prayer would ſerue turne (for belike the Chriſt of ſtone cannot bee ſo mercifull as hee that is partaker of the fleſh of his children) ſhee went vnto the Altar, and laid downe her ſonne vpon the ſame, and fell downe at his feete. This the childe beholding ſaid, Mother what wilt thou haue me doe? She ſaid, I will with this ſinner ſo long lye at thy feete, till thou grant pardon: to this the Sonne replyed, Not ſo Mother, it is ordained by the Law of God

g *Diſc de Temp.ſer. 161. ad finem.*

God, that the Sonne ſhould honour the Mother. Thus you ſee, firſt, that they come to the Mother, as more pittifull then the Sonne. Secondly, how hard Chriſt is become, and how inexorable vnto ſinners: And laſtly, the Virgin hath ſtill her motherly commaund ouer him as a little childe. (*b*) *Is not this laid vp in ſtore with God, and ſealed vp among* b Deut. 32. 34. *his treaſures?* (*i*) *Ariſe O Lord, maintaine thine owne cauſe,* i Pſal. 74. 23. *remember how the fooliſh man blaſphemeth thee daily.*

CHAP. XLVI.

Of the ſecond kinde of Mediation of Saints, being ioined with Chriſt.

AS I haue formerly ſhewed, that the merits of Saints are ioined together with the merits of Chriſt in the redemption of Man: ſo now muſt I in this Chapter proue, that Chriſt and the Saints are ioined together in Mediation. To bring this to paſſe I muſt needs open to the Reader a moſt deteſtable fraud, vſed by the Architects of the ſpirituall Babylon, both in their publike and priuate writings. Which when hee ſhall deprehend, I doubt not, but hee will acknowledge, (*a*) that the words of their mouthes are iniquitie and Deceit: or, as *Amos* ſaith, (*b*) *Their lies haue cauſed them to erre* a Pſal. 36. 3. b Amos 2. 4. *after the which their fathers walked.* For whereas the common tranſlation, which only is authorized by the *Tridentine* councell, readeth the words of the ninth verſe in the fortie fift Pſalme, *Aſtitit regina à dexteris tuis*, the Queene ſtood on thy right hand; by which is literally meant the Daughter of *Pharaoh* ſtanding on the right hand of *Salomon*; and myſtically, the Church his Spouſe on the right hand of Chriſt: Now the Miſſall, not content, againſt the minde of the Holy Ghoſt, to apply this vnto the Virgin *Mary*, turneth alſo *Aſtitit*, (*c*) into *Aſſiſtit*. *Standeth*, into *Helpeth*; for ſo the word, *Aſſiſtit*, is commonly vſed. And to ſhew that this did not by chance drop from them, *Gaſper Loart*, and his interpreter follow the ſame errour. Inſomuch that hee rendreth this in Engliſh, *The* (*d*) *Queene hath aſſiſted at thy right hand*

c *Ro. Bre. in aſſump. beat. virg. Mariæ lect 4. hodie Regina aſsiſtens.*

d *Gaſp. Loart Ieſuita in 3 glor. myſt. pag. 110. lin. 2.*

in a garment of gold inuironed with varietie. After the ſame manner *Ambroſe Catherinus* in the Councel of *Trent* bluſheth not to call her (e) *Sociam eius*, the fellow of Chriſt. All theſe things neceſſarily import, that the mediation of Chriſt and the Virgin are together ioined, as the one to the other helping. Wherefore the Ieſuite againe prayeth; (f) *I beſeech thee, holding vp my hands to thee in moſt humble wiſe, O Mother of mercy, by the moſt vehement anguiſh of thine, and his afflictions, that ſithence he hath beene tyed for my treſpaſſes, I may bee looſed by meanes of thy ſacred interceſſions: and that I may for the merit of ſo many his blowes eſcape the puniſhment due vnto my moſt grieuous ſinnes.* Hereunto I may adde that bleſſing recorded by *Martin Chemnitius*; (g) *The peace of our Lord Ieſus Chriſt, the vertue of his Paſſion, the ſigne of his Croſſe, the integritie of the bleſſed Virgin, the bleſſing of all Saints, the cuſtodie of Angels, be betweene mee and all my enimies, viſible and inuiſible, now and euer, and in the houre of death.* And *Soto* in plaine tearmes ſaith, (h) *The Saints are coadiutors and Cooperators in heauen, in the worke of Saluation.* *Bonauenture* therefore ioineth them together in his thankes; *Thankes bee to God and thee, holy Mother, for all that I haue obtained by thy pitty and mercy. Gaſper Loart* pronounceth; (i) *Let vs beleeue that as God gaue to the firſt* Adam, *a companion like vnto him, to the end he might not be alone in terreſtriall Paradiſe: So was it conuenient that ſuch a like companion ſhould be giuen to the ſecond* Adam, *who beeing riſen vp and glorious, might raigne with him riſen vp and glorious in the cœleſtiall Paradiſe.*

e *Ex Chemn. in exam. Conc. Trid. part 1. fol. 4.*

f *Gaſp. Loart in orat poſt. 2. dol. myſt.*

g *Chemnic.*

h *Soto in confeſſ. Cathol. ex Chemn.*

Ibid. Pſal. 77.

i *Gaſp. Loart. in 5. glor. myſt.*

CHAP. XLVII.

Of the third kinde of Mediation of Saints in the Romiſh Church, which is without Chriſt.

Although then they may bee rightly ſaid to make Saints Mediatours without Chriſt, when their prayers to Saints, or to God, that the Saints may be their Mediatours, doe not end with the clauſe, *Through Ieſus Chriſt, or for Ieſus Chriſt*: yet this is not inough vnto her that hath a whooriſh forehead,and cannot bluſh,but that ſhe muſt proceede vnto the height of all iniquitie; according to that of the Prophet, *The (a) ſpirit of fornications hath cauſed them to erre, and they haue gone a whoring from vnder their God.* In the ſeruice of our Lady, this is moſt manifeſt; *(b) Haue mercy on thoſe that cry vnto thee continually, becauſe we are oppreſſed with the burthen of our ſinnes, and there is none to helpe.* If there be none to helpe, ſurely Chriſt hath made a vaine expenſe of the ineſtimable treaſure of his ſacred bloud: If there be none to helpe, Chriſt hath loſt his Office of Mediatourſhip, and they haue laid his greateſt honour in the duſt. Likewiſe againe of the Virgin they ſay, (*c*) *Shee alone hath wonne Heauen and earth with her greatneſſe.* In the ſame ſort *Bonauenture* brayeth out alſo vnto the Virgin; (*d*) *The enimie hath bent his boaw againſt vs, and there is none to comfort.* The Miſſall of *Sarum* ſaith, (*e*) that *mankinde hath found entrance to eternall life by her onely commerce or entercourſe.* The ſame is proued out of all the prayers (*f*) wherein ſhe is called our health,our life. Surely,health is but one, and life but one. Wherefore in giuing theſe titles to the Virgin,they make her our onely Mediatour.

a Oſee 4.12.

b *In anun. beat. virg. Mar. poſt lect. per te dei fortitudinem. Miſſ. Sar.*

c *Hæc ſola cœlum ac terram amplitudine ſuperauit. Ro. Bre. in die infra octau. Nat. virg. lect. magnũ reuera miraculum.*

d *Bonau. Pſal.* 73.

e *Quæ tuo ſolo commercio recuperandi vitam aditum inuenit. in ſer. beat. virg. lect. O beat. Maria.*

f *Vid orat. obſecro te, domina: & orat. Miſſus eſt Gabriel. in horu impr. per Iacobum Keruer. anno* 1570.

But aboue all abominations is that of *Berengoſius* moſt impious: who doth diſcharge vs flatly, that wee come not at Ieſus Chriſt the Sonne of God in this matter of Mediation any more (as by theſe his words doth appeare) to reconcile God the Father vnto vs; (*g*) *Wee ought not now to pray vnto him the Sonne, but vnto the Mother, that by the aide of her moſt holy interceſſion, ſhe may ſuffrage for vs before God and her Sonne.*

g *Bereng. apud cent.* 12. *c.* 4. *de inclinatione doct. de inuocatione.*

I know thy eares tingle, and thine eyes are much diſpleaſed (Chriſtian Reader) in beholding and conſidering ſuch and ſo ſtupendious blaſphemie: and thou wilt ſay, *Vox non hominem ſonat*; It is not the voice of a Man, but the very mouth of Sathan: yet maruell not, hee is not alone in his ſinne. The Engliſh Latine Primer allowed by *Pius Quintus*, and with the like priuiledges adorned as their Latine Office is, ſetteth downe a prayer, wherein wee are taught, *Vnto (h) the ſingular cuſtodie of the Virgin, and into the boſome of her*

h *In commend. ad virg. Mar. O domina Mar. Sancta.*

mercy, to commend our ſelues. Which words are plaine reſtraints of the Office of Sauing vnto the Virgin; *That as the boſome of the Mother is the infants only ſafety: ſo the Virgin, the ſingular or onely refuge of ſinners. Germanus* the Patriarch in *Lypomanus* out of *Simeon Metaphraſtes* (three theeues concurring in one robbery) ſaith; (*i*) *Thy aide, O Mother of God, is powerfull for vs vnto ſaluation: There is no neede of any other interceſſour vnto God.* The Miſſall of *Hereford* ſaith; (*k*) *Where is the Mother of mercy, obtainer of pardon, the Mediatrix vnto God for ſinne, but Mary?* And againe, (*l*) *All that are in neceſſitie flee vnto her as their ſingular refuge, when mans helpe ſufficeth not.* To theſe let mee ioyne the Legend of Lombardy, which feineth, that all the Apoſtles thus ſaluted the virgin; (*m*) *Wee haue this only comforte, that we hope to haue thee our Mediatrix to God.* I will conclude with the blaſphemy of the Romiſh Miſſall, to which nothing can bee added more abhominable; for to euery (*n*) Martyr Biſhop they plainly aſcribe the eternall prieſthoode due only vnto Chriſt.

CHAP. XLVIII.

That the Saints are Mediatours for Chriſt.

I Very well know how ſtrange a Paradoxe this aſſertion will ſeeme vnto many; and what exclamations againſt mee for this, the virulent tongues and venimous pennes of the fauourits of the Babyloniſh ſtrumpet will caſt out. I beſeech thee therefore (godlie reader) not onely to weigh my reaſons with an equall balance, which I ſhall alledge for the probation of this ſtrange poſition: but alſo to conſider their Apologies and defences in this behalfe; and then according to the vprightnes of thy Chriſtian heart iudge of the matter, and giue glorie vnto God.

My firſt proofe that they make Saints mediatours and interceſſours for Chriſt, is that, which *Martin Luther, Georgius Maior, Martin Chemnicius*, aud diuers other haue obſerued; that in the Secrets of the Maſſe they euer commend the Sacrifice, which is Chriſt, vnto God the father, through the merits

[i] *Aloy. Lyp. part. 1. fol. 83.*

[k] *Vbi mater miſericordiæ, impetratrix veniæ, mediatrix ad Deũ pro crimine, niſi Maria? Br. Heref. in lect. 3. in viſit. Mariæ. Gaudet autem Deus.*

[l] *Ibid. in lect. beatiſ. mater Dei.*

[m] *Hoc ſolũ refrigeriũ habemus, quod te mediatricẽ apud Deũ nos habere ſperamus. Leg. Lomb. in aſſump. virg.*

[n] *Statuit ei Dominus teſtamẽtũ pacis, et principẽ fecit eũ, vt ſit illi ſacerdotij dignitas in æternum.*

merits and interceſſion of Saints. As in that of Saint *Valentine*, (a) *Let the ſacrifice, O Lord, which wee offer vnto thee, be made acceptable to thee by the bleſſed Martyr Valentine the interceſſour.* The like the Roman Miſſall hath alſo in ſundrie places. I will alledge one for all; (b) *Receiue wee beſeech thee, Lord, the gifts worthily offred, and by the ſuffrage of the merits of bleſſed Marcellus cauſe them to proceed to the help of our ſaluation.* But they anſwer perhaps, that in theſe and the like ſecrets their intent is not to commend the body of Chriſt, or his bloude to the Father: but the bread and wine, which is the matter to be tranſubſtantiate. For ſo *Bellarmin* ſeemeth to ſay, when he teacheth, *that (c) of the Maſſe there are fiue partes; of which the firſt part is the offering of the bread and wine.* To this I muſt replie, it is a needleſs thing to commend vnto God, that which they meane not to offer vnto God: that which they know of force by the power of the wordes muſt periſh and vaniſh away. And in the whole Goſpell and Canonicall volume of the new Teſtament, there is no commandement, no example, to offer bread vnto God; it is a mere Iudaicall tradition without any warrant of the word of God. Againe, the bread is not the Hoſte to bee conſecrate, but the body and bloud of Chriſt is the Hoſt, except they will make two Hoſts; one of the *Bread*, another of the *Body*.

But the ſecret in the feaſte of *Primus* and *Fœlicianus* doth make the matter moſt plaine; for therein thus they praie, (d) *Let the Hoſte to be conſecrate be pleaſing vnto thee, by the celebrity of the Martyres Primus and Fœlicianus, that by their glorious merits and prayers, it may purge our ſinnes, and reconcile to thee the praiers of thy ſeruants.* Many things there are in this praier, which make it clearely euident, that by the word, *Hoſte*, neither bread nor wine can be vnderſtoode, nor any thing els but the body of Chriſt. For firſt, to call bread and wine in their owne natures a ſacrifice, is merely Iudaicall, and may not be granted. *Origen* truly ſaith, (e) hee is the only *Hoſte*, or ſacrifice for ſinnes: hee is the *Hoſte*, the holy of holyes. Neither can the *Hoſte* bee tearmed the thankſgiuing of the Church. For *Harding* himſelfe, the greateſt *Oedipus* of the intri-

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a *Sacrificiũ, quæſo Domine, quod offerimus, gratũ tibi beatus martyr Valētin ſuffragator efficiat. Secreta in Miſſ. Sar.*

b *Suſcipe quæſumus Domine, munera dignãter oblata, & beati Marcelli ſuffragãtibus meritis ad noſtræ ſalutis auxiliũ prouenire cõcedas. Ro. Miſſ. in Sanct. Marcelli Papa.*

c *Bell. de Miſſ. li. 1. ca. 27 poſtremo loc.*

d *Piat tibi, domine, quæſumus, hoſtia ſacrãda, placabilis precioſorũ celebritate martyrũ tuorum Primi et Fœli. quod per eorũ merita glorioſa, et peccata noſtra purificet, & tuorũ tibi vota conciliat. alia ſecreta in Miß. Sar. in mem. Primi et Fœli. in feſt. Iunij.*

e *Ipſe ſolus eſt hoſtia peccatis, et ipſe eſt hoſtia ſancta ſanctiorum.*

intricate riddle of Tranſubſtantiation ſaith, (*f*) *The oblation of the New teſtament is not the ſacrifice of our deuotion, but the body of Chriſt it ſelfe.*

[f] *Harding. artic.* 17. *ſect. , verbo per hanc autem.*

Secondly, the ſecret of *Primus* and *Fœlicianus* doth expound and vnfould it ſelfe. For they deſire the *Hoſte* to bee accepted by the merits of *Primus* and *Fœlicianus*, that it may purge their ſinnes, and reconcile their praiers vnto GOD. Now they cannot ſay of the ſubſtance of bread and wine, that it purgeth the ſinnes, or reconcileth the praiers: nor of any thing elſe but the body and bloud of Chriſt. Therefore it is manifeſt, that the body and bloude of Chriſt is comended vnto God the Father by the merits of *Primus* and *Fœlicianus*.

The Roman Breuiarie in the ſecret of Saint *Ierome* praieth (*g*) *that the gifts which they offer, by the interceſſion of Saint Ierome the Confeſſor, may bring vnto them medicine and glory.* I know there is none ſo impudent to deny, that this gift which bringeth medicine and glorie, is Chriſt alone. Wherfore they muſt of neceſſity confeſſe that they praie, that Chriſt in his office may bee commended to God by *Ierome* the Confeſſor.

[g] *Munera quæ deferrimus, intercedẽte beato Hieronimo cõfeſſore tuo, et medelã nobis operẽtur et gloriã. Ro. Bre. in ſecret. ſact. Hierom. donis cœleſtibus.*

The Secret of the fourteenth ſunday after Trinity, in the Miſſall of *Sarum* thus ſaith; (*h*) *Forgiue thy people, O Lord, and be thou propitious to thy gaifts, that being pacified by this oblation thou mayſt grant vs pardon, and what elſe wee deſire of thee.* The Roman Miſſall in the Secret of *Saint Peter* ſaith; (*i*) *Let the ſacrifice offered by thee, O Lord, by the interceſſion of the* Apoſtle *Peter, quicken vs alwayes and defend vs.* If they ſay, the oblation which God is pleaſed with, which quickneth and defendeth, is the bread and wine, it is *Iudaiſme*, and ſuperſtition more then Phariſaicall: If the oblation be Chriſt, then they praie for Chriſt it is moſt manifeſt.

[h] *Propitiare, Dom. populo tuo, propitiare muneribus, vt hac oblatione placatus et indulgẽtiã nobis tribuas, et poſtulata cõcedas. ſecret.*

[i] *Oblatũ tibi Dom. ſacrificiũ intercedẽte beat. Pet. apoſt. tuo viuificet nos ſẽper et muniat per Dominum noſtrum.*

My ſecond proofe is taken from the praier in the Canon of the Maſſe, which beginneth, (*k*) *Supplices te rogamus*; ſupplyant, *we beſeech thee, O holy Father, command theſe things to bee caried by the hands of Angells into the high Altar, in the ſight of thy diuine maieſty.* Now in theſe wordes either the bread &

[k] *Supplices te rogamus omnipotens, in Ro. et Sariſ. et omnibus Breuiariis.*

wine, or the body and bloud of Chriſt, or elſe the praiers of Saints muſt needs be vnderſtood. *Bellarmin* himſelfe, becauſe he thinketh it (*l*) were very groſſe to grant the firſt, and to make Heauen like a bakers Bynne, will haue this to bee vnderſtood of the ſeruice of the Church: But how vntruly, the circumſtance will declare. For the ſpeech of the Prieſt is applied to the Hoſt, which is the body and bloude of Chriſt; wherfore in ſpeaking hee kiſſeth the *Altar*, croſſeth the *Hoſt*, euen as he doth, when hee maketh the body and bloude of Chriſt: hee pronounceth the demonſtratiue pronoune, *Hæc*, *Theſe*: which in all conſtruction pointeth to that, which is before vs, and which is next in hand: But that is the very body and bloud of Chriſt in their *Hoſts*, whereof in the words alſo going before immediatly he ſpake. It is euident therefore, that they meane by the *Hoſt* the body of Chriſt it ſelfe; Euen as in the Legend it is ſtoried of *Hugo de Sancto Victore*, (*n*) that calling for the *Hoſt*, when he was ſicke, they brought him one, that was not conſecrate. Which *Hugo* perceiuing ſayd, god be mercifull to you my brethren, this is not my Lord, which you haue broght me. Wherat the company amazed fetcht another *Hoſt* that was conſecrated indeed: but *Hugo* not able to receiue it ſayd; Let the Sonne aſcend vnto the Father, and the Soule to God that gaue it, and preſently the body of Chriſt vaniſhed. *Hugo*, you ſee, is a Mediatour by his praier for the taking vp of the body of Chriſt into Heauen. Why ſhould they then denie, that they make Angells mediatours to carrie him vp in their hands, which the Canon it ſelfe profeſſeth? Much more ſincerely dealeth *Odo* in his expoſition; who interpreteth the words as the truth is indeed, after this manner; (*o*) *Our ſacrifice to be caried into the ſight of God, indeed what is it but to bee ioyned to the word, to be vnited to the word: to bee made God, and by it vs to be receiued to God, and our vowes to bee accepted?* This is plaine dealing. For herein hee teacheth the *Oriſon* to bee twofould. Firſt, that the oblation (which you know after the words of conſecration is the very body and bloude of Chriſt ſhould bee ioyned and vnited to the Godhead. Secondly, that our

prairs

l *Bel. li. 2. de Miſſa. c. 4. vers. fatemur abſurdiſſime.*

m *In Cā. Miſſ. Sar.*

n *Leg. Lūb. in pelag.*

o *hoſtia perferri in cōſpectū Dei, quid eſt, niſi oblationem noſtrā cō ūniri verbo: fieri Deū, per eā nos in Deū aſſumi, et noſtra vota acceptari? Odo Camerel in expoſ. Cā. Miſſ. diſt. 3*

praiers ſhould be thereby accepted. The Maſter of the Sentences ſaith, (p) *It is called Miſſa, or the Maſſe, either becauſe the Hoſt is ſent vp to Heauen, whoſe commemoration is in that office. Wherefore it is ſaid; Goe yee, it is ſent, that is, follow the Hoſt, which is ſent vp to Heauen: or els it is ſo called, becauſe an Heauenly one comes to conſecrate the Lords body, by whom the Hoſt is brought vnto the Heauenly Altar.*

Clichtouius likewiſe agreeth herein with *Odo*, and the Maſter, expounding thoſe words, Firſt, of the praiers of the congregation: Secondly, of the verie body and blood of Chriſt. For ſo his words witneſſe; (q) *There may bee another interpretation* (ſaith *he*) *fitted vnto this place, according to which the prieſt doth pray, that God would command theſe things, that is the body and bloud of his Sonne offered on the Altar, and there preſent, to bee brought vp by the miniſterie of his holy Angells into his high Altar, which is heauen, where his ſeate and Throne is; to bee carried, I ſay, not by locall tranſlation (for hee is there now ſitting at the right hand of his Father crowned in glory and honour) but according to the gratious acceptance thereof. For when a Prince doth admitte gifts into his preſence, it is a token that he reiects them not, but doth gratiouſlie accept the ſame: & the gifts, which hee abhorreth, he ſuffereth not to come into his preſence. So then in that reſpect that they ſhould bee accepted, the petition is, that they ſhould be brought into the ſight of the diuine Maieſty, and of the high deity, by the miniſtery of Angells. For if they bee not repulſed by the indignity of him that offereth, but bee admitted into the diuine preſence, they muſt bee altogether accepted.* This opinion is receiued of all them, which thinke the Etimologie of the word, *Miſſa*, to come from the ſending vp of the Sonne vnto the Father in the Maſſe.

Much wreſtling thou ſeeſt (Chriſtian reader) there is to make an honeſt vnderſtanding of this petition: and all that the beſt excuſer *Clichtouius* can ſay, is this in effect; that for the very body of Chriſt the Angells muſt mediate: euen

p Miſſa autē dicitur, vel quia Miſſa eſt hoſtia, cuius cōmemoratio fit in illo officio: vnde dicitur: ite Miſſa eſt. i. ſequimini hoſtiā, quæ miſſa eſt ad cœleſtia tēdētes poſt eā: vel quia Miſſus cœleſtis venit ad cōſecrādū corpus Dominicū, per quē ad altare cœleſte deſertur hoſtia &c. Pet. Lomb. in lib. 4. diſt. 24. in finē. et ſic coll. Henr. Vrimar.

q Poteſt et altera huic loco adaptari expoſitio: ſecūdum quā Sacerdos hic rogat, quod Deus iubeat hæc, corpus ſcilicet et ſāguinem filii ſui in altari oblata et præſētia, perferri per miniſteriū angelorū ſāctorū in ſublime altare ſuū, ſcilicet in cœlū, vbi ſedes eius eſt et thronus: perferri (inquā) nō ſecundū ipſā loci trāſlationē, quādoquidem ibi nūc reſidet ad dextrā patris gloria et honore coronatus, ſed ſecūdū gratā acceptationē. Cū enim princeps admittit munera ſibi dono data in ſuū offerri cōſpectū, id argumētū eſt, quod ea nō auerſatur, ſed cū beneuolētia amplectitur. ſiqua nāque abominatur et execratur donaria, non ea ſinit ſuo cōſpectui præſentari: ita quatenus accepta ſint hæc munera quæ offeruntur, petuntur ea perferri in conſpectu diuinæ maieſtatis ſummæque diuinitatis, Angelico miniſterio. Nam ſi non patiantur ex indignitate offerentis repulſam, ſed admittantur diuino conſpectui, omnino grata erunt. Clichtou. in Can. Miſſæ.

r *Vid. Henr. Bullinger. de erroribus circa Miſſam.*

the body that is on the Altar, that it may bee brought into Gods preſence, not locally, but acceptably, leſt in reſpect of the indignitie of the offerer, it ſhould be repulſed from the diuine preſence. For if it once gette into the preſence of God, there is no doubt, but it will bee accepted.

By this which hath beene ſpoken it appeareth, that *Bellarmins* euaſion is a falſe and impudent figment of his owne, and that *the carrying of theſe things into the high Altar*, is either the vniting of his Manhood to the Godhead, as *Odo*: or the procuring of acceptance for it, and admiſſion into the preſence of God, as *Clichtouius* expoundeth. Yea, vnconſtant *Bellarmine* himſelfe forgetfull of his owne poſition, after the ſame manner doth ſalue the ſore. For hee ſaith, (ſ) *that although the oblation in reſpect of the principall offerer, and in reſpect of the thing it ſelfe do alwayes pleaſe* GOD: *Yet in reſpect of the Miniſter, and of the people it doth not alwayes pleaſe God.* Into what impietie? into what blaſphemie doth not obſtinate hereſie bring him whoſoeuer hath ſould himſelfe to iniquity and to reſiſt the truth? Who would haue thought that the penne of a Chriſtian man could leaue ſuch blottes of blaſphemie behind him? as to ſay, that Chriſt in reſpect of the offerer doth not pleaſe God. *Incidit in Scyllam*; to auoide one blaſphemie, the Ieſuite is carried into another: to excuſe the imputation that Angels with them bee Mediatours for the Reall carrying of Chriſts body into Heauen, hee is driuen to ſaie, that they are Mediatours for the acceptance of Chriſts body: which becauſe ſimply vnderſtood, is as blaſphemous as the other, now he mends it by ſaying, that Chriſts body may be vnaccepted in reſpect of the offerer; an helliſh and diueliſh ſpeech, fitter for the barbarous mouth of an infidell Mahometane, then the penne of a Chriſtian. Though wee and our ſeruice bee often tymes hatefull vnto God in reſpect of our manifould abominations: yet that our corruption ſhould make Chriſt to the Father vnacceptable, is no leſſe a ſacrilegious ſpeech, then falſe and vnproper. If he had ſaid that the prieſt or the people had not pleaſed God in that ſinfull Maſſe and oblation of theirs, I would eaſily

ſ *Ex parte miniſtri, vel populi aſtãtis, qui ſimul etiam offerũt. poteſt nõ placere. Bell. de Miſſa. lib 2 cap.24. verbo ſed facilis.*

eaſily haue beleeued him : but that the conſecrated *Hoſt*, which is according to the Romiſh Church very Chriſt, God and Man, ſhould in any reſpect be ſaid to be brought out of the fauour of God, or vnacceptable by any fault of ours, is an intollerable poſition, and full of heinouſs iniurie to God and his ſonne Chriſt. But there is good hope notwithſtanding. For though they bring Chriſt out of his Fathers fauour, they will by praiers bring him in againe. And this is the cauſe, perhaps, why guilty vnto themſelues of the wrong they haue done him, euery prieſt is his mediatour, praying and wiſhing ſaluation vnto Chriſt, and vnto euery member of his; as (t) *Saued bee thou, O head, dreadfull to all powers, moſt bewtifull face of our Sauiour, ſaued bee thou : ſaued bee you moſt benigne eyes of our Lord Ieſu Chriſt : ſaued bee thou, hony flowing and moſt ſweet throat of our Lord Ieſus.* And at the laſt, hauing runne ouer all the parts and members of the body, they adde, *Saued bee thou, O moſt holy ſoule of our Lord Ieſus Chriſt.*

To mollifie this by a gentle expoſition, their engliſh-latin primer tranſlateth it, (v) *All haile dreadfull head, all hayle beautifull face &c.* But they are neuer a whit heereby holpen. For the authour of the *Compendium* of theologicall veritie ſaith, (w) *Aue*, or, All haile is a word importing *Health* or *Saluation*. So that their praier is, that Chriſt ſhould bee ſaued.

My third proofe I take from their *poſt-communion* prayers. In that of Saint *Barnabe* thus they pray ; (x) *The heauenly ſacraments, which for the paſſion of the bleſſed Apoſtle* Barnabe *we haue offered to thy diuine Maieſty, let them bee healthfull to vs by his interceſſion, in whoſe birth day they are receiued.* I hope, they cannot deny this to bee ſpoken of the very body of Chriſt, becauſe it is called an heauenly Sacrament ; and for that after conſecration (as they ſay) no ſubſtance of bread and wine remaineth. Yet they pray that *Barnabees* interceſſion may make it healthfull: which is all one, as to pray that power may bee giuen to Chriſt in his office and mediation for *Barnabees* ſake. So in the *poſt-communion*, on the natiuity

t *Salue tremēdum cūctis poteſtatibus caput, ſalue ſpecioſiſſima ſaluatoris noſtri Ieſu Chriſti facies, ſalue mellifluū os, gutturque ſuauiſſimum.* He that ſaith this praier, hath 300 daies of pardon for euery *ſalue*.

v *In ſalut. ad omne membrū Chriſti.* In the primer or office of the bleſſed virgin printed by *Arno Conings an.* 1599. and priuiledged with the like graces as the Latin.

w *Io. de Combis in Cōpēd. Theol. verit. lib. 4 cap. 2.*

x *Sacramēta cæleſtia quæ per beati Barn. Miſſ. Sar.*

ty of many Confeſſours; (y) *Grant we beſeech thee, O Lord, that for whoſe feſtiuity theſe Sacraments are deſired, by his interceſſion they may be vnto vs healthfull.* After the ſame manner they deſire, that *by the praiers of Saint* Bertine *and Saint* Nicomedes, *the holy things, which is Chriſt, may defend them.* The ſame is common in the Roman Miſſall. I wil content my ſelf with one example amongſt many; (z) *Let this communion, O Lord, purge vs from ſinne, and by the interceſſion of Stephen thy Martyr and Biſhop, let it make vs companions of the heauenly medicine.* Sundrie ſuch other there are; in all which they deſire, that the *Hoſt* for the praiers and merits of Saints may haue power to ſanctifie, or to defend, or to ſaue them. And thus are men made Mediatours for Chriſt, that hee may become an effectuall Mediatour vnto God for vs.

y Praſta, quæſumus omnipotẽs Deus, vt cuius feſtiuitate votiua ſũt ſacramẽta, eius ſalutaria nobis interceſſione reddãtur.

z In poſt cõ. ſanct. Steph. Hæc nos communio &c.

Of this argument I will entreat no further, ſince not only with praier for the eternall acceptance of Chriſt they come vnto GOD, but they haue an *Oriſon* alſo which wiſheth vnto him *temporarie* and limited health.

How many (a) *droppes and Sands the Sea, how many graines and graſſes the earth, how many leaues and fruits the trees, how many ſtarrs and Angells the heauens do containe: ſo many times, Hayle Virgin with thy Sonne.*

a Quot maris ſunt guttæ et arena, terra grana et gramina, arborũ fructus et folia, ſtellæ cœli, et angelici ſpiritus, toties cũ filio tuo. Aue caſtiſſima mater Dei, fœcũdiſſimaq; virg. Maria.

CHAP. XLIX.

That Saints are Mediatours vnto Saints: the fiſt and laſt kinde of Mediation.

THe Miſſall of *Sarum* with plentifull record ſhall free me of my promiſe in this behalfe. Vnto the Angell Gabriel they praie; (a) *Now, O thou Herauld, make haſte, I thee beſeech, pray thou the bowells of the holy Mother to ſhew vnto her ſon her breaſts and her teats.* Here you ſee is mediation vpon mediation. Gabriel to the virgin, the virgin to Chriſt: all this is done to ſet the Lord Ieſus farre out of the ſight of a wounded conſcience, that neither the eye of an oppreſſed mind, nor the feeble hand of a diſtreſſed heart ſhould laie hould on him: and therefore Chriſt is made a Tetrick iudge, to whom Media-

a Nũc igitur præco accelera piæ matris &c. in Miſſ. archãg. Gabr. A te precor virgo amabilis.

Mediatours themſelues cannot come but by a Mediatour.

After the like ſort they pray vnto *Anna* the Mother of the Virgin; (*b*) *Thy childe is Queene of Heauen, ſhee before all is now preferred: by thee receiuing our prayers, be ſhe our Aduocate in the preſence of God.* And the Miſſall *Itinerantium*, printed by *Martin de Werdena* in *Colen*, prayeth to the ſame Saint *Anna*; (*c*) *Thou to the Mother and the Sonne, vnto the King and Queene of Heauen ceaſe not to commend vs.* Neither is this doctrine without example. For *Iacobus de Voragine* in his Legend of Saints witneſſeth of Saint *Martha, That ſhee built a Chappell to the Virgin* Mary: And *Albert* maketh the Virgin a Mediatour betwixt Chriſt and the Saints in heauen. For hee ſaith, (*d*) *Mary* doth illuminate the Saints in glory; which cannot bee verefied but by mediation, becauſe the Lambe is the light thereof (ſaith *Iohn*) and not the Virgin. To conclude, the Virgin her ſelfe is ſaid to pray vnto an Angell at the time of her diſſolution, (*e*) *that her ſoule might not ſeee any euill ſpirit,* and that no noiſome power of Sathan might meete with her. To whom the Angell anſwered, What neededſt thou to feare the malignant ſpirit? who haſt cruſhed his head, and ſpoiled him of all his power: yet thy will be done, thou ſhalt not ſee them.

[b] *Tua proles eſt Regina in cœleſti patria, ipſa cũctis iam prælata per te ſumens hæc precata. In ſequent. teſtamento veteri.*

[c] *Tu nos matri atq; proli, regi ac reginæ poli, cõmendare non deſine. in Sequent. Anna pia Mater aue.*

[d] *Maria illuminat Sanctos in gloria. Albert.*

[e] *Legend Lomb. in aſſump. virg.*

ANTI

ANTI-		CHRISTVS.
NO mercy[a] cõmeth from the heauen to the earth, but it muſt paſſe by the hands of *Mary*.	1	N*O man commeth vnto the Father but by mee.* Ioh. 14. 6.
Not onely [b] Saints, but good men liuing, that pray for vs and helpe vs in the way of Saluation, may bee and are rightly called Mediatours.	2	*There is one God, and one Mediatour betwixt God and Man, which is the Man Chriſt Ieſus.* 1. Tim. 2. 5.
Shee [c] hath obtained the reparation of the whole world, and hath begged the ſaluation of all.	3	*They which receiue the aboundance of grace, and of the gift of righteouſneſſe, raigne in life through one, which is Ieſus Chriſt.* Rom. 5. 17.
Mary [d] was an helper of our Redemption.	4	*In mee onely is thy helpe.* Oſee 13. 9.
No [e] propitiation ſhall be found without her.	5	*He ſhall ſaue his people from their ſinnes.* Math. 1. 21.
Who euer asked [f] pardon of his ſinne, but by the mediation of *Mary*?	6	*At that day ſhall yee aske in my Name.* Ioh. 16. 26.

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[a] *Bern. in Marial.* [b] *Rhem. in annot. in 1. ad Tim. cap. 2. 5.* [c] *Bern. ſer. 4. de aſſump.* [d] *Bern. in ſuo Mariali.* [e] *Bonauen. Pſal. 136.* [f] *Michael de Hungaria in ſer. de Roſario.*

	ANTI-		CHRISTVS.
Ibid.	The fulneſſe of all grace he hath placed in *Mary*.	7	*It pleaſed the Father, that in him ſhould all fulneſſe dwell.* Col. 1. 19.
Ibid. in adopt. Mor. Roſ. Mariæ.	All remiſſion, liberty and grace come from the Virgin *Mary*.	8	*Grace and truth came by Ieſus Chriſt.* Ioh. 1. 17.
Anſelm. ibid.	If thou burne, *Mary* is the cooling.	9	*Will a man forſake the ſnow of Libanon which commeth from the Rocke of the field?* Ier. 18. 14.
Recõciliatio corum quæ male diſſentiunt Ger. Patriar. apud Sym. Meta.	*Mary* is the reconciliation of the things vvhich euilly diſagree.	10	*He is our peace, which hath made of both one.* Epheſ. 2. 14.
Anſel. apud Michael de Hung. in ſer. de Roſar.	When wee know not what to doe, this onely remaineth to vs wretches, to lift vp our eyes vnto thee, O *Mary*.	11	*O our God, we wot not what to doe, but our eyes bee vnto thee.* 2-Chron. 20. 12.
Tu porta lucis fulgida. Ro. Br. in hym. O glorioſ. domina.	*Mary* is the bright gate of life.	12	*I am the doore of the ſheepe.* Ioh. 10. 7.

That

ANTI-		**CHRISTVS.**
That[a] the ſorrowfull may enter, thou art the window of Heauen.	13	*Hee that entreth not in by the doore into the ſheepefold, but climeth vp another way, hee is a thiefe and a robber.* Ioh.10.1.
He that[b] truſteth in thee, Lady, ſhall finde the treaſures of peace.	14	*Curſed bee the man that putteth his truſt in Man.* Ier.17.5.

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[a] *Intrent vt aſtra flebiles, tu cœli feneſtra facta es,* Ibid. Ro. Bre. [b] *Bonau. Pſal. 86.*

CHAP. L.

Aduocation.

Of the third worke of the glorious Prieſthood of Chriſt, which is Aduocation.

I Haue ſaid before in the Tract of Mediation, that the effect and fruit of Mediation and Aduocation are all one, although the things themſelues are ſundry in their own kinde. What therefore hath beene ſpoken of Mediation may ſuffice for the matter of *Aduocation.* Yet notwithſtanding becauſe to expreſſe fully that Ieſus Chriſt is all things to all men, and that of himſelfe alone without any other hee is ſufficient to our Saluation, the Scriptures, and (following the Scriptures) the ancient Church hath giuen vnto him all Titles of Office; as *Redeemer, Mediatour, Aduocate, Interceſſour,* and ſuch other: I will alſo of the Title of Aduocation ſpeake briefely.

In the great high Prieſthood of the eternall Son of God there is nothing more comfortable, then that hee hauing vnited vs vnto God generally by the coniunction of our nature to the diuine nature: ſpecially and effectually by giuing vs his Spirit to knit vs alſo vnto God; and hauing ſacrificed himſelfe on the Altar of the Croſſe, in which wee finde full and perfect Redemption: yet moreouer hee now alſo euer liueth to make interceſſion for vs. The worke of Redemption hath graffed vs into his body: but this reſtleſſe and vnceſſant Aduocation doth continue vs in his body; who daily of our ſelues ſtart out, and hourely fall away from grace, but he ſtill helpeth our infirmities; being our ſpirituall *Moſes, holding vp* (*a*) *vnwearied hands to the father for vs:* (*b*) *The onely* Michael, *the great Prince, who ſtandeth for the children of the people.* He ſtandeth (I ſay) like *Aaron betwixt* (*c*) *the liuing and the dead, that the plague may ſtay:* He ſtandeth like *Ioſuah,* (*d*) *before the Angell of the Lord, whom though Sathan would reſiſt, yet he is not able.*

a Exod 17.11.
b Dan.12.1.
c Numb.16.48
d Zech. 3.1,2.

Now in the handling of this excellent Office, becauſe the effects thereof are all one with the fruits of his Mediation, as I haue

I haue ſhewed; therfore I will touch only three points of obſeruation. Firſt, that his Office of Aduocation is proper vnto Chriſt, and can by none but by him be performed. Secondly, I will anſwere the Arguments vpon which they ground the interceſſion and Aduocation of Saints. Thirdly, I will ſhew, that the Romiſh Aduocation of Saints is inuented to the imitation of the old Heathen.

CHAP. LI.

That there can be but one Aduocate, which is Chriſt.

THe Scripture calling Chriſt an Aduocate, taketh the Metaphor from worldly tribunals, & ſeates Iudiciall: where in reſpect of the ignorance and vnabilitie of the common ſort, learned and well experienced men are appointed to defend and pleade their cauſes. Into this temporall function of an Aduocate, as none can intrude themſelues, but ſuch as by the iudge (who hath power) are thereto ordained: ſo none may take vpon him to exerciſe this ſpirituall Aduocation, but ſuch as are by ſufficient authoritie appointed. But to ordaine an Aduocate in heauenly things, none hath power but God: and hee hath conſtituted his Sonne onely. Therefore there can be no other Aduocate but Chriſt.

It is worthy due and ſerious conſideration, that the Scripture ſo often and almoſt euery where ſetteth out vnto vs the Commiſſion and authoritie, by which Chriſt vndertooke his office. (*a*) *Chriſt tooke not vnto himſelfe this honour, to bee* a Heb.5.5.
made the High Prieſt (ſaith Saint *Paul*) *but hee that ſaid vnto him, Thou art my ſonne, this day haue I begotten thee, gaue it him.* And vnto the *Corinthians* hee ſaith, that (*b*) *Chriſt is of God* b 1.Cor.1.30.
made vnto vs Wiſedome, and Righteouſneſſe, and Sanctification, and Redemption. And in *Iohn*, (*c*) *God hath ſent his Sonne to bee a* c 1.Io.4 10.
reconciliation for our ſinnes. And Chriſt himſelfe ſaith, (*d*) *I can* d Ioh.5 30.
of my ſelfe doe nothing. And againe the Apoſtle witneſſeth, (*e*) *God hath ſent him out to be a reconciliation.* Chriſt therefore e Rom 3.25.
calleth himſelfe (*f*) *Him whom God hath ſent.* And the Apo- f Ioh.5.30.
ſtle ſaith, that * *God is the head of Chriſt.* Theſe and ſundry * 1.Cor.11.3.

other places proue, that Ieſus Chriſt was by the Father ordained, appointed, and called to this Office of Aduocation; without which calling he could not haue had the ſame. All then, that chalenge this office, muſt ſhew their lawfull calling and conſtitution: Or if the Pope will ſet vp Aduocates, he muſt ſhew his Commiſſion, and what right he hath ſo to doe. Wherefore I cannot ſufficiently maruell, that Pope *Innocent* the fourth, commending Saint *Edmund* of *Canterbury* in his authenticke inſtrument of Canonization, bids all the world reioice, (*g*) *That there is a new Patron growne vp for them to God,* but telleth not who called him, who admitted him, or with what authoritie hee was ordained Patron. The Apoſtle Saint *Iohn* intreating hereof ſaith, (*h*) *We haue an Aduocate with God, Ieſus Chriſt the iuſt, hee is the reconciliation for our ſinnes.* And Saint *Paul* ſaith, that (*i*) *Chriſt is entred into the very heauen, to appeare now in the ſight of God for vs.* Surely, if there had beene any other aduocates, or any other reconciliation, or any other that appeared in the ſight of God for vs, the Apoſtles would not haue ſpoken of Chriſts interceſſion in ſuch ſingularitie. Yea, vnto the *Epheſians* the Apoſtle ſaith, that (*k*) *He is our peace, which hath made of both one, and hath broken the ſtop of the partition wall.* Now leſt perhaps we ſhould thinke, that after this obſtacle is remoued, and this partition taken away, we ſhould haue acceſſe by any others vnto God, the Apoſtle in the next verſes addeth, (*l*) *To make of twaine one new man in himſelfe, and that he might reconcile both vnto God:* as though he ſhould ſay, Chriſt hath taken away the partition wall; not that now by other ſubordinate waies you ſhould come to God, or be knit together in one body, or be reconciled in any other, but in him that hath made an entrance vnto grace, and remoued all that kept vs from God, that we might enter by him, and that hee might reconcile vs. So that as our Redeemer is one, our Aduocate is alſo one; euen as he witneſſeth, (*m*) *Through him we both* (that is, Iew and Gentile) *haue an entrance vnto the Father by one ſpirit*; not by many ſpirits, but by one ſpirit, euen the ſpirit of Chriſt.

As

g *Quod nouellus vobis apud deũ Patronus accreuit. Math. Weſtmonaſterien. in Hen* 3.

h 1 Ioh. 2. 1, 2.

i Heb 9 14.

k Epheſ. 2. 14.

l Eph. 2. 15 16

m Epheſ. 2. 18.

As it was then with *Iſrael* the figure, ſo it is with the Church the very ſpirituall body of Chriſt, and all the members thereof. (*n*) No Cities were allowed for refuge vnto the defiled with bloud, but ſuch onely as were appointed. So no Aduocate for ſinne, nor refuge, nor deliuerance can bee, but ſuch as is ordained by authoritie. Wherefore, except the Romaniſts can proue their Saints to be appointed for Cities of refuge, and that the Lord ſpake to them, as he ſpake to *Ioſuah* and to *Moſes*, to ordaine ſuch Sanctuaries and *Aſyles* for offend[illegible] In vaine they flee vnto them, in vaine they call vpon them. Let vs now deſcend vnto their arguments.

n Numb.35.

CHAP. LII.

The reaſons which the Romiſh Church hath for the Aduocation of Saints.

SOme few vnneceſſarie and vnconcluding reaſons for the defence of this Aduocation and Inuocation of Saints, the Romiſh Church hath inuented vnto it ſelfe, wherewith ſhee could neuer haue beene perſwaded, except ſhee had ſold her ſelfe to commit Idolatry, and had beene willing to be deceiued, and had ſaid vnto her ſelfe, as her rebellious ſiſter the Iewiſh Synagogue ſpeaketh in the Prophet; (*a*) *I haue loued ſtrangers, and them I will loue.* The weake, vniointed, and vnſinewed ſhadowes of argument, which they haue in this behalfe, are deriued from two eſpeciall heads.

a *Amaui alienos & illos amabo. Ier.2.25.*

The firſt is the wiſedome of fleſh, and reaſon of the carnall man, ſo often condemned by the Holy Ghoſt in the ſacred volume.

The ſecond is the authoritie of Scriptures, miſerably wreſted from the true and naturall ſenſe, which is enforced contrarie to the minde of the holy Ghoſt, to ſpeake what it ſpeaketh not, and to proue what it doth not intend.

Of the firſt kinde, their *Rabbi Alexander* of *Hales* bringeth three Reaſons. (*b*) Firſt, our owne want, imperfection and weakeneſſe in our ſelues. Secondly, the glorifying and praiſing of Saints, whoſe honour is thereby exalted, in that wee con-

b *Alex. Alenſ. ex Chemnic. de inuoc. Sanct.*

confeſſe them able to commend our prayers to God, and to obtaine graces for vs. Thirdly, the reuerence wee owe vnto God, being of our ſelues wretched ſinners, and therefore cannot be bold to thruſt our ſelues into the preſence of our glorious God; And for this cauſe wee muſt make the Saints our Aduocates. To theſe three heads may bee well reduced all the Reaſons taken from humane vnderſtanding, which the Romane Church can alledge for their defence in this controuerſie. Of the ſecond ſort of arguments taken from the Scripture, I will ſpeake in their place. Now le[illegible] conſider the firſt.

CHAP. LIII.

Of the firſt argument taken from Mans reaſon, which is our want and imperfection.

THe want and imperfection of our nature doth in three things eſpecially vtter and declare it ſelfe. *The firſt defect is of our righteouſneſſe in deſeruing. Wherefore wee haue neede* (ſay they) *to borrow of the merits of Saints to ſupply our pouerty in deſert.*

The ſecond is our want and defect of knowledge in contemplation. For our eyes are as the eyes of an owle vnto the bright ſunne beames, neither can we behold the vnacceſſible light. Wherefore wee muſt commit our cauſe to the Saints, who doe behold him.

Thirdly, *our want and imperfection in loue and deuotion, which ſhould be the ſtrength of our prayers. Therefore* (they ſay) *That Man being full of imperfection doth feele himſelfe oftentimes to be more ſtirred vp in deuotion towards Saints, then towards God himſelfe.*

Alex Halenſ. Now although theſe reaſons be ſo friuolous, that there is no great neede to ouercome them, which fall to the ground of themſelues; like the vntempred morter, that the Prophet Ezek. 13. ſpeaketh of, which cannot cleaue together, neither endure: yet becauſe fooliſhneſſe muſt bee anſwered, leſt it ſeeme wiſe vnto it ſelfe, I will briefely ſhew the weakeneſſe and idleneſſe of theſe Sophiſtications (wherewith none can be entangled but thoſe, whoſe mindes are blinded, and iudgements led aſtray by the wilineſſe of Sathan; So that, as *Cyprian* ſaith, Cypr. they will not eaſily yeeld beeing ouercome, although they know it is not lawfull what they doe.) Beſeeching thee Chriſtian Reader, duely to conſider, what *Auſtine* well ſaith, Auguſt. concerning the nature of Man, There is nothing in it better then the minde and reaſon; yet who deſireth to liue bleſſedly muſt not liue thereafter, but muſt liue according vnto God, that he may attaine vnto bleſſednes: for the obtaining whereof it ought not to be content with it ſelfe, but our mind muſt be ſubiect vnto God.

CHAP. LIIII.

Of the firſt part of the firſt reaſon, want of righteouſneſſe and of worthineſſe.

TO the vnderſtanding of the weakeneſſe of this ſhadow of reaſon, it is neceſſarie to diſcerne betwixt Man in himſelfe, in his corruption, as hee is meerely naturall, full of ſinnefull abominations, from the ſole of the foote vnto the crowne of the head, nothing but boiles and botches; And Man in his Chriſt, in his regeneration and new birth, being waſhed and ſanctified in the bloud of Chriſt. When we come then to God in our inuocation and prayer, though wee be in nature ſinners and loathſome Lepers, both to our ſelues, and to all that looke on vs: yet we pray in the Name of Chriſt, the true ſalt of euery ſacrifice, and wee put on, * like *Iacob*, our elder brothers garments, to obtaine the bleſ- * Gen.27.15. ſing, wherein wee are cleane and holy, and for ſuch are accepted in the ſight of God. (a) *We know* (ſaith the blind man a Ioh.9.31. in the Goſpell) *that God heareth not ſinners.* Wherefore that God ſhould heare our prayers, it is neceſſary that wee be not ſinners but righteous: and ſuch wee are onely in the bloudſhedding of Ieſus Chriſt, and by his ſanctification. Indeede I muſt confeſſe, it is Phariſaicall pride, to ſay, we are holy in Luke 18. our ſelues, or righteous in our ſelues: and ſo it is alſo deſperation to deny our ſelues to be holy in Chriſt; and that in

Chriſt we are not worthy to haue any acceſſe vnto God. We haue in Chriſt a treaſure of merits, a full ſatisfaction to offer vnto the Father. His deſeruings are a ſuperabundant recompence for all our tranſgreſſions and debts : a ſuperabundant paiment for all our purchaſe. God doth require nothing at Mans hand, which Chriſt is not vnto God for Man. Wherefore there can be no want of merit in them, who, when they come vnto God, come in CHRIST IESVS, and offer vp their prayers ſeaſoned in the bloud, and ſweetened with the perfume of the Tabernacle, which maketh the fleſh, euen of beaſts and of birds, acceptable ſacrifices, and the prayers of ſinners welcome oblations vnto God ; eſpecially, ſeeing Ieſus Chriſt prayeth for vs, as our Prieſt, and our Sacrifice : prayeth in vs, as our head : and is prayed vnto of vs as our Aduocate.

CHAP. LV.

Anſwere vnto the ſecond part of the firſt carnall reaſon, which is our want and defect in knowledge of contemplation.

THe ſecond cauſe which the firſt reaſon pretendeth, why we ſhould ſeeke helpe of Saints, is the defect of contemplation. Wee are ſo ignorant, that Man knoweth not himſelfe, nor his owne ſoule within him : how ſhould hee then know the things that are without him, the diuers wants both for this and the better life ? It may therefore ſeeme, that theſe blinde eyes haue neede of better directours then themſelues, euen the Saints, who in the face of him that vpholdeth all things, doe all things know, ſay they.

To this Sophiſtication wee may truely anſwere ; that, as Chriſt is our righteouſneſſe, ſo he is alſo our wiſedome, by whom we know ſo much of God, as is ſufficient to be known to eternall life. For he hath taught vs, who it is, that muſt be prayed vnto : by whom he muſt bee prayed vnto: for what we muſt pray vnto him: and after what ſort we muſt pray vnhim. And theſe are the foure parts neceſſarie vnto prayer ; which being obſerued, euery prayer is acceptable. For this cauſe no doubt *Iohn* calleth Chriſt (a) *The light that lighteth euery one, that commeth into the world*: And againe, * *Euery one that loueth, is borne of God and knoweth God*; as though he ſhould ſay, as we haue the beginning of loue, or inchoate loue: ſo we haue in this our pilgrimage, the beginning of knowledge, or inchoate knowledge of God, ſuch as ſufficeth here to inuocate him, and to pray vnto him withall.

a Ioh. 1. 9.
* 1. Ioh. 4. 7.

Thomas Aquinas well teacheth, (b) that there be two contemplations in a Man, which ſtirre vp deuotion. The firſt is, the beholding of Gods great bleſſings & graces: the next is, the beholding of our infirmities and offences, which maketh a man to cleaue vnto the Lord, which hath made heauen and earth.

b *Tho. Aq. ſecunda ſecunda. q. 82. art. 4. & ſic col. Bon Iohn. c. 82 comp.*

For the further clearing of this point, the Apoſtle witneſſeth, that the Spirit of God it ſelfe helpeth our infirmities, and teacheth vs how to pray vnto God. Wee know not what to pray as we ought, (c) *But the Spirit it ſelfe maketh requeſt vnto God for vs with ſighes, which cannot be expreſſed.*

c Rom. 8. 26.

Laſtly, whereas they preſuppoſe, *That to call perfectly on God, requireth perfection of knowledge*: It is euident, that the departed Soules neither know God nor Man perfectly. That they know not God perfectly and fully, who can doubt, ſince God is infinite and incomprehenſible, whom the heauen of heauens containeth not? That they doe not know man and his neceſſities, *Eſay* witneſſeth; (d) *Though* Abraham *be ignorant of vs, and Iſrael know vs not, yet thou, O Lord, art our Father and our Redeemer, thy name is for euer.* And in the ſecond of the *Kings*, the Lord ſaith of *Ioſiah*; (e) *I will gather thee to thy fathers, and thou ſhalt be put in the graue in peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place.* But if the holy departed did knowe what neceſſities the liuing want, then how ſhould they bee hidden from the eyes of *Ioſiah*? Wherefore it is manifeſt which *Eccleſiaſtes* ſpeaketh; (f) *The dead know nothing at all: nothing of this worlds buſineſſe: nothing of the neceſſities of their militant brethren.*

d Eſay 63. 16.
e 2. Reg. 22. 20.
f Eccleſ. 9.

CHAP.

CHAP LVI.

The third part of the firſt reaſon; Our great want of loue, which is the ſtrength of prayer: inſomuch that vnperfect Man doth feele himſelfe to bee more ſtirred vp in deuotion towards Saints, then towards God.

TO ſpeake of the third reaſon of the firſt argument, which is, the want of loue in vs, and that vnperfect Man is often more moued in deuotion towards Saints then toward God, there is no neede. For it is of all fantaſticall conceits the moſt idle. Who knoweth not that wee are bound (a) *to loue God with all our heart, with all our ſoule, with all our ſtrength?* This loue if at any time we finde to waxe cold in our ſelues, wee muſt not therefore runne to Saints, and to departed ſoules of holy men with our deuotion; but, by all the meanes we can, ſtirre vp our loue, towards God, and ſtrengthen the weake things, that are ready to die. *Origen* well obſerueth, that there are two ſweet and gratefull names in Chriſt, which doe allure men vnto him; God calleth him his *Welbeloued Sonne.* Theſe appellations (ſaith hee) are ſo printed in our ſenſes, that euen the communitie of the names ioineth vs to the ſocietie of the gifts. Appellations of ſuch ſweetneſſe mollifie our hearts, and kindle in vs the affection of deuotion. And *Auguſtine* ſaith; *Tutius & incundius loquar cum meo Ieſu, quàm cum aliquo Sanctorum ſpirituum dei*; I ſpeake more ſafely and ſweetly with my Ieſus, then with any of the holy ſpirits of God. The propoſition therefore it ſelfe, That infirme Man is more affected in religion toward Saints, then toward God, is very vntrue. We are moſt affected vnto that, which the Law of nature leadeth vs vnto; but the Law of nature moueth vs rather to the loue and worſhip of God, who is our Creator and preſeruer, then of Saints from whom wee haue receiued nothing at all. *Aquinas* ſaith, God (b) is moſt eaſily loued, becauſe he is ſupremely good.

a Deut.6.5.

Secondly, euery thing we loue, wee therefore loue, becauſe it is good: but euery one knoweth * God is moſt good. Therefore by nature we loue him moſt of all. Hereto may we

b *Deus eſt maximè diligibilis, quia eſt ſumme bonus. ſecunda ſecundæ. q.24. art.2. ob ſecunda.*

* Luke 18.19. Pſal.118.

wee adde, that wee loue GOD for himſelfe; but wee loue Saints for God. Therefore our loue is naturally more toward God, then toward Saints.

Laſtly, what man is ſo infirme, but that he knoweth that (*o*) God loued him firſt,* and that he loued him more, then Man doth loue himſelfe? Therefore the moſt infirme doth know, (*x*) that God is to bee loued with all the heart as the Creator: with all the ſoule as the Redeemer: with all the minde, as the reward. Which if we doe not, but wanting loue towards God call vpon men to be our helpe, we ſhall one day feele the fearefull curſe, which it allotted vnto them that (*c*) *make fleſh their arme.*

o 1.Ioh.4.19.
* Rom.5.8.
x Math.22.37.
c Ier.17.5.

CHAP. LVII.

Of the ſecond argument, by which they would proue, that Saints muſt be prayed vnto as our Aduocates; Becauſe they muſt be honoured.

THis argument, if it bee duely conſidered, doth aboue all other wound their owne poſition concerning the inuocation of Saints. For if prayer be a religious worſhip (as *Aquinas* ſaith) (*a*) *Patet orationem eſſe actum religionis*; it appeareth that prayer is an act of religion, vnto which it belongeth to yeeld reuerence and honour vnto God, then it cannot be due or appertaining vnto Saints, for that in religious worſhip God requireth, (*b*) *Thou ſhalt worſhip the Lord thy God, and him* ONELY *thou ſhalt ſerue. Alexander* of *Hales* ſaith, that Idolatry is the giuing of the honour due vnto God to the creature. Out of theſe Antecedents it is euident, that ſince religious honour is due onely to God, and prayer is a religious honour; whoſo giueth prayer vnto Saints, committeth Idolatry with Saints. Neither can the diſtinction betwixt δȣλεία and λατρεία, that is, Saintly and Diuine worſhip, help them any iote. For prayer is an act of religious worſhip, wherein we confeſſe and preſuppoſe a power in him that we pray vnto, to helpe vs, and euery where to be preſent, and at all times, and to bee as the ſoule in the body, whole in the whole,

a *Secunda ſecundæ* 83.*coll.à Berard. Bon Ioan.*
b Deut.6.13. Math.4.10,

whole,& whole in euery part. Wherfore Maſter *Kelliſon* doth vainlie inferre, (*c*) *That if we muſt honour none but God, wee may not honour our parents.* For wee acknowledge two kinds of honour; Ciuile honour due to men, to Saints, to prieſts, to princes: but we denie vnto thē that honour, which is *Religious worſhip*; whereof praier, by *Aquinas* confeſſion is part. For ſo the Apoſtle teacheth; (*d*) *To God only glory*; therefore to God only praier.

Eckius and *Bellarmine* vrge, (*e*) that if the Saints may not be prayd vnto, then much leſſe might the Apoſtle deſire his *Coloſſians*, his *Epheſians*, and the *Hebrews* to pray for him. Firſt then to ſtoppe the mouth of theſe Cauills, wee muſt conſider, it is one thing to deſire our liuing brethren to pray for vs as fellow members: another thing to make dead Saints Aduocates and Mediatours, offring vp both their praiers and their merits, as a ſatisfaction to God for our ſinne. When *Paul* requeſteth the *Epheſians* and *Coloſſians* to praie for him, hee doth ſeeke only a charitable conſociation of fellow members in earneſt inuocation of God. But the Church of Rome praieth vnto Saints as vnto ſuperiour powers; vnto ſuch, *Quos veneramur officio* (as the Miſſall ſaith) (*f*) whome wee worſhip by duty. The Apoſtle *Paul* deſireth the praiers of his *Coloſſians* and *Epheſians* vnto God; but the Romiſh Church deſireth the Saints themſelues to grant vs forgiuenes of ſinnes, and all other graces. For ſo they ſing vnto *Thomas Becket*; (*g*) *To Thomas all things giue place and obey; plagues, diſeaſes, maners and diuels, fire, earth and Sea: Thomas hath filled the world with glory, let the world to Thomas yield obedience.*

Secondly, the Apoſtle deſireth the *Coloſſians* & the (*h*) *Epheſians* to pray for him, and for other diſpoſers of the word and Myſteries of God; to the end that the door of vtterance might be giuen him, to ſpeake the Myſteries of Chriſt: that hee might open his mouth bouldlie, to publiſh the ſecrets of the Goſpell. This is but a praier of the congregation, that God would bleſſe the Miniſter with gifts fitt for edification of the body of Chriſt, and of themſelues. What is this to the

c *Kelliſ.* in the ſuruey *lib.* 3. *c.* 12. *pag.* 348. *edit. duac. anno* 1603.

d 1. *Tim.* 1. *iuxta cōmunē verſionem.*

e *Bell. lib. de Sanct. beat. cap.* 19. *prate. rea vtroq; teſtamē.*

f *Miſſ. Sar. in Sāct. Agnete. orat. Deus qui nos et Ro. Br. ib.*

g *Tho. cedūt et parēt omnia, peſtes, morbi, dæmonia, ignis, aer, tellus, et maria. Tho. mūdū repleuit gloria. Tho. mūdus præſtat obſequia. in Bre Sar.*

h Eph. 6. 19.

the calling vpon Saints to bee our Aduocates with God?

Thirdly, to requeſt our liuing brethren to praie for vs, we haue warrant and example in the worde of God: but to beſeech the glorified Soules of Saints ſo to do, we haue neither precept nor example. But I will goe forward to anſwer their other arguments. For anſwer vnto the third argument touching our reuerence due to God, that which hath been ſpoken in the 53. Chapter in anſwer to the firſt part of the firſt reaſon, may ſuffice.

CHAP. LVIII.

Anſwer to the arguments of Eckius *and* Bellarmine, *taken out of Scripture to proue the inuocation of Saints.*

BEllarmine, and his Maſter *Eckius* before him will needs proue the inuocation of Saints out of Scripture. To which purpoſe they alledge the fortie eight of *Geneſis*; (*a*) *The Angell which hath deliuered mee from all euill, bleſſe the children, and let my name bee named vpon them, and the name of my fathers* Abraham *and* Iſaack.

a Gen.48.16

To the anſwering hereof wee muſt vnderſtand, that the word Angell hath a double ſignification; ſomtime it is taken for a * Miniſtring ſpirit; ſomtime for Ieſus Chriſt himſelfe: and ſo Chriſt is called (*b*) the Angell, that went foorth from his preſence. Now *Iacob* here praieth not to the other common Angells, but to the great Angell of office, Ieſus Chriſt.

* Pſa.103.20.& Heb.1.7
b Eſay 63.9.

Three places they bring out of *Iob*. The firſt, out of the fift Chapter; (*c*) *Call now, if any will anſwer, and to which of the Saints wilt thou turne? Ergo*, there is inuocation of Saints. The very words, which went before, ſhew the meaning of *Elyphas* to bee, *That God is onely righteous, and all men ſinners: God only eternall: Man*, yea the Saints themſelues, tranſitorie; which hauing finiſhed their courſe, reſt with God and ceaſe from humane things, neither can giue helpe to any. Wherefore call (ſaith hee) *If any will heare thee; and to which of the Saints wilt thou turne?* Surely *Elyphas* yieldeth as litle

c Iob 5.1

helpe to the Church of Rome in the queſtiō, as he did cōfort
to *Iob* in his miſerie. But admit theſe words of *Elyphas* were
to their aduantage; yet what foundation can bee layd vpon
the ſpeeches of ſuch an one, of whome the Lord himſelfe
d Iob 42.7 hath pronounced, (*d*) *My wrath is kindled againſt thee, and
thy two friends: For yee haue not ſpoken of mee the thing which is
right, like my ſeruant Iob.* Againe, the verie contexture of the
e Iob.4 place alleadged doth altogether proue the contrarie. For
Elyphas was ſtriken into terrour: his bones trembled in
him: his hayre alſo ſtood vpright: and a winde paſſed by,
and one ſtoode before him like an Image, whome hee knew
not. All which circumſtances teach, that this was a viſion,
and the doctrine thereof was this; that God found ſinne in
his Angells, much more in men, which dwell in houſes of
clay, who periſh for euer without returne: ſo that if you call
to them, they will not anſwer. Wherefore wee muſt enquire
of God, and turne our talke vnto him.

The other place in the ninth of *Iob*, where the patient
f Iob 19.21 man ſaith, (*Miſeremini mei, amici*; haue mercy on me my
friends: the common latine tranſlation, which they ſo much
approue, ſheweth that *Iob* in the complaints of that Chapter
was a type of Chriſt, and his great afflictions. Which if
it bee ſo, I hope, they will not ſay, that *Iob* being typicall
Chriſt did praie for the help of Angells: but if the words
bee literally taken, they euidently require the true and faithfull
compaſſion of his friends, that ſtoode by; who in ſtead
of a louing viſitation did vnkindly vpbraid him, and vex
him with taunts and bitter reprooſes. As for that place in
g Iob 33.23 the thirty thirde of *Iob*; (*g*) *ſi fuerit pro eo Angelus loquens*,
if an Angell ſhall ſpeake for him; the text is corrupted. For
the *Hebrew* ſoundeth thus; if an Angell or Meſſenger ſpeake
to him: and not for him.

Laſtlie they vrge the place of the thirtie two of *Exodus*,
h Exod.32.13 where *Moſes* ſaith, (*h*) *Remember Abraham, Iſaack & Iſrael thy
ſeruants, to whome thou ſwareſt by thy owne ſelfe.* But (as I before
ſayd) this place is no prooſe of praier vnto Saints; for
that, by *Bellarmins* owne confeſſion, before the comming
of

of Chriſt the Soules of holy men departed were not in heauen. Therefore they could not bee prayed vnto, becauſe they could not praie for vs, who did not thē in the face of Chr. (as they ſay) behould our wants. This place then doth ſet Gods owne Couenant, which was his mere mercy, before the eyes of God, as a motiue ſufficient to implore forgiueneſs of ſins and continuation of his grace. The ſame is to bee vnder- i Pſa.132.10
ſtood of that place, (i) *For thy ſeruant Dauids ſake turne not away the preſence of thine anointed.* *Dauid* was the type of Chriſt: and many times by the name of *Dauid*, Chriſt is vnderſtood. As for *Aaron* ſtanding betwixt the liuing and the dead with his cenſer, it was a figure of Chriſt alſo, and praieth him to bee our only Aduocate.

Of all vanities, that of *Eckius* doth excell, who ſaith, Becauſe God doth honour his, and Chriſt did miniſter to his Ioh.13
Diſciples, therefore wee muſt pray vnto Saints, and honour them in our religious worſhip: as though Chriſt waſhing his Apoſtles feet did adore his Apoſtles: or the honour of reward, which god giueth to his choſen, were a ſufficient argument, that the honour of adoration & inuocation may bee giuen to them.

CHAP. LIX.

Concerning the arguments for the inuocation of Saints, taken from the Fathers of the Church.

HOw venerable the conſent of the ancient *Doctors* of the Church is in matters of religion, where they agree vnto the Scriptures of god, ther is, I think, no man but wil confeſs.

Ieremie commandeth to (a) *inquire for the ould way, which* a Ier.6.16
is the good way, and walke therein. And *Moſes* exhorteth *Iſrael to* (b) *remember the dayes of ould, and to conſider the yeares* b Deut.32.7
of ſo many generations: aske thy father, and hee will ſhew thee; thine elders, and they will tell thee. (c) *Bildad* therefore calleth c Iob 8.
vpon *Iob* to inquire of the former age, and to prepare himſelf to ſearch of his Fathers. *Tully* well ſaith in Philoſophie, that men the nearer they were to the beginning, and to the diuine progenie, ſo much better did they diſcerne the truth. Yet notwithſtanding there are diuers cautions and rules to

bee

bee obſerued in alledging the ſentences of ancient Doctors, without the which the authority euen of the beſt Fathers is but a Spiders web inſtead of clothing, & grauell inſtead of bread. Wherefore the Papiſts themſelues admitt not abſolutely of the authority of the Fathers, but only where they ſerue their turnes; As you may ſee in *Bellarmine*. Who in the controuerſie, (*d*) whether Saints are fully bleſſed, reiecteth the authoritie of *Tertullian*, as an *Hereticke*: and of *Lactantius*, as one better read in *Cicero*, then in Scriptures: and of *Victorius*, as one altogether vnlearned.

d Bell.de Sāc. beat li.1.cap. 5 ad finem.

Can. 1.

* Dan.7.9

o Ioh.1.9.

That authority is alwaies fit for our example, which doth not ſwarue from the rule & Canon of al truth, the * word of the ancient of daies, who is before all tyme; (*o*) the light of lights, & the Father of all that is called Father in Heauen & Earth. By his ſpirite, the Prophets, Apoſtles and Euangeliſts in deliuering of ſcriptures were directed. Which ſcriptures being neglected, wee may anſwer, as *Socrates* did to *Eleuſius*; (*e*) How commeth it to paſſe, that you call them Fathers, which mett in the aſſembly at *Antioch*, & deny their elders to be Fathers who aſſembled long before in the Councell of *Nice*? Why doe they accept of ſome of later daies as Fathers, & doe not receiue the Apoſtles & Prophets in their Canonicall writings as Fathers? Wee muſt then ſo alledge Fathers, as that wee acknowledge them to bee all ſeruants, and in ſubiection to the word of God. A Doctor (ſaith *Chryſoſtome*) may adde nothing beſides the lawe, out of his owne ſenſe: nor take away any thing from it after his owne vnderſtanding; But muſt preach that only which is conteined in the lawe. So doth *Cyprian* alſo teach, that the opinion of Fathers muſt bee no further receiued, then they agree with the ſcriptures. (*f*) Wherefore, if Chriſt alone muſt be hearkned vnto, wee ought not to attend what any one before vs doth thinke meet to bee done; but what Chriſt, that is before all, hath done. For wee muſt not follow the cuſtome of men, but the truth of God &c. (*g*) Doe wee trie the faith by the perſons, or the perſons by the faith? ſaith *Tertullian*. *Ambroſe* ſaith, (*h*) Nothing may bee added to the

com-

e Quomodo, Eleuſi, eos qui Antiochiæ cōuenerūt patres nominas: illorū autē maiores patres eſſe inficiaris? Socr. lib.2.cap.31.

f Quare ſi ſolus Chriſtus audiēdus eſt, nō debemus attēdere quid aliquis ante nos faciēdū putauerit; ſed quid, qui ante omnes eſt, Chriſtus prior fecerit: neque enim hominis cōſuetudinē ſequi oportet, ſed Dei veritatē. Cyp.lib.2.ep.3.ad Cæcilium.

g Tert.de præſcrip. aduerſus Heret in princ fere.

h Nihil igitur, vel quod bonum videtur, addēdū eſt.

commandement; no, though it ſeeme to bee good. *Auguſtine* ſaith; (*i*) Sitting vpon the chaire of *Moſes* they teach the lawe of God; therefore God teacheth by them. But if they will teach their owne things, heare them not, doe not after them; for ſuch ſeeke their owne things, and not the things of Chriſt. And this is the firſt caution to bee obſerued in the reading of the Fathers, To try them by ſcriptures, and to acknowledge their writings to bee but ſeruants and handmaydes to the word of God.

i *Aug. ſup. Io tract 46. ca. 10. circa medium.*

Can. 2.

Secondly, it muſt bee conſidered, whether the Father, whoſe authority is alledged, were not miſled with any phantaſticall opinion of Heretikes, or ſuperſtition of falſe teachers in his time. VVherefore wee may iuſtly except againſt (*k*) *Tertullian* in the controuerſie of Mariage, and of faſting, and of difference of Meats, who fauoured the dotage of the Heretick *Montanus* concerning Mariage, and choice of meates; which little differeth from the opinion of the church of Rome. (*l*) The workes of *Tertullian* by *Gratian* himſelfe are counted *Apocryph.* So the bokes of *Origen* in the matter of free will, orignall ſinne, Purgatorie, and ſuch like cannot be alledged; in which points hee is notoriouſly knowne to haue diſperſed many venimous opinions. As, that in this life the Saints haue the ſame perfection, that *Adam* had before he fell: that euery Man may exterminate from himſelfe the Seede or inclination to ſinne, which is called *Fomes peccati.* Yea, the Romiſh Church it ſelfe reiecteth *Origen* and all his works; which *Ierome* approueth not.

k *Vid. Cent. 3 a. c. 10*

l *Grat. diſt. 15.*

Can. 3.

Thirdly, wee muſt conſider, whether the books of the Fathers become to our hands vncorrupted or not. Of *Origen Ruffinus* ſaith, (*m*) that many things which are reprehenſible in his bookes, were foyſted in by his enemies: and he bringeth foorth an *Epiſtle* of *Origen* to his friends in *Alexandria*, in which *Origen* himſelf doth therof complaine. *Hierome* ſaith, (*n*) that *Origen* confeſt his errours to *Fabian* the Roman Biſhop, and blamed *Ambroſius* his friend, who did immaturely diuulge the writings, which *Origen* for his owne priuate vſe ſecretly compoſed. The ſame my bee ſaid of the

m *Ex Cent. 3. a. c. 10*

n *Vid. Hierom. in ep. ad Pam et Oceanũ de erroribus Orig. fere ad finem* reſt of ther Fathers, and of *Auguſtine* himſelfe. Of this ſort are the Apoſtolicall Canons: whereof the moſt part are plaine forgeries, and the reſt doubtfull. For touching them there hath neuer been any certainty in the Church. Diuers condemned them all as Apocrife and falſe.* Some allow only 60; and of that opinion is *Pope Zepherim*: ſome approue but 50; & of this opinion is *Pope Leo* in his Epiſtle againſt *Abbot Nicetas*: the 6. Councell approueth 85. Canons. Now then what ſound authority can be taken frō ſuch doubtfull & ambiguous ſurmiſes, whereof euen *Rome* it ſelfe is not reſolued?

* *Ex Pet. Soto maior ad finē. epiſt. ded. in Can. Apoſt. and Barth. Carranz. & ex Grat. Can. 16.*

The ſame eſtimation is to be made of the decretal Epiſtles, which they pretend to haue beene written by the Primitiue Biſhoppes of Rome. But *Eſops* Aſſe is eaſily bewraied by his eares. For the argument of them agreeth not with the time of thoſe Fathers, nor the phraſe with the ſtile of thoſe times: beſides ſundry other euident reaſons, by which they are deprehended to bee falſe and forged deceipts. They haue not the teſtimonie of any Fathers: they are not alledged by any ancient Councells: no approued Hiſtories record them. And it is manifeſt that the Popiſh Iugglers haue thruſt diuers things into them, which they neuer wrote; as not only thoſe famous learned men, *Eraſmus*, and *Philip Melancthon* abundantly declare: but the ſundrie editions of the Fathers at *Rome*, at *Paris*, and at *Lyons*, within theſe forty yeares printed, euidently witneſſe. To this let vs adde thoſe *Indices expurgatorii*, perfidious falſeries, worthie to bee condemned by the *Cornelian* law; (o) eſpecially that *Spaniſh Index*, mentioned by *Poſſeuinus*. But of the falſification of Fathers I ſhal no more need to ſpeake, being ſo notably detected by *Andreas Craſtouius*, *Mr. Iohn Fox* in his Hiſtorie, the *Magdeburgenſes*, and by that Star of *Oxforde Doctor Reynolds*; and laſtly, by the excellent learned man *Doctor Iames*, to whoſe fidelitie the famous librarie of *Oxforde* is cōmitted.

o. Poſſeuin. in ſelect. bib. li. 1. ca. 19.

Can. 4. Fourthlie, we muſt diligently regard in what time or age of the Church, the Father, whoſe authouritie is preſſed againſt vs, did liue. For euery authour muſt not be reckoned among the Fathers; but ſuch only as liued neare the time of the

Apoſtles, or in the Primitiue Curch. For then the Church (as *Euſebius* well obſerueth.) was a virgin. Wherefore, as one (*p*) ſaid of *Philopemen*, that he was the laſt of all the *Grecians*: ſo may wee ſay, that the age of the Fathers ended almoſt with Saint *Auſtin*; as that learned man *Bartholomeus Keckermannus* truly obſerueth.

p *Plut. in vita eius.*

By this rule then, the teſtimonies of *Bernard*, *Gregorie Beda*, *Damaſcen*, *Theophylact*, *Anſelme*, and diuers others, whome the Romiſh Church hath put into the Albe of the Fathers, is to bee iudged and examined by the reaſons and arguments they bring, not by the authoritie and celebrity of their names; ſince they liued long after the tyme of the Churches puritie, in corrupt and ſuperſtitious ages.

Can. 5.

Laſtly, it is ſpecially to bee obſerued, that wee iudge not any of the Fathers by one or two ſingular or ſpeciall ſentences, nor yet the whole colledge of Fathers by one or two that are called Fathers: but (as (*q*) *Tertullian* ſaith) the feweſt muſt be vnderſtood by the greater number: the Tree muſt bee iudged by the woode: the branch by the Tree: the dropp by the Riuer: the ſparke by the fire; That is, one particular ſaying by the whole *Tenet* and doctrine of a Father in the reſt of his works, and one particular Father by the generall concent of all the whole quire of the Fathers. For it were moſt abſurd to iudge the generall by the ſpeciall, all the doctrine of a man by one ſentence, or all the Fathers by one Father. Theſe rules and Canons being obſerued, the Church of Rome ſhall haue no cauſe to boaſt of the Fathers in the matter of Inuocation and adoration of Saints, or any other queſtion. Now to the third point.

q *Oportet ſecũdum plura intelligi pauciora, adverſus Praxeam.*

CHAP. LX.

That the Romiſh worſhip of Saints is an imitation of the old Heathens.

MVch labour the Romiſh church doth take, to proue the worſhipping of Saints to be receiued from the venerable antiquity of the church, the gray-headed truth. But if they would duely and ſincerely indeed (*c*) looke backe vnto the

c Eſay 51.1.

the hole, out of which they were digged, and the pit, from whence they were taken, then they ſhall finde, that in this and ſundry other their abominations, * their Father was an *Ammorite*, and their mother an *Hittite*, & that (*o*) they haue done after the maner of the nations, that were round about them. To begin therefore with their ſtrongeſt defence, wherein they moſt of all triumph; that though they worſhip *diuers ſubordinate meanes and mediatours to ſaluation, yet they acknowledge but one God and one Lord: Wherefore the blacke reproach and foule ſpot of Idolatry cannot be imputed vnto them.* You ſhall vnderſtand, that neuer any wiſe or ingenious Heathen did allow, or acknowledge any more but one God of Nature, though they had diuers ſubordinate and mediate Gods of office. (*a*) *Orpheus* vnto *Muſæus* (as *Io. Franc. Pico* interpreteth) thus doth ſing;

* Ezek.16.3
o Ezek.11.12

a Ex H. Bulling. de orig. cultu diuorũ cap 8.
Orpheus apud Iuſtin. ibid.

———*Clime thou aboue the Pole,*
Behould him that of the world is ruler ſole.
He, by himſelfe begotten, alone hath all created.

And againe alſo;

Iupiter *and* Pluto, Phœbus, Dioniſius *one*;
Why ſpeake I twice? one God in all is ſeene.

And *Iuſtinus Martyr* in his admonition to the Gentiles bringeth in *Sybilla* thus diuining;

There is one God alone, not made, vncreate,
Beholding all, himſelfe a King inuiſible,
Whom mortall fleſh can neuer comprehend.

Iupiter et Pluto, Phœbus, Dioniſius vnum eſt: Sed cur bis loquimur? Deus aſtat in omnibus vnus. Muſæus apud Iuſtin Mart. licet alijs verbis. Vnde Iuſtin Mart. in exhortatorio ad Gentes ibid.

Sophocles ſaith, indeed there is one God, which hath framed the earth, the heauens, and the ſhining water, & the threatning windes. But we mortall men deceiued in our mindes to the deſtruction of our ſoules haue made Images of wood, or of ſtone, couering them with gold or Iuory: to whom we haue ordained holy Rites and Feſtiuals, thinking hereby to worſhip holily. *Pythagoras* alſo taught, that Vnitie was the beginning and cauſe of all good things. Which what is it elſe, but as though hee ſhould ſay, that God is one and alone? *Ariſtotle* in his booke of the world ſaith, (*b*) Although there be but one God, yet hee is called by ſundry names, according

b Vnus porro cũ Deus ſit, pluribus nominibus appellatus eſt à ſuis, ijsq; vtiq; affectibus omnibus denominatus quorũ ſpecimen edere ipſe ſolet.

cording to his effects which he ſheweth of himſelfe.

The ſame, *Seneca* teacheth; (c) Whether thou call him Nature, Deſtinie, or Fortune, they bee all the names of the ſame God, vſing his power diuerſly on them. The ſame God is called *Iupiter*; as much as to ſay, helping Father. *Mercury*, becauſe he is alwaies running amongſt vs, and preſent vvith vs. *Neptune*, for that he ſuccours trauellers by Sea. *Pluto*, for his riches. *Mauors*, for his ruling of great things. *Saturne*, becauſe he ſatisfieth all. *Lyber*, becauſe he deliuereth. *Apollo*, for deſtroying. *Oſyris*, becauſe he hath many eies. *Pan*, becauſe hee is preſeruer of all things. *Iuno*, of helping. *Venus*, becauſe by that vigour all things are produced. *Minerua*, for threatning. *Iſis*, for antiquitie. And ſo all the reſt are but the ſeuerall powers of one and the ſame God. Heerein the Romiſh Church doth nothing differ from the Idolatours. For as they acknowledge one onely true and immortall God, ſo did the Heathens alſo confeſſe the ſame.

c Sen. lib. 5. de beneficijs.

Ibid.

The beginning of the Heatheniſh, and the Popiſh Idolatry was much after the ſame faſhion. For the Heathens put their excellent Kings, and the inuentours of workes beneficiall to mankinde, yea, ſometimes their Friends and their parents into the Albe of their Gods; as *Ninus* did *Belus*, and *Æneas Anchiſes*; as *Tully* in the ſecond booke *de natura Deorum*, and *Pliny* in the worlds hiſtorie, and *Virgil* in his *Æneidos* teach. Yet theſe they neuer held equall to the God of Nature, but put alwaies a difference betwixt their mortall & immortal powers; the Gods that were made, & the glorious maieſty of the eternal vncreated Deity. Wherfore they are tearmed *Heroes* & *Semi-dei*, half Gods, & worthies, whoſe vertues and noble acts men ſung at great feaſts and ſolemnities, to honour their memories with Hymnes of praiſe, and to ſtir vp others to follow their example.

The ſame is the progreſſe of the Chriſtian Idolatry. At the firſt the memories of Saints were ſolemnized onely to excite men to follow their vertues; as the Epiſtle of the Church of *Smyrna* to the *Philomelians* touching the buriall of *Polycarpus* doth witneſſe. Wherein they plainely profeſſe the honour of Martyrs to be no other, but that the minds of Men ſhould bee prouoked by notable examples, vnto the waies of their predeceſſours. This alſo the ſecond *Nicen* councell in the fift ſanction declareth, ſaying; *(d)* Although wee make the ſimilitude of holy men, yet they are not made to bee worſhipped, but that behoulding them we may bee ſtirred vp to the imitation of their noble acts.

Natalis Comes, a man very exercitate in the ſtudy of theſe things, doth acknowledge, that the Images of Saints were at firſt ſet vp, to be *Monumenta amicorum Dei*, the remembrances or Monuments of the friends of God.

After this the Heathens proceeded farther, from ſuperſtition in remembring, to Idolatry in ſeruing and praying to their *Heroes*, who were intituled *Medioxumi Dij*, as Mediators and interceſſours betwixt God and Men: yea, they fained (as many now alſo dreame) that euery one had two particular Angels, a good and a bad, by whoſe adminiſtration from the ſupreme Deity all things were ordered vnto a Man. So in the Church, from celebrating the memories of Martyrs they proceeded to build Altars ouer their Tombes, to honour them with Temples, with praiers, with gifts, vvith oblations, running to them as Mediatours betwixt Chriſt and his Church in all dangers and all diſeaſes. (*e*) Yea, they ſhame not to worſhip ſaints with the ſame ſacraments wherwith they worſhip God: and with the very ſame praier which Ieſus Chr. taught his diſciples to come to the Father with; as not onely the Scottiſh Frier openly taught in the pulpit: but *Coſterus* the Ieſuite alſo in his Inſtitutions ordaineth (*f*) euery one to come vnto the Angell *Gardyan* with the Lords praier. Neither can they ſay this is a priuate opinion, ſeeing that whole booke of *Coſterus* is approoued by all the faculty of diuines in the Vniuerſity of *Mentz*, and of the Vniuerſity of *Collen*, of *Treuers*, & of *Louaine*; together with the cenſure of *H. Cuykius* an Apoſtolicall Cenſor of books to bee printed.

The Heathens gaue vnto their Saints ſeaſons, & months, and daies, & houres, & times, ouer which they made them Preſidents.

d *Etſi facimus hominũ piorũ ſimilitudines, nõ tamẽ ea ſũt vt adorẽtur vt Dei, ſed vt eas vidẽtes ad imitationẽ facinorũ illorũ irritemur.* 2. Con. Nicæ. act 5.

Bulling. de orig. cult. diu. et Sim. err. cap. 9. lib. 1.

e Ro. Bre. poſt. com. *pro pluribus põtif. Quæſumus Domine ſalutaribus.*

f *Oratio dominica ad angelũ cuſtodẽ.* Coſt. inſtit. lib. 1. ca. 25. *ad ipſum finem.*

Preſidents. But the Chriſtians haue gone beyond all Heathens, and haue multiplied their Saints; not according to the number of their cities, but according to the number of the months, and weeks, and daies: inſomuch that one day is conſecrated to eleuen thouſand virgins.

The Heathens haue aſcribed to their Saints particular places, which they defend, and where their Deity eſpecially would ſhew it ſelfe. Babylon hath *Belus*, *Egypt Oſyris*, *Aphrica Neptune*, *Mauritania Iuba*, the *Maſſagets Phœbus*, *Athens Minerua*, *Rome Quirinus*: *Iuno* hath *Samos*, *Venus Paphos*, *Vulcan Lemnos*, *Iupiter Crete*, and beaſtly *Priapus* his *Lampſacum*. Thus euery countrey, and Citie, and field, and River, and Wood, and houſe, and place had *Deos tutelares*, ſingular Gods of defence; Inſomuch that *Oenomaus* (g) and *Heſiod* ſpeake of 30000. Gods. Chriſtians alſo haue learned this kinde of ſuperſtition of the Heathens. For the Saints haue their ſpeciall places, wherein they delight to bee adored, and make their power knowne. England had Saint *George*, *Spaine* Saint *Iames*, *France*, becauſe they would be the more ſure, Saint *Michael* and Saint *Denis*, *Panonia Ludouicus*, *Colen* the three wiſe Kings, to the protection of Saint *Ambroſe Millaine*, and vnto *Huldericus Auguſta* was committed, the Virgin is moſt famous at *Loretta*, and Saint *Marke* at *Venice*; Nay, euery particular Church in Townes and Cities glorieth with his ſingular Patron, euen as *Virgil* ſpeaketh of *Troy*. (h)

The Gods to whom this Empire was committed,
Did all forſake their Temples and their Altars.

Yea, as among the Gentiles one *Heros* was ſurnamed of ſundry places (As *Diana*, *Agitora*, *Coryphaa*, *Laphyra*, *Corythalia*, *Epheſia*, *Eremitana*, *Aquenſis*, *Campenſis*) So one Saint hath alſo the Sirname of diuers places; as our Lady *Lorettana*, our Lady of *Worceſter* and of *Walſingham*, the faire Lady, the Roſie Lady, (i) the Lilly Lady, the Lady of power at *Paris*, the Lady of ioy in *Pycardie*, the Lady (k) of the fountaine in *Auernoys*; as *Coſterus* the Ieſuite in his Epiſtle Dedicatorie to his fiue bookes of Inſtitutions witneſſeth.

Did

g *Vid. H. Bullinger de orig. error. circa deos Gentiū. cap. 9.*

h *Exceſſere omnes, adytis Ariſque relictis, Dij, quibus imperium hoc ſteterat. Enead. 2 lib.*

i *Noſtra domina candida Coſt. in præ. 5. lib. inſtit.*

k *Noſtra domina de Puteo.*

Did euer any Euangeliſt or Apoſtle giue her ſuch titles? Is there more zeale in Friers, or more humilitie then in the holy Writers?

The Heathens aſcribed particular offices to their Gods: ſome of Warre, ſome of Peace, ſome of Sea, ſome of Land were ſoueraignes. *Maia* and *Flora* of the Spring. *Ceres* of *Autumne*: of Sheepe and Cattle *Pan*: *Mercury* of Meſſages: *Apollo* of wiſedome: of the Sea *Neptune*: *Eolus* of the windes had care. Hereunto they adde diuers others; ſome obſcene, and ſome ſicke, and miſerable Gods; as *Stercutius*, *Cloacinus*, Feare, Paleneſſe, Ruſt, the Feuer, the God of the Furnace, *Mutinus*, *Virginius*, *Subigus*, *Prema*, *Iugatinus*, *Domiducus*, *Maturna*, *Partunda*, *Priapus*, whom for modeſtie I may not Engliſh. So in the Romiſh Church; of Painters, *Luke*; *Nicholas*, of Shipmen: the Virgin and *Chriſtopher*, of the Sea: *Vrban* of Vines: *Iodocus* of Corne: *Guendolin*, of Sheepe: *Pellagius*, of Oxen: *Eulogius*, of Horſes: and miſerable *Anthony* hath the charge of Swine: *Valeſian*, or (as ſome ſay) *Gallus* keepes the Geeſe: *Gerrudis* rules Battes and Mice: *Theodulus*, is the Saint of Windes: *Agatha* of fire: *Sebaſtian* helpes the plague: Saint *Rocke* the Poxe: *Valentine*, the Falling ſickneſſe: *Petronella*, Feuers: *Wolfgang*, Conuulſions: *Romanus*, the Lunaticke: *Marke*, ſodaine death: *Margaret*, though ſhe be a Virgin, doth ſtand in ſtead of *Iuno Lucina* vnto childbearing women, and hath her *Niobe Saint Notpurgis* to aſſiſt her: Saint *Ita*, though ſhe be an obſcure Saint, is gouerneſſe of the head: *Otylia*. is Saint of the eyes: Saint *Katherine* rules the tongue: *Apollonius*, the teeth: Saint *Blaſe*, gouernes the Necke: Saint *Lawrence* the backe and ſides: *Eraſmus* the guts and bowels: Saint *Bughart* the legs and feete: *Apollinaris* laſtly comes into *Priapus* place, and is made Patrone of the members of ſhame. I will ſtirre this ſinke no longer, leaſt they ſhould take me for ſome Atheiſt *Lucian*, making warres againſt the holy Saints, whom, God knoweth and my conſcience beareth witneſſe, I honour as much as themſelues, with all the reuerence, which the word of truth hath taught mee to giue vnto the glorified members of IESVS CHRIST.

Conſider againe, I pray you, that as the Heathens of their *Heroes* erected Images, before which they worſhipped: ſo the Romaniſts haue of their Saints made the pictures, to whom they alſo doe ſeruice.

The Heathens kept the Reliques of their Gods, and gaue great worſhip vnto them; and the head of *Orpheus* in *Lesbos*, the Cradle of *Iupiter* in *Crete*, the Image of *Diana* at *Epheſus*, which was ſent down from heauen, and a thouſand ſuch. But herein Gentilitie cannot compare with the Romiſh Church, who haue their Ladies Milke, her Girdle, with our Sauiours Swathe-band, the bones of Saint *Bartholomew*, *Ioſephus* ſhooe, Saint *Thomas* ſhooe, Saint *Martins* bootes, Saint *George* his ſword and arme, Saint *Peters* chaire, Saint *Denis* hand, Saint *Adelberts* arme ſent by *Boleſlaus* King of *Polon* to *Otho* the Emperor: the coales of the burning buſh, the coales Exod.3. that broiled Saint *Lawrence*, the part of the Gridiron whereon he was laid, a feather of Saint *Michaels* wing, the flagge that Chriſt did harrow hell with, the foote and the taile of the Aſſe, the bloud of Chriſt in *Mantua*: And in *Hales*, peeces of his Croſſe ſo many, that twenty Carts cannot carry, what poore *Simon* of *Cyrene* bare on his ſhoulders, the three Mar.15. Nailes multiplied to threeſcore at leaſt, the water of *Iordan* Math.3. where Chriſt was baptized, the Spunge that was offered him Mar.15. with Vineger, the Thornes of his Crowne at *Malmsbury*, the Math.27. Oile of the Candle which burnt on his Sepulchre, ſent by Ioh.19. Pope *Benedict* to the Abbey of *Caſſinum*, *anno dom.* 1203. the ſpeare that pearced his ſide, extorted by *Henry* the Emperour from *Rodulph* Duke of *Burgundy*, for which he gaue him the Dukedome of *Swenia*; and thouſand thouſands more, which in ſundry Abbeyes and Churches are propoſed to be ſeene.

Another agreement there is betwixt the Heathen and the Chriſtian Saints in miracles. For the Pagans pleaded for their Gods, that they were workers of great wonders. *Caſtor* and *Pollux* in the Latine warre were ſeene waſhing their horſes at the Lake *Iuturna*. And in the *Macedonian* warre, vpon white horſes they offered themſelues to *P. Valerius* going towards Rome, and declared, that the very ſame day King *Perſes* was ouercome. So the *Idæan* Mother, when the Ship, wherein ſhe was brought toward Rome ſtucke faſt in *Tybur*, to ſhew the chaſtitie of *Claudia*, whom for her ouermuch niceneſſe in attiring her ſelfe the people tooke to be a ſtrumpet, was content that the Ship ſhould follow *Claudia* vp the Riuer towed by her Girdle onely. A myracle alſo they report of *Eſculapius*, deliuering Rome from the peſtilence: and how *Appius Claudius* was ſtrooken blinde, when contrarie to the Oracle he had tranſlated the holy Ceremonies of *Hercules* to the ſeruants in Rome: and how *Fuluius* the Cenſor was ſtroken with madneſſe, becauſe hee tooke the marble tables out of the Temple of *Iuno*, to couer the houſe of Fortune which he built: Much they ſpeake of *Turulius* ouerthrowne in battaile, after hee had cut downe in *Coos* the wood of *Eſculapius* to make Ships therewith. And what ſhould I ſpeake of *Mileſian Ceres*? who ſtrucke blinde with lightening the ſouldiers, which brake into her City to ſpoile the ſame.

Now, as GOD gaue vp the Heathen to be ſeduced with ſtrong illuſions: ſo the comming of Antichriſt alſo is by the working of Sathan, with all power of lying ſignes and wonders, to deceiue, if it were poſſible, the very Elect of God. Let them heare (ſaith *Auſtine*) what wonders the Pagans tell of their Temples and their Gods, which haue beene heard and done, and yet their Gods are but Diuels. The ſame may we anſwere alſo to thoſe that boaſt ſo much of their Romiſh myracles. We may ſay with *Lyra*, (*k*) In the Church of God the people are often deceiued of the Prieſts and their adherents, with feined miracles for lucres ſake. Wee may againe ſay with *Auſtine*, Brethren let vs keepe the vnitie of the Church. For he that being out of the vnity doth worke myracles, is nothing. The people of *Iſrael* were in this vnitie, and did no miracles. The * Soothſayers of *Pharaoh* were out of this vnitie, and did the miracles of *Moſes*; yea, the Lord himſelfe doth teach vs, that if the miracles bee agreeable

Math. 24. 24.

k *Et ſimiliter aliquando fit in Eccleſia maxima deceptio populi miraculis fictis à ſacerdotibus, & eis adhærentibus propter lucrũ temporale. Lyr. in* 14. *Dan. verbo & colebant eum Babylonij.*

* Exod. 7. & 8.

able to the word, then they ought to bee regarded: but if they tend to draw men from the truth of the Law of God, (l) *That Prophet, or that dreamer of dreames ſhall bee ſlaine, becauſe he hath ſpoken, to turne you away frō the Lord your God, &c.*

Compare we now the miracles of the Romiſh Church, with thoſe of the ancient Heathens. For they tell vs, (m) *how the Horſe, which a Lady lent to Pope* Iohn, *would neuer againe beare his Miſtris, after he had once carried that holy burden, the vniuerſall Biſhop, vpon his backe.* They preach how Saint *Blaſe* made the Wolfe bring home the poore womans Pigge againe: and how Saint *Iulian* bound the Diuell hand and foote, and whipt him about the ſtreets with a chaine: How Saint *Lawrence* turned him on the other ſide, to make roome for Saint *Stephen* beeing laid in the graue with him: that Saint *Dunſtane* held the Diuell by the noſe with a paire of tongs: that the Diuel was ſwallowed downe by a Monke that dranke wine without a croſſe: That a (n) drowned boy at *Oxford*, raiſed from death to life by the power of Saint *Thomas* the Confeſſor, cried, Let vs goe to *Hereford*: that a Nunne being ouerhaſtie and too greedy for meate, ſwallowed vp the Diuell ſitting vpon a Lattis: that (o) a ſwarme of of Bees ſate in Saint *Ambroſe* mouth: and *Acladius* was taken at *Iuſtins* window in the ſhape of a Sparrow: that Saint *Francis* turned a Capons legge into a diſh of Fiſh, becauſe it was faſting day: that Saint *Cuthbert* commanded *Elfledus* to take away the Mouſe and her yonglings, that troubled him in his graue; whereat *Elfled* beeing angry would haue kill'd them all, had not the Saint forbidden: that Saint *Denis*, Saint *Clare*, Saint *Iuſtinian*, Saint *Iutkwar* carried their heads in their armes after they were cut off: and that another, whoſe head was cut off, brought it in his armes to Saint *Cadocke*, and prayed him to put it on his ſhoulders againe: that Saint *Bartholomew* made the Sparrow hawke faſt three daies to purge his fault, becauſe he had eaten his little Bird: that the Shipmen could haue no faire windes, till they had eaten the Gooſe Saint *Cuthbert* commanded them: that *Francis* made his ſiſters Geeſe leaue their gaggling, while he ſang

l Deut.13 5.

m *Ex Ro.Ebor. lect.3. Io.Lerusſim.*

Ex Legendis.

n *In Miſs.*Heref. *in Com.Sanc.Tho. confeſſ. puer merſus morti datus.*

o *Ex Ro.Bre in lect.4. Ambr.Epiſc.*

ſang his Canonicall houres: that three Angels did geld *Elias* the Monke: that the Crowe did penance for pulling the ſtrawes off the roof of Saint *Cuthberts* houſe: that the (*p*) aſhes of Saint *Cedda* mixt with water cured all diſeaſes: that Saint *Sebaſtian* commanded *Lucina* to take his body out of the priuie, and burie it by the Apoſtles: that Saint *Benet* made whole his nurſes broken halter: that the Sunne beame held vp Saint *Aldems* Cheſuble from the ground: that a Crow fedde *Paul* the Hermite for the ſpace of ſixtie yeares: that *Garnets* face was pictured with his bloud on a ſtraw at his execution: worthie we are to periſh, if theſe fooleries could turn vs from our faith. *Auentinus* ſpeaketh truly of ſuch Prophets; Falſe Apoſtles and falſe Prieſts haue ſprung vp, who by feined religion haue deceiued the people: great ſignes and wonders they haue done, and they haue begune to ſit in the Temple, and to bee extolled aboue all that is worſhipped as God. Saint *Hierome* ſaith, (*q*) *As the fulnes of the Diuinity was in Chriſt bodily: ſo all power and ſignes and wonders ſhall bee in Antichriſt, but they ſhall bee all lyes.* And here the Chriſtian reader is to be admoniſhed, that the myracles of *Antichriſt*, are called lying myracles for fowre conſiderations.

Firſt, becauſe they were neuer done at all; as, that at Saint *Thomas Beckets* ſhrine in Canterburie. (*r*) VVhere, when they ſang and rang a woonder; namely, that a borne blind man had receiued his ſight, preſently the Duke of *Gloceſter* came vpon them, and demanding of the new cured blind what colour his gowne was? the Hypocrite ſaid, blew; by which the duke preſentlie diſcerned the impoſture. For though he were cured of his blindnes, yet on ſuch a ſodeine he could not diſtinguiſh colours by their appellation, and call euery colour by his owne name.

The ſecond reſpect is, becauſe though they ſeeme to bee done, yet they are done by iugling and by legier du maine, or falſe deceiuing of the ſenſe. Like to that which wee reade of *Menippus*, (*ſ*) who was deceiued with lying diſhes, and plate, and hangings, which vvere all but ſhadowes & deceits by beguiling the eyes.

The

p *In Bre. Sar. aqua mixt. puluere &c. lect. 3. ſed autem ocui.*

ſ

* *Ro. Bre.*

q *Sicut in Chriſto plenitudo diuinitatis fuit corporaliter: ita et in antichriſto omnes erũt fortitudines, et ſigna et prodigia, ſed uniuerſ. mẽdacia. Hier. ad Algas. q. 11. ad finem fere.*

r *Teſtatur hãc hiſt. Io. Foxus ex Tho. Moro et Tindallo.*

ſ *Vid. Philip. Camer in op. ſuc. cap. 70. ex Philoſt. de vit. Apol. et Budeum.*

The third reaſon is, becauſe they are vvrought by the power of the diuell, the Father of lyes. And ſuch may wee, not vvithout good reaſon, iudge the myracle of Saint *Dunſtane* to bee, (*t*) vvhen at *Wincheſter* the Crucifix concerning prieſts Mariages openly ſpake (as they ſaid) *Abſit hoc vt fiat, Abſit hoc vt fiat*: let it not bee done, let it not bee done.

t *Leg. nou. Ang. in Dunſt.*

Laſtly, the miracles of Antichriſt are therfore called falſe, becauſe, though they are truly done, yet they are not done for the truth; but they tend, and are alleadged to ſett vp falſe vvorſhip and Idolatrie, againſt the trueth of God maniſeſted in his vvord. For all true myracles haue this only end; To ſerue the vvord of God, and to vvitnes the verity thereof. (*w*) As, vvhen *Peter* and *Iohn* cured the lame man in *Salomons* porch, it tended to ſhew how God had glorified his ſonne *Ieſus*: ſo the miracles of *Elias* (*x*) tended to beat downe falſſe worſhip contrary to Gods vvord. The ſame doth *Auguſtine* teſtifie (*y*) of the myracles done at the memorie of Saint *Stephen*; To what faith (ſaith hee) doe theſe miracles beare vvitnes, but vnto that vvherein it is preached, that Chriſt roſe from the dead? &c.

v *Vid. Theoph. in. 2 Theſ. 2. omni virtute et ſignis et prodigijs mendacibus.*

w Act. 3

x 1 King 17.18

y *Cui niſi iſti fidei atteſtatur iſta miracula in qua prædicatur Chriſtus reſurrexiſſe? Aug. de Ciu. Dei. lib. 22. cap. 9. in princ. cap.*

The Gods of the Gentiles had their Poets, vvhich deuiſed vvanton tales and idle fables of the theft, deceit, luſt, drunkennes and ſhamleſs ribauldry of their Gods. And the *Legendaries* and *Miſſalls* are not herein behind the Gentiles, who commend their Saints for heinous ſinnes. *Lucia* is magnified, becauſe ſhe forſooke her husband: Saint *Blaſe*, becauſe hee fled and hid himſelfe in a caue, from the Biſhoprick to which he was lawfullie elected: Saint *Agatha*, for that ſhe refuſed the ordinarie help of ſurgerie to her breaſts, that were cut off: Saint *Dunſtane* for being a non reſident, and houlding the two Biſhopricks of *London* and *Worceſter* together: Saint *Thomas*, for diſtributing the *Indian* Kings money to the poore, which he deliuered into his hands to build a Palace. Of *Thomas Becket* they faigne, (*z*) *that the bleſſed Virgin was his Semſter*. And (which the tongues of diuells would abhorre to vtter) *that the Mother of Chriſt ſerued fifteene yeeres in a Nunnery, in the habite of one Beatryce, while the ſayd Beatryce*

Ex variis Legend. horum Sanctorum.

playd

a Ex promp. exẽp. Diſc. de Tẽp. exẽplo 25. in Monaſterio.
b exemplo 14. quod. ĩ Abbatiſſa.

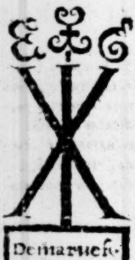
playd the harlot abroade: (a) and that of another encloiſtred, which had loſt her honeſtie, the holy Mother of God carried ſecretly the child to nurſe; as their famous (b) *Promptuary* of examples teacheth.

c Act. 17. 23.

The Heathens had their vnknowne Gods, Imaginarie deities, of whom they had no certaine knowledge, but ſome opinion or ſurmiſe. Such was (c) the vnknowne God, to whome the Altar was erected at *Athens*: ſuch were thoſe, whome *Halicarnaſſæus* calleth ſecret Gods. *Virgil* ſaith of *Æneas*;

The earth, and Nymphs and ſtreames vnknowne he worſhipped.

In manu ſcript. quodã libello ſeu Bre. intitulato ad vſũ curiæ Ro. hac figura inſignito.



The three theologicall vertues made Saints in the Romiſh Church, as the Heathens mad Feare, Paleneſſe, and ſuch like, Gods.

The Church of *Rome* alſo hath her Altars of St. *George*, Saint *Catherine*, Saint *Chriſtopher*; whome no antiquity doth approue, no true hiſtory recordeth, no ancient Father makes mention of, no good record enrowleth, which neuer liued, neuer were, neuer drew breath at their noſtrells; as *Paulus Vergerius* that worthy Biſhop openly proteſted of St. *George* in the Councell of *Trent*: inſomuch that for very ſhame hee beſought the Synode to blot him out of the Calendar, being a mere figment, and *Chimara*, worſe then an ould wiues tale, or Poets bug-beare. The like if it were well examined, might be ſayd of the three Saints, *Faith*, *Hope* and *Charity*. Whereof if one or two perhaps were liuing creatures, yet Saint *Hope*, I perſwade me, was put into the Calendar, that the *Theologicall* vertues might bee Sainted amongſt Chriſtians, as the Morall were Deified among the Romans. Surely *Aloyſius Lypomanus* confeſſeth Saint *Hope* to be in the number of obſcure Saints: neither hath he any authour to teſtifie of ſuch an one, but only *Gregorie* in his ſuppoſed *Dialogues*, vvhoſe vvord is ſcant a ſufficient warrant for our vvorſhip, ſeeing the *Dialogues* abound with many incredible and ſuperſtitious ſtories: neither is the ſtile, nor the matter thereof agreeable to the other writings of *Gregory*. Wherfore the learned haue doubted, whether theſe *Dialogues* were the true works of *Gregory*.

Vide catal. Sanct. minus notor. apud Aloy. Lyp.

Laſtly, as diuers wiſer and more learned Heathens miſliked this multitude of Gods amongſt the Pagans; as *Socrates*, *Plato*, *Zenophanes* and ſuch other: ſo there haue not wanted

ted euen in the bowels of the Church of Rome, whom the holy Ghoſt hath raiſed vp to cry out againſt this Idolatrie: as of ancient times *Claudius Taurinenſis* a Biſhop and Counſeller to *Charles* the great: and of later time *Ludouicus Viues*; who plainely ſaith, that the compiler of the golden Legend was a man of a leaden heart, and a brazen face. To theſe may I adde *Eraſmus* in his Colloquies, *Io. Ferus*, and *Io. Olthuſius*, Catholicke Catechiſts; who exhort all Prieſts not to bee too bold in publiſhing the Legends of Saints. If the ſtorie ſeeme ſcarce credible, to touch it but lightly: If incredible, not to meddle with it at all.

d *Ludou. Viues de corruptis artib.* 2.

e *In exam. ordinād.*

Thou haſt ſeene, gentle Reader, a true compariſon betwixt the Heatheniſh and the popiſh worſhip: wherein it appeareth, that the ſame was the beginning, progreſſe, and increaſe of the one and the other. Wherefore I wiſh that they would ſet that ſaying of the ancient Father before their eyes; He that will vſurpe any thing in his Religion, out of the cuſtome of Pagans, it is to bee feared leſt the name of a Chriſtian cannot profit him.

Concerning the Limitations, with which they make Saints their Aduocates, that which I haue ſpoken formerly, may ſuffice.

	ANTI-		CHRISTVS.
Rhem. in Luc. 15. ſect. 2 Bellar. de Sãc. beat. l. 1. c. 2. vero deinde nõ eſt verum.	OVr hearts and inward repentance are open to the Angels and other celeſtiall ſpirits: it is certaine they know them.	1	*GOD onely knoweth the hearts of all the children of men.* 1. Reg. 8. 39.
Io. Monach. apud Damaſc. ex. Aloy. Lyp. par. 1. fol. 275.	Wee haue thee, onely, O Virgin, left in the earth our comforter.	2	*I am with you alwaies, euen to the end of the world.* Math. 28. 20.
Ephrē. diacon. apud Aloy. Lyp. part. 1. pag 288.	I haue no other truſt but in thee, O ſincere Virgin.	3	*In thee, O Lord, haue I put my truſt.* Pſal. 31. 1. Pſal. 71. 1.
Ger. Patriarch. apud Sym. Metaph. in encõ. Zonæ virg. & ſic cita ab Aloy. Lyp. p. 1. pag. 283.	Thou, O Lady, art the ſpirit of Chriſtians.	4	*The Lord is the Spirit.* 2. Cor. 3. 17.
Spiritus & vita Chriſtianorũ. Ibid	Thou, O Lady, art the life of Chriſtians.	5	*Chriſt is to mee life.* Phil. 1. 21.
Aduocat. premiſit peregrinatio noſtra Bern. ex Aloy. Lyp.	In our Pilgrimage wee haue ſent an Aduocatrix before vs.	6	*We haue an Aduocate with the Father, Ieſus Chriſt the righteous.* 1. Ioh, 2. 1.
Andr. Archiep. Cret. apud. Sim. Metaph et Lyp. p. 3. pag. 270.	Since thou waſt tranſlated from the earth, the whole world hath thee a common propitiation.	7	*Hee is the attonement for our ſinnes: and not for our ſins onely, but alſo for the ſinnes of all the world.* 1. Ioh. 2. 2.

By

ANTI-		CHRISTVS.
By her, [a] our reconciliation vnto him was begunne with great applauſe.	8	*It pleaſed the Father by him to reconcile all things vnto himſelfe.* Col.1. 19,20.
I am thine [b] wholly, O Lady, thou art my ſtrength, O Lady, my refuge, my comfort, my protection.	9	*Ye are Chriſts.* 1.Cor. 3:23.
He that [c] thirſteth for the medicine of his infirmities, deliuerance from all perturbations of his ſoule, and the waſhing away of his ſinne, come vnto me, ſaith *Io. Monachus* of the Virgins Sepulchre.	10	*Come vnto me all yee that are weary, and are laden, and I will refreſh you.* Math. 11. 28.

[a] *Io. Monach. apud Aloy. Lyp. part. 1. pag.* 277. [b] *Bonauen. Pſal.* 118. *Bonauen. Pſal.* 30. [c] *Io. Monach. in Aloy. Lyp. part.* 1. *fol.* 278.

CHAP. LXI.

Of Iuſtification, the fourth effect of Chriſts great Prieſthood.

IT is moſt true, that the marrow, or rather the ſpirit and life of Chriſtian Religion is Iuſtification from ſinne. And therfore, as there is no point, wherin the Euangeliſts & Apoſtles, and all carefull Teachers haue more laboured then in this: ſo there is no worke of the High Prieſt and Biſhop of our ſoules more impugned by the Synagogue of Antichriſt, then the pure reines and ſpotleſſe righteouſneſſe of Chriſt, wherewith he hath clothed the nakedneſſe of his members, preſenting them blameleſſe and without ſpot to GOD. Wherefore here it is wonderfull to conſider, what tempeſts and ſtormes: what clouds and darkneſſe: what miſts of errours they interpoſe betwixt the bright Sunne of righteouſneſſe, and the poore diſtreſſed conſcience of Man.

a Ioh.1.29.
b 1.Cor.1.30.
c Rom.3.25.
d Epheſ.2.14.

The Doctrine of the Scripture is plaine and ſimple, that (*a*) *Chriſt is the Lambe of God, which taketh away the ſinnes of the world*, and that (*b*) *he is made vnto vs of God Wiſedome, and Righteouſneſſe, and Sanctification, and Redemption, our* (*c*) *reconciliation*, (*d*) *our peace, our life.* By all which Emphaticall and powerful words, the Spirit of God denounceth vnto vs, that hee is all we want, and all wee neede vnto the purchaſe of the eternall inheritance. But the Romiſh Church hath ſo ouerwhelmed the whole work with queſtions and perplexities, that they haue hidden Chriſt from the wounded conſcience, & with their intricate diſputations robbed the ſoule of her peace, her Sabbath, her conſolation.

To this purpoſe haue they hedged vp our way vvith thornes; multitudes (I meane) of diſtinctions, modifications, reſtrictions, reſeruations, quirks and quiddities; The merite of congruitie, the merite of dignitie and condignitie: the firſt iuſtification, the ſecond iuſtification, the grace of iuſtification, and iuſtification it ſelfe: the merite of the worke, and the ſatisfaction of the worke: grace freely giuen, and grace making gracious: things in Scripture commanded,

manded, and things counſelled: the merite of the worke, and the merite of the perſon: the cauſe, by which, and the cauſe, for which: ſimple debt, and the debt by Gods owne diſpoſition: merite properly taken, and improperly taken: occaſionall righteouſneſſe, and meritorious righteouſneſſe: righteouſneſſe commutatiue, and righteouſneſſe diſtributiue: workes of neceſſitie, and workes of ſupererogation; and ſundry more, which I might repeate. Of all which the onely end and purpoſe is, to take away from Chriſt the honour of our Iuſtification: to entangle the ſimple and ignorant heart with nets, brakes, Labyrinths of perplexitie, boiling, yea, drowning our Paſſeouer in water, (e) which ſhould be roaſt with fire; that is, obſcuring, through the multiplicitie of their difficult and intricate Riddles, the Doctrine of Saluation, which ſhould be receiued onely with ſimplicitie of faith. But becauſe diuers excellent and famous witneſſes of the trueth, haue of this argument moſt learnedly and copiouſly diſputed, I will onely ſet before thy eyes, Chriſtian Reader, theſe foure points. Firſt, the true *Tenet* of the Orthodox and Chriſtian Church concerning Iuſtification. Secondly, the Romiſh corruption, wherewith they haue leauened this doctrine. Thirdly, the Limitations, with which they thinke it lawfull to deny the merits of CHRIST to be our full and ſufficient iuſtification. Fourthly, I ſhall ſhew thee, that theſe their rules and Limitations are not obſerued by themſelues, neither in their priuate opinions, nor publique worſhip. Which I will doe by the helpe of God, in the tractations of the ſeuerall Limitations.

(e) Exod.12.

CHAP. LXII.

What the ſtate of the queſtion of Iuſtification is.

MVch adoe there is made by many, concerning the diuers vnderſtanding of the word Iuſtification; beeing taken ſometime for the Law, which commandeth righteouſneſſe: ſometime for the obtaining of righteouſneſſe: ſometime for the increaſe of righteouſneſſe: and ſometime for the iudiciall declaration of righteouſneſſe; as when the iudge pronounceth a man innocent, or not guiltie of the crime intended againſt him. The Latine phraſe, *Iuſtificare*, indeede is as much, as to make righteous: but the Hebrew phraſe doth import ſo much, as to pronounce one righteous. So it is taken in *Deuteronomie*; (*a*) *The righteous ſhall be iuſtified, and the wicked condemned.* In the ſame ſenſe *Iob* vſeth the word; (*b*) *God forbid that I ſhould iuſtifie you.* And *Dauid* ſaith; (*c*) *In thy ſight ſhall none that liueth be iuſtified. Eſay* ſaith; (*d*) *By his knowledge ſhall my righteous ſeruant iuſtifie many.* The ſame is alſo the moſt common vnderſtanding of the word in the New Teſtament. (*e*) *Wiſedome*, ſaith our Sauiour) *is iuſtified of her children.* And in the ſeuenth of *Luke*; (*f*) *All the people that heard him and the Publicanes, being baptized with the baptiſme of* Iohn, *iuſtified God.* In the ſame ſenſe alſo it is taken in the eighteenth of *Luke*, where of the humble Publicane he ſaith; (*g*) *I tell you this man went home to his houſe iuſtified rather then the other.* So that it is cleare, that in the Scripture the moſt vſuall and frequent vnderſtanding of the word *Iuſtifie*, is to abſolue, acquite, or pronounce righteous.

a Deut.25.1.
b Iob 27.5.
c Pſal.143.2.
d Eſay 53.11.
e Math.11.19.
f Luke 7.29.
g Luke 18.14.

Indeede, this of all matters that fall into conſideration, is the moſt weighty; namely, to vnderſtand what hauen of reſt the poore diſtreſſed ſoule of man wearied with the burden, and affrighted with the tempeſts of ſinne, and of deſperation the companion of ſinne, may haue to harbour it ſelfe quietly and ſecurely in: what it ſhall lay hold on to defend it ſelfe, from the iuſt wrath and righteous diſpleaſure of the moſt high: where the Citie of our refuge, and the Altar of our impunitie is, vnto which from the reuenging hand of the great iudge wee may ſafely and aſſuredly flye. (*h*) For man can neuer haue peace nor quietneſſe in himſelfe, till he finde the true meanes how to be reconciled vnto God; and till his conſcience be aſſured, that he doth ſtand in the fauour of God: ſo that the chiefeſt good of man is, to know that God is pleaſed with him.

Deut.4.
Exod.21.
h *Bucer. cont. Rob. Epiſc. Abrincenſ.*

The *Synagogue* of *Rome* hath for many yeares, like an vnskilfull Surgion, omitted the onely true and ſoueraigne balme of a wounded conſcience, Ieſus Chriſt; and with vnmercifull cruelty terrified, and tortured the conſciences of men, by obtruding vnto them worthleſſe and vneffectuall ſalues of their owne proper ſatisfactions, of will worſhip, of ſupererogations, of the merits of Frierly orders, of the patronage of Saints, of Pilgrimage, of Pardons, and ſundry ſuch other. In which, a conſcience loaden with ſin, and beaten downe with the anger and wrath of God, can yet neuer get eaſe, nor comfort. And on the other ſide, they haue ſlandered the doctrine, which teacheth the conſcience of man to reſt and repoſe it ſelfe on the merits only of Chriſt, with many impious and blaſphemous reproches; as though the reformed Churches did teach, that man obtained forgiueneſſe of ſinne by Chriſt, but no kinde of Sanctification, or renuing of the inward man, or grace of repentance by him; as though wee taught that Charitie, and newneſſe of life did not follow remiſſion of ſinnes. Yea, they ſhame not to ſay, that we caſt off all care of obedience to the Law of God, and all good workes; and that (i) *in teaching free iuſtification by Chriſt, wee open the wide gappe to all vice, and looſe the bridle to all iniquitie: that wee giue good leaue to all faithfull men to commit all ſinne and wickedneſſe.* But vnto all the world be it knowne, that the reformed Churches doe vehemently abhorre that hereſie of *Simon Magus*, which fained, that men freely by grace ſaued may doe what they liſt, as beeing not tied to the obſeruation of the holy lawes of God. And we condemne no leſſe the abomination of *Baſilides*, who taught, that vnto thoſe that are ſaued by grace, all actions good or euill, cleane or vncleane, are indifferent. The reformed religion condemneth alſo the opinion of the *Gnoſticks*, who ſay, that they are ſaued by knowledge onely: and that they are ſo ſpirituall by the excellencie of their faith, that they can not fall from grace, doe what they will. Neither are wee enemies vnto good manners and puritie of conuerſation with *Ætius* and *Eunomius*: but we profeſſe, that true faith is, and muſt bee, accompanied with good workes; which workes (k) are the way to his kingdome,

i *Kelliſon l. 3. c. 2.*

k *Via regni, non cauſa regnandi. Bern. de grat. & lib. arbit. in ipſo fine tract.*

not the cauſe of the Kingdome. Wherefore the ſtate of the queſtion is not, whether the man, to whom ſinne is forgiuen, bee renued in the ſpirit of his minde? Neither is it queſtioned, whether good workes bee requiſite in all true beleeuers; or whether repentance, contrition, a purpoſe to amend, charitie, almes, faſting and prayer ought to bee earneſtly enſued by a Chriſtian man? But the queſtion is, what it is for which our GOD doth abſolue and account innocent him that is nocent; and righteous, him that is ſinfull? What it is that wicked man muſt oppoſe to Gods wrath, and wherewith hee muſt defend himſelfe from the ſame? what faith muſt truſt vnto: what it muſt inſiſt vpon, when it will entreat with God concerniug forgiueneſſe of ſinne and eternall life? what the meane is, by which, he that hath offended God, and infinitely prouoked the iudge, may be brought into fauour and grace with him againe? Whether it be the ſatisfaction, the obedience and deſeruing of Chriſt in his owne perſon? Or whether it be the actuall righteouſneſſe, which wee our ſelues ſtanding in true faith, and being regenerate, doe bring forth by the grace of the ſpirit of Chriſt? Now, to the diſcuſſing of this queſtion, there is no better way, then leauing the quirks and ſubtilties of ſcholaſticall Writers, to inquire firſt in what things the Scripture forbiddeth vs to place our righteouſneſſe; and then, whereon the Scripture will haue vs relye, and ſettle our ſelues in this behalfe.

CHAP. LXIII.

Wherein the Scripture will not haue vs to place our righteouſnes.

Sinne cannot iuſtifie.

a Prou. 12. 3.

FIrſt of all, there is none ſo ſtupid and ſo blockiſh, to ſuppoſe that our ſinnes, or our offences, which are the onely cauſes of our ſeparation from God, can be the meanes to vnite vs to him, or bring vs into his fauour againe. (*a*) *A man cannot be eſtabliſhed by wickednes*: our ſinnes do alwaies ſtriue againſt the iuſtice of God; therefore they can bee no meane

to iuſtifie vs in the ſight of God. For euen men that iuſtifie
the wicked, are an abomination to the Lord. (*b*) *Shall I* (ſaieth b Mich.6.11
hee) *iuſtifie the wicked balances, and the bagge of deceitfull
weights?*

Secondly, by the naturall vertues of the vnregenerate man Naturall vertue cannot iuſtifie.
no man can be iuſtified in the ſight of God. For he himſelf
proclaimeth; (*c*) *Put me now in remembrance, for we will reaſon* c Eſay 43.26
together, and ſhew what thou haſt for thee to make thee righteous.
Of theſe the Apoſtle ſaith; (*d*) *Fleſh and bloud cannot inherite* d 1 Cor.15.50.
the Kingdome of God. e) *Except a man* (ſaith our Sauiour) *be* e Io.3.5
*borne of water and of the holy ſpirit, hee cannot enter into the Kingdome
of God.* The wiſedome of the vnregenerate man is in
the Scripture called fleſh, and is condemned euery where in
the holy Canon. (*f*) So that the worke of the fleſh, the iuſtifying f Gal.5.19.
of the fleſh, the confidence of the fleſh, the will of the Heb.9.10.
fleſh, the minde of the fleſh, are ſtill diſproued, and diſallowed, Phil.3.4 Eph.2.3
as ſuch as cannot iuſtifie. Wherefore, * as the firſt Man Rom.8.7.
Adam had not originall righteouſnes by merit, but by gift: * Eccleſ.7.27.
* ſo all his ſucceſſours haue actuall righteouſnes, not by deſert, * Eph.2.7.8.9
but by grace.

Thirdly, politicall iuſtice and integritie, when wee are in Politicall iuſtice cannot iuſtifie.
Mans tribunall and iudgement ſeat pronounced innocent,
and our actions doe anſwer the preſcript rule of humane
lawes, cannot yet make vs righteous in the ſight of God. Of
men-pleaſers it is ſpoken in the ſixt of *Mathew*; (*g*) *Verely* g Mat.6.2
they haue their reward. And in the ſixteenth of *Luke*; (*h*) *That* h Luke 16.15.
*which is highly eſteemed among men, is abomination in the ſight of
God.* Wherefore the keeping (*i*) of the ſtatutes of *Omry*, and i Mich.6.16
the manner of the houſe of *Ahab*, the Lord in the Prophet
Miche expreſly ſheweth, ſhall be no excuſe to the people of
Iſrael. All ſuch may ſay before God, as the ſons of *Iacob* did
to their brother *Ioſeph*; (*k*) *What ſhall wee ſay vnto my Lord?* k Gen.44.16
what ſhall we ſpeake, and how can we iuſtifie our ſelues?

Fourthly, the diuers worſhips which the Gentiles did ordain Will-worſhip cannot iuſtifie.
without the true knowledge of God, and their ſundry
cleanſings, which out of the blind iudgement of carnall reaſon
they haue inuented, can in no wiſe make vs righteous in

the

l Ex Phil. Morney. Dom de Pleſſ.

the ſight of the higheſt. (*l*) Some made their children goe through the fire: ſome vſed Luſtration and a kinde of baptiſme, or cleanſing by water. The *Perſians* gathered great multitudes of venemous beaſts, wormes and ſerpents, which in a ſolemne feaſt they burnt, and called it the death of ſins. The *Lacedæmonians* had a certaine religious kinde of whipping and ſcourging of fiue noble yong men, for the expiation of the reſt. The *Romans* offred vp a Bull with gilt horns, as a iuſtification and ſatisfaction for ſinne. It were a needleſs labour to recken vp the ſundry kindes of the heathniſh expiations and iuſtifications. Of all which, the Scripture pronounceth; (*m*) *Thou ſhalt not do ſo vnto the Lord thy God.* And the Apoſtle ſaith, (*n*) that *they were dead in their ſinnes.* And againe, (*o*) *The way of peace they haue not knowne.* Of all vnregenerate men, though their iuſtifications and cleanſings ſeeme neuer ſo probable, we may truely pronounce, * that an euill tree bringeth forth euill fruit, and (*o*) whatſoeuer is without faith is ſinne, and * without faith we cannot pleaſe God.

m Deut. 12. 31.
n Eph. 2. 1
o Rom. 3. 17.
* Mat. 7. 17.
o Rom. 14. 23
* Heb. 11. 6

The Moſaical law cannot iuſtifie.

p Luke 10. 25

Fiftly, concerning the inſtitutions, ceremonies and ordinances of the lawe of God himſelf, the queſtion is ſomwhat more difficult. For it ſhould ſeeme that the workes of the lawe which God himſelfe appointed, may iuſtifie vs in his ſight; ſeeing to the Scribe which demanded, (*p*) *Maiſter, what ſhall I do to inherit eternall life?* Chriſt anſwered, *Do this and liue.* But we muſt conſider, that our Sauiour Chriſt anſwered a Lawyer in his queſtion, who was *iuuenis inſolens*, a proud young man, and gloried in his righteouſneſſe: who was ſubtile and came to tempt. Wherefore Chriſt ſends him to the lawe, of which he ſo much boaſted, that he ſhould by due eſtimation of the vnſpotted innocence, & perfect righteouſnes required therein, weigh his owne vnability to performe the ſame. But in the end of the communication with this Lawyer Chriſt ſheweth plainely, that by the law none can be iuſtified; and that ſaluation is meere mercy: bringing-in the Parable of the wounded traueller, who neither could helpe himſelfe, nor was cured by any other helper, but by the mercifull Samaritan only. Therefore *Dauid* diſclaimes all that righteouſnes, which commeth of the lawe, & ſaith, (q) *Enter not into iudgement with thy ſeruant.* And yet in the 119. Pſalme he ſaith; (r) *I haue kept thy lawe.* Againe, (s) *I forſooke not thy commandements*: And (t) *I haue not forgotten thy Law*; and yet, *Enter not into iudgement with thy ſeruant, for none is righteous in thy ſight.* Out of which it is plaine, that ſuch righteouſneſſe, as a man can acquire by the Law, is not ſufficient to iuſtifie in the ſight of God. For Man, though in his owne and other mens iudgements he be a ſtreight obſeruer of the Law, yet in the diuine balance hee is too light. Wherefore the Apoſtle ſaith, (u) *By the workes of the Law no fleſh can be iuſtified.* And to the *Galathians* (w) *As many, as are of the workes of the Law, are vnder the curſe. For it is written,* (x) *Curſed is euery man, that continueth not in all things which are written in the booke of the law, to do them.* *Ezechiel* therefore foreſheweth; (y) *I will giue them vnto thee for daughters, but not by thy couenant*; that is, not by the firſt couenant of the lawe. Finally, Chriſt doth pronounce; (z) *Except your righteouſnes ſhall exceed the righteouſnes of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdome of heauen.* Yea, *Peter Lombard* himſelfe aſſigneth this reaſon, why a man cannot be iuſtified by the works of the lawe, although they be done in faith, hope, and charitie; (a) becauſe God hath impoſed them to ſeruitude, not vnto iuſtification. And this is anſwerable to the doctrine of the Apoſtle; (b) *Put away the ſeruant and her ſonne, for the ſonne of the ſeruant ſhall not be heire with the ſon of the free woman.*

But hath not the lawe then promiſes of eternal life? Surely it hath. For our Sauiour doth acknowledge in the Colloquie with the Scribe; (c) *Do this and liue.* Doth God mocke vs then in his Legall precepts? God forbid. (d) *He is a God of truth,* (e) *a God which cannot lie.* Why is not an vnregenerate man then iuſtified by the law? (o) Becauſe the law cauſeth wrath. How doth the lawe cauſe wrath, if the lawe bee good? * Becauſe no man can keep the lawe. Is the law then impoſſible, and ſuch as may not be kept? The lawe is poſſible

q Pſa.143.2
r Pſ.119 *memor eſto.ver.*7.
s Pſ.119. *defecit anima.ver.*7
t Pſ.119 *formica ver.*5
u Rom.3.20
w Gal.3.10
x *Ibid.*
y Ezec.16.61.
z Mat.5.20.
a *In onus poſita. lib.* 3.*diſt.*36.*cap.*3.
b Gal.4.30.
c Luke 10.28
d Rom 3.4
e Tit 1 2
o Rom.4 15
* Mat.5 17.18
& Rom.5 12

ble in it ſelf, and in the nature thereof, as it is from God: but it is the corruption of mans nature proceeding from himſelf, which makes it impoſſible to man to be kept. Wherefore the lawe ſheweth, what kinde of righteouſnes God requireth at the hands of man, that he might be iuſtified. But might not God haue giuen ſuch a lawe, as imperfect man ſhould haue power to keep? God could not giue a lawe attempered and correſpondent to our imbecillity. For his owne doome is; (*f*) *Woe be vnto them that decree wicked decrees.* Wherefore it muſt needs bee far from God (giuing a lawe for the reparation of man fallen from righteouſnes) to giue ſuch a lawe, as ſhould continue or diſpence with ſin: or ſhould not at full declare all that God requireth in him, that will be iuſtified.

f Eſay 10.1.

Inherent righteouſnes of a chriſtian man cannot iuſtifie.

There remaineth now the laſt excellent kind of inherent righteouſnes (as they cal it) which is far beyond all the power of the naturall man: farre beyonde all ciuill righteouſnes in obſeruation of humane conſtitutions: nay, it exceedeth farre the ſtreight rule of Phariſaicall and Legall iuſtice. And this is the righteouſnes, or holy works of a man regenerate, wrought through the motion of the ſpirit of God, being the fruits of a liuely faith working by charity. Now the queſtion is, whether theſe works do iuſtifie a Chriſtian man in the ſight of God? For of all the other kind of works, the Councell of *Trent* it ſelfe pronounceth (though deceitfully,) *g*) *If any ſhall ſay, that a man by his owne works, which by the powers of his humane nature, or by the doctrine of the lawe are done, can iuſtifie without the diuine grace of Chriſt,* let him be accurſed.

g *Si quis dixerit, hominē ſuis operibus, quæ vel per humanæ naturæ vires, vel per legis doctrinā fiāt abſq; diuina per Chriſtū Ieſu gratia poſſe iuſtificari corā Deo, Anathema ſit. Canone 1 de iuſtificatione.*

CHAP. LXIIII.

Whether a regenerate man doth merit?

Let vs at laſt come vnto the queſtion betwixt vs and the Romiſh Church; which is, whether a regenerate man doth merit? Now wheras ther are many ſtates & ſeaſons of a regenerate mans life, it is needfull to inquire in which of them, it is moſt like he ſhould merit and iuſtifie himſelfe.

The firſt is the ſtate of a regenerate man before his conception

tion: and therein it is queſtionleſs hee cannot merit at all. Wherefore the Apoſtle bringeth-in the Scripture witneſſing of the children of *Rebecca*; (*a*) *Yet they were borne, and when they had done neither good nor euill (that the purpoſe of God might remayne according to the election, not by works, but by him that calleth) it was ſaid, the elder ſhall ſerue the younger.*

a *Ro.*9.11.12 *vid. Aug. de verb. Apo. ſer.*11.

The ſecond eſtate of a regenerate man is to bee conſidered in his conception, and before his birth. Now in this ſtate that wee cannot merite, it is euident. For *Dauid*, although hee were deſcended of good and godly parents, complaineth; (*b*) *I was ſhapen in wickednes, and in ſinne hath my Mother conceiued me.* And Iob ſaith; (*c*) *Who can bring a cleane thing out of filthineſs?* Out of doubt, as the wheate, though neuer ſo diligently fanned & purged from the chaffe, yet when it is ſowed, bringeth forth fruite loaden with the naturall imperfections, which it ſelfe was incombred with before the ſowing: ſo a regenerate man begetteth children according to his owne naturall birth from *Adam*, not according to his new birth in Chriſt: by which, though ſinne bee aboliſhed (ſaith *Auguſtin*), (*d*) yet the infirmitie is not taken away. Wherfore ſince * al that is borne of fleſh is fleſh, the children of regenerate men merite not in the tyme of that life, which they haue in the Mothers vvombe; wherin they only growe, and are increaſed like plants, without either reaſon or vnderſtanding.

b Pſa.51.5.
c Iob.14.4.
d *Nũquid, quia deleta eſt iniquitas, finita eſt infirmitas? Aug. de verb. Apo. ſer.*2. *iuxta mediũ.*
* Ioh.3.6

The third conſideration of the ſtate of Man is in his infancie and childhoode. And certaine it is, the works of a regenerate man in thoſe his tender yeares cannot iuſtifie him; (*e*) *for childhood and youth are vanity.* And they, whoſe manhood is an example of ſeueritie and grauity, yet vvhen they vvere children, *vnderſtood* (*f*) *as children, they ſpake as children.* There can bee no merite then in them, whoſe life is in truth but the life of a beaſt, led with ſenſe and appetite only, hauing in their vvorks no election, in their election no iudgement, in their iudgement no ſtabilitie; but are carried by vncertaine paſſions vvithout mature diſcretion or reaſon. Wherefore, that ſuch cannot merit at the hands of God by

e Eccleſ.11.10
f 1.Cor.13.11.

their vvorks, I think euery man acknowledgeth.

As before hee is conceiued, before hee is borne, before he is come to perfect iudgement, a regenerate man cannot merite: ſo after this life it is manifeſt, hee cannot deſerue at Gods hand. For *Eccleſiaſtes* ſaith, (*g*) *The dead know nothing at all, neither haue they any more a reward, for their remembrance is forgotten.* Yea *Dauid* ſaith; (*h*) *In death no man remembreth thee, and who will giue thee thanks in the pit?* But vvhen vvee remember not, vve praiſe not, vve merite not. If any works vvere meritorious, it vvere thoſe queſtionleſſe, vvherein God is glorified, and his name honoured and remembred by vs.

g Eccleſ. 9. 5

h Pſal 6. 5

It remaineth laſtlie to conſider; whether the works of a regenerate man hauing all aduantagees that may bee (as being done out of iudgement, and by the aduice of reaſon, by a man of mature yeares, through a liuely faith) can iuſtifie the doers? And ſurely, (*i*) if Man could not keep himſelfe good, when hee vvas good, it is not likely hee maketh himſelfe good vvhen hee is euill.

i *Aug. ſer. 11. de verb. Apoſt.*

The firſt reaſon therefore that Man cannot iuſtifie himſelfe, is taken from our condition, who are not our owne men; but all that we are, we are the Lords: hee hath a threefould iuriſdiction, ouer vs. The Firſt, as a Father ouer his children; becauſe he is our Creator, vve are in his hand as clay in the hand of the Potter: (*k*) *Hee hath created vs, and not we our ſelues.*

k Pſa. 100. 2

Secondly, hee hath ouer vs the right of a king, or a Lord and a Maſter. For both theſe he challengeth vnto himſelfe in the Prophet; (*l*) *If I bee a father, where is my honour? If I bee a Maſter, where is my feare?* Laſtly, he hath ouer vs the power of a* Redeemer, being bought vvith the precious expence of his ineſtimable and incomparable bloud. Now then when vvee obey the commandement of a Father, a Lord, a Redeemer, it is no more then vvee are bound vnto by duty, and then is commanded vs. Therefore by all theſe works wee deſerue nothing at all: Nay, they are not one for a thouſand to the temporall bleſſings wee haue receiued; no, though

l Malac. 1. 6

* Mat. 20. 28

wee gaue him againe in recompence our bodyes, and ſoules, and all the powers thereof, which hee hath giuen vs. *Ariſtotle* vvell ſaith, (*m*) To God, the Parent, the Maiſter, there can be no recōpence equiualent. Vnto the children of Iſraell therefore the Lord denounceth, (*n*) that the bringing of them into the temporall land of promiſe was not for their deſert, but *for his owne mercies ſake, and for his names ſake only.* Wherefore, if the elect cannot deſerue tranſitorie and earthlie things at the hand of God, much leſſe can they deſerue an euerlaſting and heauenlie inheritance.

The ſecond proofe that by his owne works a regenerate man cannot merit at Gods hand, is, for that our works profit not God, nor are beneficiall vnto him. (*o*) *Who hath inſtructed the ſpirit of the Lord, or who was his counſeller or taught him?* And *Dauid* ſaith; (*p*) *my well doing extendeth not to thee.* *Zechary* alſo witneſſeth to the Iewes; (*q*) *When ye faſted and mourned in the fifty and ſeauenth Moneth, did ye faſt vnto mee? do I approue it? and when ye did eate, and when ye did drinke, did ye not eate for your ſelues, and drink for your ſelues?* This is much contrarie to the popiſh doctrine in the Maſſe; which teacheth, (*r*) *that the bleſſed virgin did lift vp the head of her merits aboue all the Quiers of Angells, euen vnto the Throne of the Godhead.* It being then euident, that our good works profit not God, it is plaine that at Gods hand they cannot deſerue. Euen ſo the Apoſtle *Paul* concludeth out of the Prophet; (*ſ*) *who hath giuen vnto him firſt, and hee ſhall bee recompenſed?* It is no profit vnto the Phyſitian that the patient doth keep good diet; nor to the teacher, that the ſchollers bee diligent: much leſſe to God, that man doth good works.

Thirdly, our righteouſnes whatſoeuer it is, it is the gift of God. Therefore by it wee cannot merite, which is not ours. (*t*) *What haſt thou, that thou haſt not receiued? and if thou haſt receiued it, why boaſteſt thou, as though thou hadſt not receiued?* *Auſtin* trulie ſaith, (*u*) Whatſoeuer vertue is called ours, it is giuen vnto vs by Gods goodnes.

The fourth proofe, that the good works of a regenerate

man

m *Magiſtris, Dijs, et parentibus nō poteſt reddi æquiualēs. Ariſt lib. 9. Eth.*

n *Vid Ezech. c. 16. & cap. 20.*

o Eſay 40 13.

p Pſal. 16 2.

q Zech. 7. 5, 6.

r *Ro. Bre in offic. beat. Mar. virg. mēſ. Aug. lect. 3 ſuit vir vnus.*

ſ Rom. 11. 35.

t 1 Cor. *cap.* 4 7

u *Ipſa quātulacūq; virtus, quæ dicitur noſtra, illius eſt, nobis bonitate cōceſſa. Aug. de ciuit. Dei. l. 10. c. 22 circa finē.*

man doe not iuſtifie, is taken from the compariſon betwixt the vnperfect, corrupt, and blotted righteouſnes of the beſt men, with gods holy, ſtreight, ſpotleſs, & ſeuere righteouſnes, which ſo much daunted the patient man Iob, that, although when hee ſpeakes of his righteouſnes according to the balance of humane iudgements, ſtanding vpon his innocency, hee ſaith, (w) *I put on iuſtice, and it couered me, my iudgement was a robe and a crowne*: yet when he commeth to reaſon with God, and to talke of his righteouſnes in the ſight of the higheſt, hee is in another tune cleane contrarie to the firſt. For then he crieth out; (x) *I abhorre my ſelfe, and repent in duſt and aſhes.* And therefore, as for ſinne hee doth (y) *acknowledge himſelfe curſed*: (z) ſo, if *I haue done righteouſly* (ſaith he) *I will not lifte vp my head, being full of confuſion*. Againe, (a) *Though I were iuſt, yet could I not anſwer.* Wherefore *Dauid* ſaith; (b) *In thy ſight ſhall none that liueth be iuſtified.* And (c) *for thy righteouſnes* (ſaith hee) *bring my ſoule out of trouble.* And if ſomtimes hee ſay; *The* (d) *Lord rewarded mee according to my righteouſnes*, hee meaneth the righteouſnes giuen vnto him, not done by him: Euen as wee alſo praie, (e) Giue vs this day our dayly bread. Now in that hee ſaith, *In thy ſight none that liueth, ſhall bee iuſtified,* hee preuenteth the obiection, which might ariſe, that *Dauid* himſelfe, becauſe of murder and adulterie, could not appeare before GOD as righteous: but others, who haue not defiled themſelues with ſuch heynous crymes, perhaps may ſtand before God bould and confident as a Lyon. To this the Pſalmiſt anſwereth; *None that liueth ſhall bee iuſtified in thy ſight.* Wherefore conſidering what Gods righteouſnes requireth, and mans righteouſnes can performe, of the Father of all beleeuers the Apoſtle ſaith; (f) *If Abraham were iuſtified by works, he hath wherein to reioyce, but not before God.* For the righteouſnes of God is not contented vvith vnperfect obedience or defectiue holineſſe in the regenerate, but he requireth in them pure, abſolute, and conſtant ſincerity. If they will bee iuſtified by their works (as *Iames* doth witneſſe) (g) *whoſoeuer ſhall keepe the whole lawe, and yet faile in one point, hee is guilty of*

all

w Iob 29.14

x Iob 42.6.

y Iob.10.15.

z Iob.10.15

a Iob.9.15.

b Pſal.143.2

c Pſal.143.11

d Pſal.18.20.

e *Quomodo noſtrũ: quomodo da? Aug. ſer. de temp. 49 dominica poſt Octau. epiph diuina lectiones iuxta medium.*

f Rom.4.2.

g Ia.2.10.11.

all. For hee that ſaid, thou ſhalt not commit adultery, ſaid alſo, thou ſhalt not kill. And Saint *Paul* to his *Galathians*; *Curſed* (*h*) *is euery man that continueth not in all things, which are written in the booke of the law, to doe them.* And this doctrine Saint *Iames* and *Paul* learned of Chriſt himſelfe, who ſaith; (*i*) *He that ſhall breake the leaſt of theſe commandements, and teach men ſo, he ſhall be called the leaſt in the Kingdome of heauen.* Wee ſee that God requireth abſolute obedience in his elect to iuſtification: but this is found in none of the elect children of God; for *Iames* ſaith, (*k*) *In many things we ſinne all.* And *Iohn* ſaith generally of all, (*l*) *If we ſay that we haue no ſinne, wee deceiue our ſelues, and there is no truth in vs.* Yea, the Apoſtle *Paul* (though regenerate) complaineth of himſelfe; (*m*) *I am carnall, ſold vnder ſinne.* And againe, *I finde no meanes to performe that which is good: when I would doe good, euill is preſent with me; I ſee another law in my members, rebelling againſt the law of my ſpirit, and leading me captiue into the law of ſinne.* Therefore hee concludeth; *I know in me, that is, in my fleſh, dwelleth no good thing.* Wherefore, though touching (*n*) the righteouſnes required by the Law he ſaith, he was *blameleſſe: yet he deſireth to be found in Chriſt not hauing his owne righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which commeth of God through faith.* Who can compare his righteouſneſſe, his labour, his zeale, his ſufferings, his faſting, his taming of the body, with this bleſſed Apoſtle *Paul*? Yet when this veſſell of election, this Trumpet of God, an Apoſtle, more then an Apoſtle, looketh on his own righteouſneſſe, as a man affrighted hee ſtarteth, as it were affraid of himſelfe; and crieth out; (*o*) *O wretched man that I am, who ſhall deliuer me from the body of this death?* In this horrible conflict, in this aſtoniſhment he findeth this only comfort, *I thanke God through Ieſus Chriſt our Lord.*

h Gal. 3.10.
Deut. 37.26.
i Math. 5.19.
k Iam. 3.2.
l 1.Ioh. 1 8.
m Rom 7.14.
Ibid. ver. 18.
Ibid. ver. 21.
Ibid. ver. 23.
Ibid. ver. 18.
n Phil. 3.6.
Ibid. ver. 9.
2.Cor. 11.
o Rom. 7.24.
Ibid. ver. 25.

CHAP. LXV.

Wherein the Scripture of God hath placed our righteouſneſſe, and what it is that ſinfull Man may oppoſe againſt Gods wrath and iuſt diſpleaſure.

SVfficiently I haue diſcourſed, I truſt, in what things our iuſtification is not placed. By which the Phariſaicall pride of workes is altogether beaten downe. Our next diſquiſition muſt be, wherein the Scripture of God hath placed our righteouſneſſe, and what it is, that ſinfull Man may oppoſe againſt Gods wrath and iuſt diſpleaſure. And ſurely nothing can be more reaſonable, then to beleeue, that the bloud and merits of Chriſt (in which wee are waſhed from ſinne : by which we haue performed the Law) are the meanes alſo, by which in the ſight of God we are accounted innocent. For what is innocencie, but cleaneneſſe from ſinne? And what hath made vs cleane from ſinne, but the bloud of Chriſt? What can purchaſe the infinite inheritance of glorie, but infinite righteouſneſſe proportionable thereto? And what obedience, or righteouſneſſe is infinite according to the infinitie of the glorie, and proportionable to the greatneſſe of the reward, but onely that which Chriſt hath done for vs?

Here appeareth the diuerſitie betwixt the Law and the
Goſpell. For in the Law one cannot ſatisfie for another, neither is one man innocent for another mans righteouſneſſe;
a Pſal.49 7. euen as the Pſalmiſt ſaith; (*a*) *The brother cannot deliuer his*
b Ezec.18 4. *brother.* And *Ezechiel* ſaith, (*b*) *The ſoule that ſinneth ſhall die
it ſelfe.* And againe, *Mans righteouſneſſe* is compared to a couering that is ſhort, which cannot couer one. And *Eſay* ſaith;
c Eſay 59 6. (*c*) *Their webbe maketh no cloth, they may not couer them with
their labours.* What can another mans righteouſneſſe doe vnto me? ſince the Law ſaith; (*d*) *Thou ſhalt not commit adul-*
d Exod.20. *terie, Thou ſhalt not ſteale.* But in the Goſpell the hidden myſterie of God is reuealed, that ſince his righteouſnes requires
obedience to the Law, which Law cannot bee abſolutely o-

beyed and fulfilled by vs; therefore it was tranſlated and put vpon Chriſt to be fulfilled by him. As the Apoſtle ſaith; (e) *Chriſt is the end of the Law for righteouſneſſe to euery one that beleeueth.* Neceſſary was it, that the beleeuers ſhould haue perfect righteouſneſſe in the ſight of God: but this righteouſnes is no where elſe but in Chriſt; therefore it muſt needs be, that Chriſt is our righteouſneſſe. The Apoſtle ſaith, (f) *God ſent forth his Sonne made of a woman, and made vnder the Law, that he might redeeme them which were vnder the Law, that we might receiue the adoption of the Sonnes.* And againe, (g) *he hath made him to be ſinne for vs, which knew no ſinne, that wee ſhould be made the righteouſneſſe of God in him.* And vnto the Romanes, (h) *That which was impoſſible to the Law, in as much as it was weake becauſe of the fleſh, God ſending his owne Sonne in the ſimilitude of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, that the righteouſneſſe of the Law might be fulfilled in vs.* So in the fift chapter to the Romanes he ſaith, (i) *We are iuſtified by the bloud of Chriſt.* Againe, *By the obedience of one many ſhall bee made righteous.* And in the third to the Romanes; (k) *We are iuſtified freely by his grace, through the redemption, which is in Chriſt Ieſus.* Wherefore the Scripture in ſundry places calleth him our Righteouſneſſe; as in *Ieremy*, (l) *This is the name whereby they ſhall call him, the Lord our righteouſnes.* (m) *And he was made righteouſneſſe vnto vs of God.* Wherefore the Apoſtle concludeth, that (n) *Chriſt is in vs the hope of glory.* Here it appeareth how wee are ſaued by righteouſneſſe, and how we are ſaued by mercy. For it is euident, that in reſpect of our ſelues, and any of our deſeruings, * Saluation is the free gift of God, it is his goodnes, his grace, his mercy, his loue onely: but in reſpect of Chriſts ſatisfying for vs, fulfilling and paying for vs, Saluation is deſerued, it is merited, it is wages, it is due, and God is become *Debitor nulli debens*, a debtor that oweth nothing to any man. This was foreſhewed by the Pſalmiſt; (o) *Mercy and trueth are met together, righteouſneſſe and peace haue kiſſed each other.* That hee gaue his Sonne, it was his loue: that for his Sonne hee giues vs life, it is his righteouſneſſe: that for our ſinnes hee ſcourged

e Rom.10.4.
f Gal.4.4.5.
g 2.Cor.5.21.
h Rom.8.3.4.
i Rom.5.9.
Ibid.ver.19.
k Rom.3.24.
l Ier.23.6.
m 1.Cor. 1.30.
n Col.1.27.
* Rom.6.23.
o Pſal.85.10.

ged his owne Sonne, it is the infinite vnſearchable Abyſſe of his endleſſe mercie: that hauing puniſhed him, hee is ſatisfied towards vs, it is correſpondent to his holy righteouſneſſe; ſo the loue and iuſtice of God concurre in Chriſt to our ſaluation. This made *Baſil* ſay; (*p*) Let him that glorieth, glory in the Lord; becauſe Chriſt is made vnto vs of God Righteouſneſſe, Wiſedome, Iuſtification and Redemption. This is perfect and ſound boaſting, when we boaſt not of our owne righteouſneſſe, but know our ſelues to be vnworthy of true righteouſneſſe, and to be iuſtified by faith alone in Chriſt. And *Origen* vpon the third Chapter to the Romanes (expounding the words of the Apoſtle, (*q*) *Where is then the reioycing? It is excluded. By what Law? Of workes? Nay,* but *by the Law of faith*) alledgeth the example of the Apoſtle in the ſixt to the *Galathians*; (*r*) *God forbid that I ſhould reioice but in the Croſſe of Chriſt. Behold* (ſaith he) *Paul doth not glory in his righteouſneſſe, in his chaſtitie, in his wiſedome, nor in his vertues and actions.* When (ſay I)? euen then, when he wrote to his *Galathians*.

Gregory ſaith, (*s*) our iuſt aduocate ſhall defend vs as righteous in iudgement, becauſe we know our ſelues, and accuſe our ſelues as vniuſt. Therefore let vs truſt in our teares, not in our workes, but in the allegation of our aduocate.

Auguſtine ſaith, the Prophet ſaw almoſt the whole life of Man to be euery way barked at by ſinne: all conſciences to be accuſed of their owne thoughts, that a pure heart preſuming on his owne righteouſneſſe could not bee found. Which becauſe it is not, Let euery heart bee bold in the mercy of God, and let him ſay to God; (*u*) *If thou, Lord, wilt be extreme to marke what is done amiſſe, O Lord, who may abide it?* What is the hope then? * Becauſe there is propitiation with thee. What is the propitiation but the Sacrifice? What is the Sacrifice but that which was offered for vs? The innocent bloud ſhed hath done away all the ſinnes of offenders; therfore there is propitiation with thee. If there were no propitiation with thee, if thou wouldeſt only be a iudge, and wouldeſt not be mercifull, thou ſhouldeſt marke all our ſinnes, and ſeeke

p *Hæc enim eſt perfecta ac integra gloriatio quãdo neq; ob iuſtitiã ſuã quis ſe iactat, ſed nouit quidem ſeipſũ veræ iuſtitiæ indignũ eſſe, ſola autem fide in Chriſtũ iuſtificatũ. Baſil. in Con. de humilitate.*

q Rom. 3. 27.

r Gal. 6. 14.

s *Iuſtus igitur aduocatus noſter iuſtos nos defendit in iudicio, quia & nos ipſos agnoſcimus, et accuſamus iniuſtos. Nos ergo in fletibus, non in actibus noſtris, ſed in aduoc. noſtri allegatione confidamus.*

t *Aug. ſuper Pſal. 129. ex Chemnic.*

u Pſal. 130. 3.

* *Ibid. ver. 4.*

ſeeke after them, and then who could endure? Who could ſtand before thee, and ſay, I am innocent? Who ſhould then ſtand in thy iudgement? Therefore all the hope is, becauſe there is propitiation in thee.

Bernard ſaith; (*w*) That which is wanting vnto me, I vſurpe vnto my ſelfe out of the bowels of the Lord; for they flowe with mercy, neither are there holes wanting, thorow which they flowe out to me. And againe, I will ſpeake of thy righteouſneſſe onely becauſe it is mine: thou art made righteouſneſſe vnto me from the Lord. Shall I feare leſt that one righteouſneſſe ſhould not ſuffice vs both? It is not the ſhort couering, whereof the Prophet ſpeaketh, which cannot couer two. Thy righteouſneſſe is euerlaſting righteouſneſſe, it ſhall cloath thee and mee with large and eternall righteouſneſſe. In the life alſo of *Bernard* it is ſtoried, that (*x*) vvhen he was now euen in the laſt act of his life, hee ſeemed vnto himſelfe to bee preſented before the Tribunall ſeate of GOD, where Sathan ſtood againſt him, heaping vp many dreadfull accuſations: and when hee had ſaid all hee could, the holy man anſwered him confidently; I confeſſe, I am not worthy, neither by mine owne merits may I poſſeſſe the Kingdome of Heauen: but my Lord IESVS by a double right poſſeſſing it, that is, by the inheritance of his Father, and by the merite of his paſſion, being himſelfe content with the one, hath giuen the other to me; by whoſe gift claiming it as of right vnto my ſelfe, I am not confounded. Herevnto I will adde the counſell of *Anſelme*; who ordained, that Miniſters and Curates ſhould thus Catechiſe their Pariſhioners being ſicke. *Miniſter.* Brother doeſt thou reioice that thou dieſt in the faith? *Pariſhioner.* I doe. *M.* Doeſt thou acknowledge, that thou haſt not liued ſo well as thou oughteſt, and art thou therefore heartily ſorie? *P.* Yes verely. *M.* Haſt thou a will to amend, if God giue thee ſpace? *P.* I haue, ſurely. *M.* Doeſt thou beleeue that Ieſus Chriſt the Sonne of God died for thee? *P.* I doe beleeue. *M.* Doeſt thou beleeue thou canſt not be ſaued but by his death? *P.* I doe beleeue. *M.* Doeſt thou thanke God the Sonne? *P.* I doe

w Ber. ſer. 61. verbe ego vero fidēter.

x In vita Bern. c. 12. in princ. cap.

Anſelme.

I doe ſo. Goe to then, while life is in thee be alwaies thankefull vnto him: put thy whole truſt in this death of Chriſt alone: to his death commit thy ſelfe: couer thy ſelfe wholly with his death: wrap thy ſelfe in it: and if the Lord will enter into iudgement with thee, ſay; O Lord, I ſet the death and paſſion of our Lord Ieſus Chriſt betwixt thee and mee, and betwixt mee and thy iudgement: otherwiſe I contend not with thee. If the Lord ſay, thou haſt deſerued damnation, ſay; I ſet the death and paſſion of Ieſus Chriſt betwixt mee, and my euill doings, and I bring his moſt worthy merite for my merite, which I ſhould haue had, but alas, I haue none. Let him ſay againe. I ſet the death of our Lord Ieſus Chriſt betwixt me, and thy wrath; *O Lord, into thy hands I commend my ſpirit*: And let the ſtanders by ſay; *O Lord into thy hands wee commend his ſpirit*, and hee ſhall die ſecurely, and ſhall not ſee death eternally.

This is not like the Popiſh abſolution now adaies, in which they ſay; (*y*) *The merite of the paſſion of Chriſt Ieſus our Lord: the prayers of our holy Mother the Church, and thy owne good workes, which thou haſt done, and ſhalt hereafter doe by the grace of God, bee vnto thee the remiſſion of thy ſinnes.* Nor is it like the commendation, which they vſe vnto a departing ſoule, when they giue paſ-port vnto it to go forth, not onely in the name of Chriſt the Sonne of God, who ſuffered for it: but (*a*) in *the name of Angels, Thrones, Dominions*; and at the laſt, in *the name of all good Monkes and Friers, Hee and Shee Saints.*

y Pontif. Sar. in indulgent. in præparat. ad Miſſam meritū paſsioni. &c.

a Ro. Bre. in com. animar. proficiſcere anima Chriſti.

Of good Monkes and Friers the number is ſmall.

CHAP. LXVI.

The Popiſh Tenet *and opinion concerning Iuſtification, conteining their errours, their defence, and the anſwer thereto.*

THE Councell of *Trent* (*a*) maketh the iuſtification of a ſinner to be certaine inherent vertues, of Faith, Hope, and Charitie: which together with remiſſion of ſinnes wee

a Quamquam enim nemo poſsit eſſe iuſtus niſi cui merita paſsionis domini noſtri Ieſu Chriſti communicantur, id tamen in hac impij iuſtificatione fit, dum eiuſdem ſanctiſsimæ paſsionis merito per ſpiritum ſanctū charitas dei diffunditur in cordibus. Seſs.6.Can.7.

receiue through Ieſus Chriſt. This, ***Bellarmine*** expoundeth (*b*) ſo to bee vnderſtood; that if inherent righteouſnes, that is, our owne good workes, be our iuſtification, then neither the righteouſnes of God dwelling in vs, nor the righteouſneſſe of Chriſt imputed, nor the remiſſion of ſinnes onely, can iuſtifie vs without this inherent holineſſe. And if inherent righteouſnes be the formall cauſe of abſolute iuſtification, then the imputation of Chriſts righteouſneſſe is not requiſite, which ſhould make perfect our iuſtification.

You ſee what dangerous inferences and concluſions ***Bellarmine*** draweth from the definition of the Councell; calling into queſtion, ***Whether God can iuſtifie a ſinner without his owne good workes? and whether the imputation of Chriſts righteouſneſſe be needfull?*** The firſt of which is ſufficient to driue the whole world into deſpaire: the ſecond deſtroies wholly the office of faith, which is to apprehend and lay hould on the righteouſneſſe and merits of Chriſt, and to applie them to our ſelues.

Euery Hereſie hath words of oile to mitigate and ſmooth their pernicious falſhood. The Church of *Rome*, leſt their treacherie ſhould bee of euery eie diſcerned, doth the ſame. For this inherent righteouſnes of ours they call (*c*) *the charity of God*: (*d*) *the righteouſnes of God infuſed into vs*: *the* (*e*) *grace of God, making vs gratious*. Glorious and ſpecious titles. But all this is done, that they may place Saluation and Iuſtification, partly in God, partly in our ſelues. For *de Combis* ſaieth, that this grace is not had without our owne free wil conſenting. For it is from God, it is from grace freely giuen, it is from free will. Now then, though they call it Gods righteouſnes, Gods charity, Gods grace, yet it is mans righteouſnes, and mans grace alſo, for that it is from man conſenting, by an actiue qualitie in himſelfe, which is free will; (*f*) not neceſſitated nor compelled by God, but freely electing: So (*g*) that if Man will not conſent, the work cannot be done. As when (*h*) two carry a great ſtone (ſaith *Bellarmin*) neither giueth force to other, or forceth the other, and it is free to either to leaue the worke. Yea, God worketh (ſaith he) because

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b *Si quis probet partē affirmātē, eâdē tēpore refellet omnes cōtrarios errores. nam ſi formalis cauſa iuſtificationis eſt iuſtitia inhærēs, nō igitur iuſtitia Dei inhabitā, vel iuſtitia Chriſti imputata, vel ſola remiſſio peccati ſine renouatione hominis interioris: et ſi iuſtitia inhærēs eſt formalis cauſa abſolutæ iuſtificationis, nō igitur requiritur imputatio iuſtitiæ Chriſti, quæ iuſtificationē alioqui inchoatā, et imperfectā abſoluat. Bell. li. de iuſtif. 2. cap. 2. verbo porro ſtatus.*

c *Concil. Trid. Seſſ. 6 cap. 7.*

d *Bell. lib. 2 cap. 2*

e *Vid. Comp. Io. de Comb. lib. 5 cap. 2*

f *Vt neque Deus determinet, ſiue neceſſitet volūtatē, neq; volūtas Deū. Bell. de grat. et li. arb. lib. 4. cap. 15. ad princ.*

g *Si alter nolit cōcurrere opus non fiet. ibid.*

h *Tamē Deus operetur, quia voluntas operatur; non contra. ibid.*

cauſe the will worketh, and not contrarily. These things ſhew, that although God worketh with the will, yet it is alſo of our ſelues: and ſo it is not onely Gods grace, and Gods iuſtice, but our owne alſo.

Gabriel Biel ſaith, (i) A meritorious act, concerning the ſubſtance thereof, is from mans will, as from the firſt & principall cauſe: and from Grace, as the ſecond, & not the principall cauſe. You ſee then it is but a vaine pretence, that they ſay, our good workes are Gods grace, and Gods righteouſnes: for their doctrine it ſelfe is otherwiſe; namely, that it is partly from God, and partly from our ſelues: yea, there haue not wanted Schoole-men, which haue taught, that a (k) man may loue God aboue all things without the ſpirit of God: and that (l) free-will of it ſelfe without the gift of grace, can eſchew mortall ſinne.

i Ex conſ. ipſius Bel.

k Vid. Bell. in indice de l. Cōc. ca. 48.

l Biel.

Merit they make of three ſorts: merit of congruity, dignity, and condignity. Merit of congruity or fitneſſe, is it, by which a man is diſpoſed, and prepared to receiue grace according to Gods righteouſnes. And thus euen vnregenerate men merit the firſt grace. For, Man doing what he can, it is meet, reaſonable, and fit, that God ſhould remunerate and reward him: but this merit of congruitie doth not attaine vnto eternall life, it deſerueth not ſaluation, they ſay. The ſecond degree of merit, is merit of dignity: which is the fitneſſe of him that worketh, to attaine that which hee doth deſerue: that is, when a man doth deſerue being regenerate, and ſtanding in the ſtate of grace; Here is a fitneſſe to bee rewarded in the perſon of the worker, by reaſon of the Holie Ghoſt, which moueth him. The third is the merit of condignity: which preſuppoſeth an equality (m) of proportion betwixt the worke, and the reward: and by this a man doth merit increaſe of grace, and glorie. Now by merit of dignity, or condignity, no man meriteth the firſt grace: no man meriteth reparation after his fall, nor perſeuerance: theſe are onely merited by congruity; (n) as for temporall things, euill men may merit them at Gods hand. This diſtinction obſerued, they hould that good workes merit eternall life, en-

m Vid. Comp. Theo. verit. lib. 3 cap. 11.

n Ia. de Comb. ibid.

encreaſe of grace, and remiſſion of ſinnes.

Notwithſtanding the merit of works, much adooe there is amongſt them, how our works do iuſtifie vs. (o) Some ſay, the words, Condignitie and Congruitie in the matter of our merite ought not once to be named, but that good works are meritorious by Gods grace.

o *Tho. Waldẽſ. Tom. 3 de Sacram. cap. 7. Paulus Burgẽſ. in Ad. ad Com. Nic. Lyra. in Pſ. 35*

Others ſay (p) Good works are meritorious by condignitie in a large ſignification; ſo that condignitie bee no more then congruitie (as it were) or fitneſſe. *Suarez* ſaith, (q) Reward of Heauen is not giuen for Chriſts merit, but for our owne merite.

p *Durãd. in 2. ſent. diſ. 17. q. 1. art. 2*

q *Suarez. Tom. 1. in Tho. 3. d. 41. Sect. 3. verbo ſecũdo et oportet.*

The moſt ſay, that the merite of works is abſolutely the merit of Condignitie; and that they are ſuch, that vnto them by iuſtice reward is due, according to the Couenant of God. Nay, many of them proceed further, and ſay, (r) that good workes are worthie of euerlaſting life, in the nature of the worke it ſelfe, vvithout the diuine promiſe at all. The truth is, their tearmes of congruitie, dignity, and Condignitie, are inſolent, prowde, Phariſaicall phraſes of ſpeech, which the Scripture vſeth not in the matter of our Saluation. Now to eſtabliſh theſe errors, diuers falſe, and wicked concluſions they are faine to propoſe vnto them ſelues.

r *Caietan in 1. 2. q. 114. art. 3.*

Dom. a Soto lib. 3. de nat. et gra. cap. 7.

The firſt, (t) that it is poſſible for a man to keepe the lawe of God fully, and abſolutely. And ſurely this pride, and opinion of mans power to keep the lawe, hath euermore troubled the Church. In the very promulgation of the lawe the people promiſed vnto *Moſes*; * *All that the Lord our God ſaith vnto thee, we wil heare it & doe it.* But the Lord, knowing the weaknes of their power & their ſtrength, replieth; (u) *Oh that there were ſuch an heart in them to feare me, and to keep all my Commandements alway.* Much adooe had Chriſt with the Phariſeys about this perſwaſion. In the 19. of Math. *All* (w) *theſe things* (ſaid the yong man) *haue I obſerued from my youth.* Such was the Phariſey in the parable; * *I am not as other men, extortioners, vniuſt, adulterers: I faſt twice in the weeke, I giue tythe of all that I poſſeſſe.* *Euagrius* an ancient Monke did beleeue,

t *Ex Bell. de iuſt. lib. 3. cap. 17.*

* Deut. 5.27

v Deut. 5.29.

w Mat. 19.20

Luke 18.11. 12

beleeue, that man might ſo order his conuerſation, that he might growe vp to the equality and perfection of the puritie of God himſelfe, and neuer to ſinne, no not in thought. But the impoſſibility of our infirme nature to keep the lawe, the Apoſtle *Paul* notably confeſſeth, arguing that iuſtification (*x*) *was impoſſible by the lawe, inſomuch as it was weake becauſe of the fleſh.* And againe, (*y*) *All both Iewes and Gentiles are vnder ſinne:* Yea, he concludeth, that by the law All the world is culpable before God; and ſaith directly, that * *the fleſh is not ſubiect to the law of God, nor yet can bee.* O that fleſh would then know it ſelfe to bee but fleſh, and would bee taught by the Apoſtle; *If wee ſay that wee haue no ſinne, we deceiue our ſelues, and truth is not in vs.*

x Rom 8.3.
y Rom.3.9.
* Rom.8.7.
1 Ioh.1

The ſecond abſurditie is, that of Veniall ſinnes they make ſo light reckoning, that their guilt doth not pollute and contaminate, but a little obſcure the life of a Chriſtian man: they are ſo ſmall, that they hinder (z) not the perfection of Charitie, nor yet the abſolute performance of the Law: they are not againſt charity (ſaith *Bellarmin*) nor properly againſt the lawe. Wherefore theſe, euery trifling expiation can purge; (*a*) *Holy water, a Biſhops bleſſing, and the oyle of extreame vnction, ſaying of a pater noſter, entring into a Church conſecrated: & a Chriſtian man that doth committ theſe, doth nathleſſe merite, and iuſtifie him ſelfe by his works.* This is a moſt vnreaſonable and falſe poſition. For though there be degrees in ſinne, yet euery ſinne is abominable to God: for whoſo breaketh the leaſt commandement is guilty of all. *Iames* ſaith; (*b*) *Whoſoeuer kepeeth the whole lawe, and faileth in one point, is guilty of all:* and (*o*) *we know God heareth not ſinners.*

x *Bell. de iuſt. lib. 4. cap. 17.*

a *Vid. Chem. in exam. concil. Trid. de bon. op. part. 1.* And in a ſũmary of chriſtian religion in forme of a dialogue betwixt a Doctour and a Nouice. *Andrad. vt idem refert.*

b Iac.2.10.

o Ioh. 9.31

Thirdly they teach, (*c*) *that the infinit and inflexible righteouſnes fo God is ſatisfied, and that his fauour is merited by ſuch righteouſnes of works as is not perfect, nor is abſolutely full: and by Commutatiue or Arithmeticall iuſtice proportionable to the fauour of God, and eternall Saluation.* By vvhich they ouerthrow all the iuſtice and righteouſnes of God; who profeſſeth of himſelfe,* that hee giueth vnto euery man according to his works: and when hee iudgeth according to his exact righte-

Cõmutatiue and arithmeticall iuſtice is, when you haue the valew of a penny for a penny.

* Mat.16.27

righteouſnes, hee iudgeth in meaſure and weighte: neither doth hee conniue, or winke at any mans imperfection; Thou art weighed in the Balance, and art found too light, ſaith *Daniel* to *Baltazar*. If God enter into iudgement, the (c) *ſomwhat againſt Epheſus:* * *the fewe things againſt Pergamus:* the (d) *Luke-warmeneſs of Laodicea*, that is, the imperfection of her religion ſhall not bee forgotten. To conclude, the Lord himſelfe doth beſt decide this controuerſie; who, proclaiming his owne name & excellence in the Mountaine vnto *Moſes*, ſaith, (e) *forgiuing iniquity and tranſgreſſion, and ſin, & not making the wicked innocent*. What is this but a declaration of Gods mercy, and of his iuſtice, and what hee doth in both? Though he forgiue & pardon ſinne, yet he calleth not ſinne righteouſnes, darkneſſe light, imperfection perfection. Wherefore *Iob* ſaith; (f) *If I would bee perfect, hee ſhall iudge me wicked.* * God accepteth no mans perſon; Weake loue, vnfruitfull faith, cold deuotion, are vveake, vnfruitfull, cold in the ſight of God, neither doe they merit of him. I confeſſe, God forgiueth the imperfection of our deuotion, for Chriſt; but imperfect deuotion meriteth not of God becauſe we are Chriſtians: imperfect works are accepted of God, not as our merites, but as our ſeruice: God forgiueth imperfect works; but God iuſtifieth vs not for imperfect works.

Vid Cōp. Io. de Comb. lib. 5. cap. 11. verbo dico anim.
Dan. 5.27.
c Apoc. 2.4
* *Ibid.* ver. 14
d Apoc. 3.16
e Exod. 34.7
f Iob. 9.20
* Deut. 10.17.

Fourthlie, they haue another propoſition cleane contrarie to this precedent. So of the Romiſh *Chaos* is verefied that of the Poet;

Frigida pugnabant calidis, humentia ſiccis.

In the former propoſition they teach, that good works are remunerated aboue their deſert: but in this they ſtand vpon the dignity, the excellence, the nobility of Chriſtian works; which they ſo much aduance, that *Petrus a Soto*, ſaith, (g) If any thing leſſe then expiation of ſinne, appeaſing of Gods wrath, and eternall life ſhould be retributed vnto them, it were not the proper and true reward of good works. *Suarez* alſo ſaith, (h) that a vvorke aboue nature, that is, a work vvrought by grace, hath a proportion to the reward, and a ſufficient value to bee worth the ſame; the reward

g *Pet. a Soto vt teſtatur Chemn. in exam. de bon. op. part. 1*
h *Tom. 1. in 3. d. 8 ſect. 2. verbo ſecũdo et oportet.*

reward therefore is not giuen for Chriſts merit. And the Rhemiſts ſay, (*i*) Good works are the very cauſe of Saluation; ſo farre, that God ſhould bee vniuſt, if hee rendred not heauen for the ſame. And *Lindanus* is much offended with certaine modeſt Catholicks, who affirmed, that God doth reward good vvorks out of the free vouchſafing of his mercy: And he teacheth, that the kingdome of heauen is no leſſe due to good works, then eternall paine to euill works. *Bajus* ſaith, (*k*) that our good works in the rigour of Gods iuſtice do ſatisfie and merite. *Hoſius* calleth (*l*) the charitie of our works, the reward of Saluation. *Andradius* ſaith, (*m*) It is neceſſary that the works of the regenerate haue a certaine diuinity in them. *Peter Lombard* proceedeth further; and ſaith, that our charity and loue towards GOD and Men, is the very Eſſence and the ſubſtance of the holy Ghoſt the third perſon of the Trinity. Which opinion, *Scotus* alſo ſaith, (*n*) may bee very vvell defended. And *Pigghius* confeſſeth, (*o*) that the Schooles did imagine the grace of GOD to bee an vncreated quality of our Soule from GOD. Now therefore I blame them not to ſay, Charity in vs is meritorious, ſince they ſay, our charity is the glorious Perſon, Eſſence, and ſubſtance of the holy Ghoſt. *Bellarmin* is aſhamed of this *Tenet* of the Maſter, and ſaith, hee neuer held any ſuch poſition. But vvith vvhat face can the Frier cloke this monſtrous blaſphemy, confeſſed and diſclaymed (*p*) by *Thomas Aquinas*, and alſo by *Henricus ab Vrimaria*? vvho collecteth the doctrine of *Peter Lombard*, and ſaith, (*q*) This opinion of the Maſter is not held. The words of *Peter Lombard* himſelfe make the matter moſt cleare. For hee ſaith; (*r*) He the ſame holy ſpirite is the loue, with vvhich wee loue God and our neighbour. And againe, (*ſ*) *Charity is the very holy ſpirit, which is God, & the gift of God.* And in the ſame place, *Eſt ergo charitas verè ſpiritus ſanctus*, Charity is verely the Spirit of God. And this hee goeth about to proue out of *Auſtin*, vvho ſaith, nothing can bee better then charitie; *ſignifying thereby* (*t*) (ſaith *Lombard*) that it is God. In the fift chapter

i *Rhē. in Heb. 6. 10.*

k *Bayus de indulg. cap. vlt.*

l *Hoſ. de expreſſo Dei verbo.*

m *Neceſſe eſt vt renatorū opera diuinitatē quādā in ſe habeāt. in Chemn.*

n *Scotus in 1. ſent. diſt. 17. q. 1. art. 3.*

o *In ſcholis —— fere imaginātur grat. iā Dei qualitatē aliquā increatā animæ noſtræ à Deo, vel eādē cū charitatis habitu, vel diſtinctā ab eodē. Pig. lib. 5. de liber. arb. ex Bell.*

p *Tho. Aq. 2a. 2æ q. 23. art. 2*

q *Prædicta opinio magiſtri nō tenetur*

r *Ipſe idē ſpiritus ſāctus eſt amor, ſiue charitas, qua nos diligimus Deū & proximū. lib. 1. diſt. 16. cap. 1.*

ſ *Charitas ergo ſpiritus ſāctus eſt, qui Deus eſt, et donum Dei. ibid. cap. 6. ad finem.*

t *Et per hoc ipſā eſſe Deum ſignificat. ibid.*

chapter hee maketh a difference betwixt Faith and Charitie, and ſaith, that charitie is from God in vs, and yet it is the very ſpirit of GOD: Now faith is from the ſpirit, but is not the ſpirit. Againe; the ſpirit (ſaith hee) worketh other vertues in vs; as *Faith*, and *Hope*, by habits of them infuſed: but hee worketh charity in vs thorow himſelfe, not by any habite infuſed. Hee anſwereth alſo all arguments to the contrary; affirming that (u) Charitie is from the ſpirite, and is the ſpirit. Is there any Cardinall now hath ſuch a brazen face, as to deny ſo plaine, ſo open, ſo manifeſt truth? Therefore maruel no longer, Chriſtian reader, that the ſchollers of *Peter Lombard*, whome euery Vniuerſitie receiued, read, diſputed, alledged, allowed, attribute iuſtification to the works of Charity, which their Maſter teacheth them to bee God himſelfe, the Holie Ghoſt, third perſon of the bleſſed Trinity.

u *Charitas ab ipſo eſt in nobis, & tamē ipſa ſpiritus ſanctus eſt. cap. 5.*

The fift blaſphemous poſition concerning the merite of workes, is the matter of Supererogation; of which they hold, that a man may not onely by his good workes merite ſaluation, himſelfe; but hee may alſo diſpoſe of the ſuperfluitie of his workes, to ſatisfie for other: yea, that Prieſts, and Biſhops, and their great Lord the Pope may diſpoſe of the good workes of the Church, and make them ſatisfactions for other mens faults vnto God. Wherein firſt, they exceede all Phariſes in ſpirituall pride: Secondly, they entiſe men from Chriſt our onely ſatisfaction, vnto a vaine confidence in humane righteouſneſſe: Thirdly, this doctrine denieth Chriſt to be the ſole head of the Church, from whom, * like the oile of conſecration, from the head of *Aaron* to the skirt of his clothing, grace is deriued into his whole body, which is the Church, and euery member thereof. But hereof in the third booke I ſhall ſpeake. Let vs now conſider the ſtrength of the arguments; which are brought for Iuſtification by the workes of the regenerate.

Rhemiſts in Coloſ. 1. annot. 1. verbo and ſometimes with all.

* Pſal. 133. 2.

Firſt, whereas in many places of Scripture the Kingdome of heauen is called *a (w) reward, a recompenſe, the price of victory; from thence they conclude*, that it is merited, and by vs deſerued.

w 1. Cor. 9. 17.

Sol.
x 1. Cor. 9.24.

The kingdome of heauen is indeede (*x*) a price, a reward, a recompence of good workes, but it is not the merite of workes. For this Saint *Paul* giues vs a full and proper diſtinction. There is Μισθὸς κατὰ χάριν, as wel as *μισθὸς κατ᾽ ὀφείλημα*. *Rom.* 4.4. That is, there is a reward or wages by fauour, as well as by debt. And a diſtinction, *totidem verbis* expreſſed in Scriptures, I hope will not bee refuſed. Wherefore though the kingdom of heauen be a reward, yet God giueth it not to any man by the due of Iuſtice, but by the grace of mercy. Our Sauiour in the 17. of *Luke* teacheth vs, to eſteeme of our ſelues as (*y*) *ſeruants vnprofitable; when we haue done all is commanded, we haue done but our duty.*

y Luk. 17.9,10.

Ob.
z Iac. 2.21.

The Apoſtle Saint *Iames* is brought-in for iuſtification by workes; who ſaith, that (*z*) *Abraham our Father was iuſtified by workes.*

Sol.
a Rom. 4.2.

The Apoſtle *Paul* witneſſeth, (*a*) *Abraham beleeued God, and it was counted to him for righteouſneſſe.* And againe, *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſnes.* Are the two Apoſtles contrary one to the other? God forbid. For neither doth *Paul* vnderſtand the ſame faith with *Iames*, nor the ſame Iuſtification. *Paul* requireth ſuch a faith as is ſeated in the heart. *Iames* reiecteth ſuch a faith as onely ſoundeth in the tongue. *Paul* requireth a liuely faith. *Iames* reproueth a dead faith. *Paul* requireth a diuine faith apprehending the promiſe with comfort. *Iames* reiecteth the faith of Diuels, which knoweth onely the Hiſtory of Chriſt without all application. *Paul* commends a fruitfull faith working through loue. *Iames* condemnes (and that iuſtly) a barren and naked faith void of all fruits of piety. Againe *Paul* deſcribes our Iuſtification before God; *Iames* our Iuſtification before men. *Paul* ſhewes how *Abrahams* perſon was iuſtified by faith. *Iames* ſhewes how *Abrahams* faith was iuſtified by his workes. Iuſtified, I ſay, that is, declared to be a true faith by his workes. For this Iuſtification of *Abraham* by workes was onely *Secundum quod Iuſtificatio dicitur Iuſtitiæ exercitatio vel oſtenſio*, as Iuſtification is taken for the exerciſe or declaration of righteouſneſſe, as *A-*

quinas himſelfe writeth vpon thoſe words of *Iames, Oſtende mihi.* Shew me thy faith by thy workes,and I will ſhew thee my faith by my workes. And now what oppoſition is there betweene the two Apoſtles? *Aquin. in Iac. 2. 18*

Ob. The Apoſtle ſaith, *Seeing we haue theſe promiſes, dearely beloued, let vs cleanſe our ſelues from all filthineſſe of the fleſh, and ſpirit; and grow vp vnto full holineſſe in the feare of God*: *Ergo*, we are iuſtified by workes. b 2. Cor. 7. 1.

Sol. The Apoſtle in theſe words doth onely exhort his *Corinthians*, to endeauour to all perfection in holineſſe: he doth not ſay, they can attaine ſuch perfection; nor that they ſhould thereby be iuſtified: for who euer was ſo ſanctified by his owne workes, that he might preſume to expect reward at the hands of God?

Ob. The Apoſtle *Paul* ſaith, (c) *God ſhall multiply your ſeede, and encreaſe the fruits of your righteouſneſſe: Ergo*, vvorkes Iuſtifie. c 2. Cor. 9. 10.

Sol. The Apoſtle here ſpeaketh how God ſhall encreaſe his bleſſings vpon them that are mercifull to the poore. So that they ſhall not want, who are liberall in giuing: hee ſpeaketh no word of Iuſtification by workes. Otherwiſe wee may anſwere; God ſhall encreaſe the fruits of your righteouſneſſe, that is, the righteouſnes you haue in Chriſt, ſhall be fruitfull, and appeare in you by good vvorkes: he doth not ſay, their almes vvas their righteouſneſſe.

Ob. The Spirit ſaith, (d) *Let him that is righteous, be righteous ſtill, or more righteous yet*; *Ergo*, our owne righteouſnes doth iuſtifie. *d Ex vlt. Apoc.*

Sol. Man by Gods grace doing good workes doth more and more iuſtifie himſelfe before men, though thereby he be not iuſtified before God. This encreaſe is of the fruit of Iuſtification, which men may ſee: not of Iuſtification it ſelfe, which God freely giueth. And this ſhall ſuffice to be ſpoken of their obiections. Many more idle cauils there are, either not worthy of anſwere, or elſe ſo already by ſundry learned confuted, as I neede not to vveary my pen in them. I will therefore now repaire to the examination of their Limitations.

CHAP.

CHAP. LXVII.

Of the Limitations with which the Romiſh Church doth place Iuſtification in their owne workes.

BEcauſe ſimply to place Iuſtification in humane workes is ſpirituall pride, and the intolerable tumor of Phariſaicall arrogancy; therefore the Babyloniſh ſtrumpet hath mixt her cup of Venome vvith a little Wine to colour it, and hath put Tryacle in the poiſon, thinking with a few diſtinctions and Limitations, to make her falſe coyne currant, and her diueliſh Poſitions, true Diuinitie. The firſt is, They doe not attribute this power of Iuſtification to the vvorkes of vnregenerate men, but to ſuch workes as are done by the faithfull, through the mouing of the Spirit of Chriſt. Therefore ſeeing the works vvhich iuſtifie, are done by the grace of Chriſt, it is ſtill Chriſt that iuſtifieth, and Chriſt that meriteth in vs. For this cauſe the Councell of *Trent* ſaith, (*a*) *Except they were borne againe in Chriſt, they could neuer be iuſtified: For in the new birth by the merit of his Paſſion, the grace by which they are iuſt, is giuen them.* And *Bellarmine* ſaith, (*b*) *Unto merite is required, that one be the friend of God, and acceptable to him.* Now that the firſt Iuſtification is no way from our ſelues, nor our owne vvorkes, he confeſſeth, (*c*) *A man is truely iuſtified by righteous workes, not in the firſt iuſtification, but in the ſecond iuſtification, which doth not make vs righteous of ſinners, but of righteous more righteous.* So that all the places of Scripture, which ſpeake of free iuſtification, they reſtraine vnto the firſt iuſtification onely.

The ſecond Limitation is, that the merits of the Regenerate are not required for any inſufficiencie in the merits of Chriſt, but onely in reſpect of the great efficacie that is in them.

Thirdly, that (*e*) *Good works are not meritorious to eternall life, except they be done in charitie.* But theſe their reſtrictions and rules how well and faithfully they obſerue, the Chapters following ſhall make manifeſt: ſo that euery eye may ſee, that

[a] *Niſi in Chriſto renaſcerentur nunquã iuſtificarentur, cum ea renaſcentia, per meritũ paſſionis eius gratia qua iuſti fiunt illis tribuitur.* Con. Trid. Seſſ. 6. Can. 3. verum etſi.

[b] *Bellar. l. de Iuſt. 5. c. 10. verbo quinta vt.*

[c] *Hominem vere operibus iuſtis iuſtificari, non prima, ſed ſecunda iuſtificatione, quæ non facit iuſtos ex impijs ſed iuſtiores ex iuſtis.* Bellar. l. 4. de Iuſtif. cap. 10. ad finem.

[d] *Merita hominum requiruntur, non propter inſufficientiam meritorum Chriſti ſed propter maximam eorum efficaciam.* Bellar. l. 5. de Iuſt. cap. 5. verbo at inquiunt.

[e] *Bonum opus non eſſe meritoriũ vitæ æternæ niſi ex charitate procedat.* Bellar de Iuſtif. l. 5 c. 15 per totum cap.

theſe are but falſe Stales ſet vp to deceiue, and vaine illuſions contrarie to the publique vvorſhip, & daily practice of their Church.

CHAP. LXVIII.

Of the firſt Limitation, and that the Romiſh Church placeth Iuſtification in the workes of vnregenerate men, and taketh away the honour from CHRIST *of beeing our firſt Iuſtification.*

THe vnconſtancie of the Romiſh Synagogue, concerning the merite of the vvorkes of vnregenerate men, is ſo great, both in their publique and priuate writings, that whoſo goeth forth to ſee it, ſhall ſee but a Reede ſhaken with the winde; and whoſo ſhall hearken thereunto, ſhall hearken to a Trumpet of moſt vncertaine ſound. To blinde the eyes of the vvorld, the Fathers of *Trent* caſt a faire gloſſe vpon their falſe pretence. For they pronounce (*a*) accurſed vvhoſoeuer ſhall ſay, that a man vvithout the preuenting grace of the holy Spirit, and the help therof can beleeue, or hope, or loue, or repent, ſo that the grace of Iuſtification may bee giuen him. But the Soule, ſhall I ſay? or the tongue of the *Tridentine* aſſembly, *Andradius* (as *Martinus Chemnicius* affirmeth) expoundeth the Canon thus; (*b*) *Free will without the grace of the Spirit of God cannot bring forth good workes.* Which is not, becauſe free wil in man hath no power before conuerſion to bring forth good and ſpirituall workes; but becauſe the naturall powers are ſo vvrapped and bound with the chaines of ſinne, that a man by his owne power cannot deliuer himſelfe. As a man chained therefore in fetters wanteth no faculty or power to goe, but is onely hindred by the impediment vpon him: ſo (ſaith he) is the will of an vnregenerate man.

a *Seſſ.6.can.3.de operibus infidelium.*

b *Ex Chemn.*

You ſee in what ſenſe the Councell of *Trent* pronounceth them accurſed, which ſay, that a man vvithout preuenting grace cannot beleeue, nor repent: that is, he can beleeue and repent by the force of the naturall powers: but hee cannot beleeue nor repent,by reaſon of the impediment hanging on him. And that *Andradius* doth truly expound their meaning, they themſelues giue apparant teſtimonie in the ſeuenth Canon of the ſixt Seſſion : in which they accurſe him , who ſhall ſay, *that all workes before iuſtification, what way ſoeuer wrought, are ſinne.* Doth not the taile now bewray the Fox, and his eares the Woolfe? For,if any vnregenerate man cannot prepare himſelfe to grace (as they teach in the ſecond Canon) vvhy is hee excommunicate in the ſeuenth Canon, vvho doth ſay; that the workes of the vnregenerate are ſinne? The whole ſtreame of Scholaſticall doctrine is carried to this point, that a man vnregenerate by his pure naturalitie may eſchew and auoid all ſinne : and ſo, doing what in him is, out of Congruitie may deſerue the grace of God. *Iohn de Combis*, in the *Compendium* of *Theological* verity ſaith, (*c*) that though free-will of it ſelfe cannot effect grace in Man, yet it can prepare a man, and make him able to haue grace; As a man cannot enlighten the houſe, but can open the vvindow to let in light. Wherefore not onely *Andradius* in the open Councell defended an *Axiom* of *Clement*, (*d*) that Philoſophy is a Schoole-maſter to Chriſt: that it doth illuſtrate the mindes vvith knowledge, and enformes it vvith godlineſſe, beautifying it with loue and repentance preparing to the Goſpell: but hee did plainely alſo in the ſame Councell auouch, that Philoſophers, vvhich had not Scripture, which had not the Oracles of God, had yet true faith; iuſtification of faith, and euerlaſting life. Yea, *Sledan* doth record, that in the yeare of our Lord 1552. a *Franciſcan* Frier in the Councell of *Trent* expounding the third Chapter of Saint *Paul* to the Romans did openly profeſſe, that thoſe vvhich had not the knowledge of Chriſt, if they liued honeſtly, were notwithſtanding ſaued. The ſame is the opinion of *Baius*, (*e*) that the dignitie of the perſon addeth nothing to the reaſon of meriting; and that they may merite heauen, that are not yet adopted to be the ſonnes of God. *Suarez* teacheth, our vvorkes before wee haue attained grace, prepare vs to grace. The Rhemiſts ſay, (*f*) Man hath

c *Comp.Theol.verit.l.5.c.de orig. virtutũ & gratiæ. cap.*2.

d *Ex Clem.*

Sledan. 9.

e *Baius de mer.op.* l.2.c.1 & 4 & 7. ex *Io.White.*

f *In Marg.in Mat.* 12.

hath free-will to beleeue, or not to beleeue: to make himſelfe a veſſell of ſaluation, or damnation. In other places they teach, (g) it is a mans owne free-will and election to bee a good tree, or bad tree, to bring forth good fruit or bad. Againe they ſay, (h) Man hath free-will to receiue and acknowledge Chriſt. They acknowledge (i) it lyeth in mans free-will to fruſtrate, or to follow the motions of God. Man (k) maketh himſelfe cleane, and purgeth his owne heart. This is more then for an vnregenerate man to doe good workes: for it maketh free-will, of power to elect and chuſe: to take hold and beleeue in Chriſt, which is the firſt ſteppe to iuſtification.

The like vncertainty of doctrine is amongſt the reſt concerning this point. *Bellarmine* denieth (l) that the Schoolemen did euer hold, that certaine weake good deſires in a man vniuſtified do go before grace; but this was the opinion of certaine falſe Catholicks, *Fauſtus* and *Caſſianus*, and their adherents. Yet, I hope, *Bellarmine*, nor the Schoolemen will euer forſake the *Helena* of all diſtinctions, with which they are ſo much enamoured; the merite of Congruity, merit of dignitie, and merit of condignity. Wherin they teach, (m) that though the ſubſtance of the worke of an vnregenerate man deſerueth not worthilie eternall life, becauſe of the great vnequality betwixt the worke and the reward: yet there is congruity by a certaine equality of proportion. For it is meete, that man working according to his power, God ſhould giue recompence according to his goodnes. And thus *Bellarmin* confeſſeth, a man by congruity may deſerue grace of iuſtification: nay, hee proceedeth a great deale further; and ſaith, (n) that good works of themſelues without any couenant or acceptation of God haue a proportion to eternall life. The *Compendium* of the Theologicall veritie teacheth, (o) A ſinner may prepare himſelfe vnto grace. *Gratian* ſaith, (p) by free will a man may make himſelfe fit for God to powre grace into him. *Henricus ab Vrimaria* collecteth the ſame out of *Peter Lombard*, diſtinguiſhing betwixt Operation and Cooperation, and ſaith; a

g *In Ro. 10. marg. not. 2. in 2. Tim. 2. annot. 5*

h *Io. 1. annot. ſect. 5*

i *In 2. Cor. 6. ãnot. 1*

k *In Iac. 4 annot. 4.*

l *Lib. 6. de li. arbit. c. 4. in princip. cap.*

m *Poteſt homo nõdũ recõciliatus per opera pœnitẽtiæ impetrare et mereri ex cõgruo gratiã iuſtificationis. Bel. l. 5 c. 22.*

n *Nõ quidẽ quod ſine pacto, vel acceptatione nõ habeat opus bonũ proportionẽ ad vitã æternã. de Iuſtif. l. 5. c. 17.*

o *Io. de Cõti. Comp. Theol. ver. l. 5. c. 12. poteſt peccator habilitare ſe ad gratiam.*

p *Per liberũ arbitriũ homo habilẽ ſe poteſt reddere, vt ei Dominus gratiã infũdat. Grat. de cõſ. 3 par. diſt. 5 c. placuit vt quicunque dixerit.*

man doth not worke with God before infuſion of grace, but (q) God doth powre into vs working, his vertues. For wee worke, when vvee prepare our ſelues to the receiuing of vertues.

q *Non autem ſine nobis operãtibus infũdit Deus virtutes, operamur enim, quia præparamus nos ad ſuſceptionem virtutũ.* P. Lomb. in 2. ſent. diſt. 27. c. 1. et H. ab Vrim. ibid.

The ſumme is, the vnregenerate though hee worke not with God, yet hee worketh towards the attaining of grace. *Bellarmine* therefore himſelfe forgetfull of his owne poſition, that Chriſt is our firſt iuſtification, ſaith, (*r*) we thinke that eternall life is yielded to the good works of the children of God, both concerning the firſt degree thereof, and the reſt alſo. It is moſt true, that *Auguſtine* ſaith; *Sub laudibus naturæ latent inimici gratiæ*, vnder the praiſing of nature, the emnity of grace is hidden. For out of this which hath beene ſpoken, it is cleare, that the Romiſh Church beleeueth, that there is ſome kind of goodnes, which God doth reſpect and reward, going before grace in the vnregenerate. And their plaine Aſſertion is, that (*ſ*) God neuer giueth grace, but vnto theſe that worke. And *Iohn de Combis*; (*t*) Grace is not giuen to thoſe that do not endeuour themſelues thereto.

r *Nos exiſtimamus vitã æternã reddi bonis meritis filiorũ Dei, tũ quoad primũ gradũ, tũ quoad cæteros.* l. 5 de iuſtif. cap. 20. per totũ cap.

ſ H. ab Vrim. in 2. ſet. diſt. 27. cap. 1

t Comp. theol. l. 5. c. 2

The difference betwixt Pelagians & Papiſts.

The differences betwixt the Pelagians and Papiſts, is: *Pelagius* teacheth, that by the generall or naturall indowments, a man may conuert and turne to God, and repent, and merit: The Romiſh Church teacheth, that this generall or naturall indowment of grace is euer ready to moue, and ſtirre vp the free will, whoſe part it is to conſent vnto ſuch motions: and this is to doe what a man can of himſelfe, by which deed a man may prepare himſelfe to grace. To conclude; Three maner of waies (they ſay) a man is prepared to grace. Efficiently, from God: Formally, from graces freely giuen: Materially, from our ſelues. They ſay, (*u*) works done by the vnregenerate, though they bee not directly good, yet they haue ſome good in them, and God doth interpret them as good, and vnto none ſuch is grace denied. And this is the little difference betwixt the *Pelagian*, and the Romaniſt. But ſince their opinions concerning the works of the vnregenerate are ſo doubtfull, perplexed, and vncertaine,

v Cõp. Theol. ver. in fine cap. 11. et cap. 12. lib. 5.

certaine, let vs deſcend vnto the next chapter, wherein the Scarlet ſtrumpet ſhall be vnmasked, which openly maintaineth, that ſinne is meritorious at the hand of God.

CHAP. LXIX.

That the Romiſh Church placeth merit of eternall life in open and knowne ſinnes; contrary to the firſt Limitation.

I Did not a little maruell, when I read in the Miſſall, (*a*) By the merit of a ſinner take away the debt of ſinne: And as vnproper ſeemed their gratulation vnto *Mary Magdalen, O fœlix peccatrix*, O happie ſinner. Certainly *Magdalen* was no happy ſinner, but an happy conuert: neither doth God reward the vvorks of ſinners. Firſt, he did looke on (*b*) *Habell*, then on the Gift. Neuer was any worke to God acceptable, which proceeded from ſinne, or from Man as hee is ſinfull. Wherefore howſoeuer they may excuſe the matter, in reſpect of that *Mary Magdalen* formerly had beene, and her repentance afterward; it is a doubtfull ſpeech, and moſt improper, to beſeech God for a ſinners merite to bee mercifull vnto vs. * Wee know, God heareth not ſinners. And as improper it is, to call any a happy ſinner. For all ſinne is moſt vnhappie, and all men vnhappy in that they are ſinners. Neither was *Magdalen* an happy ſinner, but all her happineſſe was in her conuerſion from ſin. But ſince it is familiar to this generation to blaſpheme by mentall reſeruation, and vvith the nimbleneſſe of their witts to put to and take away ſcandalls at their pleaſure, Let vs proceed further vvith them and demand why they pray vnto *Thomas* the Apoſtle, (*c*) *O Thomas Didymus* by *Chriſt whome thou dideſt deſerue to touch*? Thomas vvas in infidelity, he beleeued not the reſurrection of Ieſus Chriſt: and to this infidelity he added obſtinacy, proteſting that hee vvould not beleeue except hee both ſawe and felt the print of the Nayles in his hands, and the vvound in his ſide. The Apoſtle ſaith, * Whatſoeuer is without faith is ſinne. Our ſauiour acknowledgeth, that *Thomas* was vvithout faith, vvhere he ſaith; (*o*) be not faithleſs, but beleeue.

a *Per peccatricis meritum peccati ſolue debitū. in Ro. Bre. feſt. Magd. hymno aterni pat. vnice.*

b Gen. 4.4

* Ioh. 9.31.

c *O Tho. Did. per Chriſtū quē meruiſti tāgere. Poriiſ. Sar. in Sanct. Tho. Decemb. 21.*

Ioh. 20.25.

* Rom. 14.23.

o Ioh. 20.27

beleeue. The concluſion then is, if *Thomas* merited, he merited by ſinne: and indeed what was in *Thomas* at the time of his fall, but incredulity? want of faith to beleeue the Scriptures? obſtinacie and ſtubbornneſſe to reiect the teſtimony of his fellow Apoſtles? temptation of the ſpirit of God, by hardning his owne heart? wilfull reſiſtance of the grace and trueth of God? Except I ſee and feele, I will not beleeue. Infidelity and perſeuerance therein, obſtinacy, temptation, wilfulnes, theſe were his works, and no other to merit vvith, vntill Chriſt himſelfe by his miraculous and glorious preſence lightened his darke heart, and opened his vnderſtanding to receiue the trueth. They will ſay perhaps, the former actions of *Thomas* before his fall, did deſerue to touch Chriſt: I anſwer vvith the prophet; (*d*) *If the righteous turne from his righteouſnes and commit iniquity, all his righteouſnes that hee hath done ſhall not bee mentioned, but in the ſinne that he hath ſinned hee ſhall dye.* If they ſay of *Thomas*, as they doe of his fellow Apoſtle, [e] *Peter denyed Chriſt, yet ſaued his faith*: I anſwer, the fall of *Thomas* vvas infidelity in the higheſt meaſure; for hee denied the reſurrection of the head of the Church (*Ieſus Chriſt*) the ſonne of the euer-liuing God; who, (*f*) *If hee roſe not from the dead, preaching is vaine, and faith is vaine alſo.* So that to deny the reſurection of Chriſt, vvas to ouerthrow all hope, all faith, all trueth, all religion: and yet in this act *Thomas* did merit and deſerue.

At the conſecration of their Taper; (*g*) *O neceſſary ſinne of Adam, and of vs, which is taken away by the death of Chriſt.* If our ſins are neceſſarie, they muſt needs be alſo good: and if good, then meritorious. Surely it cannot bee ſaid, that *Adam* did offend, or that wee doe offend, if either his or our faulte be neceſſarie: nay, we are commendable in that wee doe, and worthy of great praiſe for performing ſo great a benefite to our ſelues. Wherefore, *This is a clauſe* (ſaith *Clichtouius*) *conteyning* (*h*) *not only a falſe, but an impious ſentence, next vnto blaſphemy, vnworthy of God and our diuine ſeruice.* Bluſh not *Rome*, for thou haſt children of thine owne ſpirit, who dare auouch, (*i*) that *The handling*

of

d Ezech. 18.24.

e *Petrus ſalua fide, Chriſtum negauit.*

f 1.Cor 15.14

g *O certe neceſſariũ Adamæ peccatum et noſtrũ. Miſſ. Sar in Sab. Sãct. paſc. hym. exultet. et Miſſ. Ro. ex decret. Cõcil. Trid. edit. iuſſu Py 5.*

h *Nõ ſolũ falſã cõtinet ſentẽtiam, ſed impiã, et blaſphemiæ proximã, neq; Deo rebuſq; ſacris dignã. in hym. bened. cerei Paſchalis. ex Clicth.*

i *Zanch. lib. 9. de debito coniug. diſp. 46. num. 15. vid. Tollet. li. 5. c. 10. nũ. 3* *of the vncleane parts of Beaſts is but veniall ſinne.* Others haue affirmed, that (*k*) the ſentence of the Scribes and Prieſts pronounced againſt Chriſt was iuſt: that the Prieſts condemning Chriſt erred not in their publique iudgement, but in their owne mindes, becauſe Chriſt tooke vpon him to beare our ſinnes. Some, that the errour of the Iewes vvas onely in the manner of proceeding, being tumultuous and by ſubornation: Others (*l*) that the Iewes had ſinned mortally, if they had not put Chriſt to death. The contrarie whereof the Schooles will tell you is, (*m*) they merited highly in that vvicked conſpiracie againſt the Lord of life. And why ſhould they doubt to allow the vvicked act of the Iewes againſt Chriſt our Sauiour, vvho of late haue found * out holy Diuels preachers of righteouſneſſe, which came to ſaue ſoules? *Magdalen is an happy ſinner, and* Adams *fault was neceſſary: the Iewes did well in betraying Chriſt, and Diuels are become Preachers.* Is it any maruell then, if ſinne bee meritorious? Wherefore, (*n*) O happy fault, *which did deſerue to haue ſuch, and ſo great a Redeemer.*

I will preſſe them no further then with their own Doctors iudgements. The author of the Theologicall *Compendium* ſaith, (*o*) It is an *improper ſpeech*, and that, *Deſerue ſtandeth here for to require.* But *Clichtouius*, who examineth the words more exactly ſaith, (*p*) it is a falſe and vnreaſonable ſpeech, to call the fault of *Adam*, which was moſt balefull to himſelfe and his poſteritie, an happy fault. Neither is it to be ſuffered (ſaith he) that to the fault it is attributed, that it deſerued ſuch and ſo great a Redeemer. Wherefore both clauſes are to be blotted, and aboliſhed out of all the Eccleſiaſticall bookes: neither ought they euer to be ſung againe in the Church, leſt being moued with a fooliſh holineſſe, and not knowing how to ſing wiſely vnto God, wee aſcribe that to the fault (the diuels worke) which was the onely mercy of God. Thus farre *Clichtouius*.

Here now, I truſt, I haue deliuered my ſelfe of my promiſe, both by plaine text, and by the confeſſion of their own Comment. Surely wee ought to beleeue as wee worſhip. If they

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k *Ex Hoſt. cont. Lrent lib. 2.*

l *Diſt. 12. item in marg. & in Gloſſ.*

m *Vid. Bell. l. 2. de concil. author c. 8.*

* *Vid. Sebaſt. Michael. in poſſ. Madg. de Cr.* —

n *O fœlix culpa que talem ac tantũ meruit habere redemptorem! Ro. Miſſ. in hym. exultet iam. & Miſſ. Sar.*

o *Lib. 5. cap. 11 ad finem.*

p *Clich. in hym. exult. iam angelica.*

Ioh 4.22, 23, 24.

they beleeue not that ſinne doth merit, why is it profeſſed in their publique adoration ? If they doe beleeue it, was it not high time that *England* ſhould come out of *Babylon*, and forſake a Religion ſo impious and ſo prophane ? wherein if their faith be according to their profeſſion, ſinne is meritorious: if they thinke not as they ſpeake, their ſeruice is Hypocriſie. They will reply perhaps, that *Clichtouius* afterward recanted this opinion: but a recantation without reaſon muſt not diſable the cenſure grounded vpon ſtrong arguments, and aſſured demonſtrations.

Such Doctrine as their Schoolemen teach, and their Maſſe celebrateth, their Legends alſo by ſundry examples doe illuſtrate. For, of *Petrus Telonarius* they record, that hauing one day throwne a loafe of bread angerly at a poore mans head, and ſtrooken him with the ſame, the next night he ſaw himſelfe brought before the Tribunall ſeate of God: where on the one ſide did certaine blacke Bugs ſtand, who in their end of the Scales did heape all his euill deedes, and at the other end ſtood ſome all in white, very ſad and ſorrowfull, that they had no good works, which on their ſide they might caſt into the balance: till at the laſt one anſwered, wee haue indeede nothing but one Pulſon loafe, which two daies agoe he gaue vnto Chriſt againſt his will: this loafe therefore they put into the Scale, and it did equalize all the reſt. Thus, as ſinne did merite damnation, ſinne did merite ſaluation alſo. Doth this ſeeme ſtrange vnto thee, O Reader, that any man ſhould be ſo ſhameleſſe as to place deſert in wickedneſſe, and merite in vngodlineſſe ? Knowne be it vnto thee, that the Legend exemplifieth no other doctrine, but that which their Schoolemen teach. For *Io. de Combis* ſaith, that a ſinner may occaſionally merite by giuing vnto the poore an Almes, by which they are moued vnto prayer, whereof the Almes was the cauſe. He ſaith, that workes done in mortall ſin, though they be not directly good, yet a ſinner may merite by them occaſionally. By this rule there is no abomination ſo monſtrous which may not be meritorious: For it may be the occaſion of ſome good or other more or leſſe. The Acts of *So-*

Io. de Comb. in Comp. Theol. verit. l. 5. c. 11 item peccator quandoq; meretur occaſionaliter.

phronia and *Pellagia*, who murthered themſelues becauſe Tyrants ſhould not defloure them, are openly made meritorious by their Canonization.

Hieronimus Mutius and *Iohannes Caſa* an Archbiſhop of *Beneuent* haue written bookes, defending, praiſing, commending the ſinne of Buggery; and the later of them cals it, *A Diuine worke. O Sodome, O Hell, O bloudy Babylon*, where are now thy inquiſitors, thy whips, thy Rackes, thy Tortures, thy Strappadoes? *Salua res eſt*, ſhall not men praiſe in Paper, what the holy Father approues in Lead? Is it any more to teach by writing, then to confirme by diſpenſing? the one ſaith, *Fiat quod petitur*: the other *Laudatur quod fit*. To ſweare by Saints and inuocate them as witneſſes, is contrarie to the expreſſe letter of the Scripture: they approue, they teach, they defend it.

Ex Zegedino.

Sub Iulio tertio Sixtus 4.

We ſee daily, to adorne, to decke, to kneele, to worſhip images, is an act meritorious.

Hath not *Clement* the 8. in his Papall chaire, in the full Court of Cardinals, out of *Peters* Conſiſtorie commended, approoued, extolled vvith a curious Oration, the Frier vvho killed his lawfull Prince, the King of France; comparing his act with that of *Iudith* in ſlaying *Holofernes*.

No man can now any longer maruell, that ſo oft both in their Miſſals and Legends their Saints are ſolemnized and adored for open impiety. Saint *Chriſtopher*, (q) for that hee bade the Diuell farewell. *Mary Magdalen*, (r) for that ſhee ſet at liberty a priſoner that was bound for debt, vvithout paiment of the ſame. *Alexander*, (ſ) for mingling water with the wine in the communion. The Virgin *Mary*, (t) for parting man and wife. *Agatha*, who (u) gaue reuiling ſpeeches to the Magiſtrate, by whom ſhee was condemned, calling him cruell, hard-hearted Tyrant. *Gregory*, (w) for that hee hid himſelfe in a Caue from the charge, to which hee was elected. *Benedict*, (x) for that he ſhut himſelfe into a cloſe den three yeares, where no man knew of him but *Romanus* the Monke, neither did he good to any man. But of this argument hauing ſpoken before, I now ſupercede; onely let mee aduer-

q *Leg. Lomb. in Chriſtoph. fol. 85.*

r *Ibid in Mary Magd.*

ſ *Rom. Bre.*

t *In Nat. virg. Leg. Lomb.*

u *Ro. Bre. in Agat.*

w *Ro Bre.*

x *Ro. Bre in Benedict lect. 4.*

aduertiſe them, that they muſt not thinke to obtrude the faults of Saints inſtead of vertues vpon the Church. But, as *Ezechiel* ſaid of the waters which came out of the Temple: ſo muſt wee deeme of the imperfections of holy men; (*y*) *The myrie places thereof, and the Mariſes thereof ſhall not bee wholeſome, they ſhall bee made ſalt pits.* Their owne rule is, *Non verbis, ſed* (*z*) *aduerbijs meremur*; meaning that no worke is good, or meritorious but that which is well done and lawfully, and according to the rule of Chriſtian charitie: but ſuch are none of theſe which I haue before rehearſed; therefore I may iuſtly reckon them in the number of ſinnes.

y Ezech. 47. 11.

z *Io. de Comb. de grat. Sanct. l. 5. c. 12*

CHAP. LXX.

That the Romiſh Church maketh the Paſſion and merits of CHRIST *vnſufficient to ſaluation, contrarie to the ſecond Limitation.*

TRue it is that *Fauorinus* obſerueth; (*a*) It is more ſhame to be coldly and lightly praiſed, then to be eagerly purſued with diſpraiſe. If then we conſider how ſparingly, how niggardly, how baſely the Romiſh fraternitie ſpeaketh of that ineffable Redemption wrought by Chriſt, their light commendation will eaſily bewray their light eſtimation therof. Demand of *Panigarola* what truſt we ſhall place in Chriſt? he will ſay, (*b*) *As often as yee ſee any man in his preaching or Sermon praiſe nothing elſe but theſe fiue things: the bloud of Chriſt, the mercy of God, the grace of God, faith in God, and the Scriptures; take heede of him.* Demand of *Peter Lombard*, whether Chriſt be our Redeemer? he will anſwere, and the whole quire of Schoolemen with him, that (*c*) *Chriſt hath redeemed the ſoule in part, but not in whole: from the fault, not the puniſhment.* Demand of *Thomas Aquinas*, and hee will come with an enuious *aliqualiter*, and ſay, (*d*) *Hee hath after a ſort ſatisfied for their ſinnes.* But if you put the queſtion to Maſter *Kelliſon* (a beaſt that lately barked againſt the Moone) he (for ignorance is euermore audacious) will anſwere; (*e*) *Chriſts*

Paſſion

Anſwere to the ſecond Limitation.

a *Turpius eſt exiguè & frigidè laudari, quàm inſectanter vituperari. Aul. Gell. l. 19. c. 3. noct. Attic.*

b *Quotieſcunq; videtis aliquē in ſermone vel cōcione nihil vnquā aliud laudantē quam hæc quinq; nēpe, Chriſti ſāguinē, dei miſericordiā, dei gratiam, dei fidē & ſcripturas, cauete ab eo diſcep. Calu. 18. pag. 43. vid. edit Mediolan.* 1594.

c 3 *Sēt. diſt. 19. c. 1*

d *Pro eorū peccatis aliqualiter ſatisfecit. ex 3. part. q. 1. 2. art. 4. & ſic col Bō. Iohn c. 12.*

e *Kell. l. 3. c. 2. ibid.*

Paſſion was not our formall iuſtification, nor ſatisfaction: and againe he ſaith, *Chriſt hath ſatisfied for ſinne:* not *becauſe his Paſſion without cooperation of ours doth ſuffice.* Demand of *Aloyſius Lypomanus*, he will anſwere; (*f*) *Thou ſeeſt that vnto the ſaluation of a Sinner the ſatisfaction of workes is required, neither doth the Paſsion of Chriſt alone ſuffice.* Demand of *Bellarmine* himſelfe, who hath aſſigned this Limitation, whether Chriſt hath iuſtified vs or not? You ſhall heare him ſay, (*g*) *Chriſt hath not iuſtified vs efficiently.* Demand of the Councell of *Trent*; and the Beaſt with all her mouthes of blaſphemie will vomit out, that (*h*) *Chriſts Paſſion was not the formall cauſe of our iuſtification.* What is it then? Is it the matter of our iuſtification? (as *Ieremy* ſpeaketh) * *The Lord our righteouſneſſe?* or (as *Paul* teacheth) (*o*) *Chriſt was made vnto vs wiſedome, and righteouſneſſe?* No, ſaith the *Tridentine*, (*i*) *Curſed is he, whoſoeuer ſhall ſay, that a man is iuſtified by the imputation of the righteouſneſſe of Chriſt onely.* Though Chriſt be neither the ſufficient, the effectiue, the formall, nor the materiall cauſe, yet he is ſome cauſe (I am ſure) of Saluation. Liberall Maſter *Kelliſon* will grant him ſo much, (*k*) that *He is the meritorious cauſe of our Redemption and Saluation, by which hee deſerued for vs at Gods hand grace: by which together with our owne cooperation we may be ſaued and redeemed.* O enuie! O detraction! O ballaſt of winde and feathers! Is this the praiſe his bloudy ſweat, his mangled fleſh, his gaping wounds, his groning ſoule deſerued; that *we may redeeme our ſelues, and winde our ſelues out of the ſeruitude of ſinne, and the tyrannie of the Diuell?*

Thus you ſee, CHRIST is made the moſt cauſeleſſe cauſe, the lighteſt, the leaſt enforcing cauſe of all cauſes: that vvhich they call, *Cauſa ſine qua non*, the cauſe, without vvhich wee cannot bee ſaued; euen as *Vlyſſes* ſpeaketh of himſelfe in the *Poet*, (*l*) *I then conquered Troy, when I made it conquerable.*

If this bee all is giuen to Chriſt, the Saints haue as much attributed to them; (*m*) *Mary is the mother of life.* And againe; (*n*) *Mary is the cauſe of life, by whom our life was begotten.* And

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f *Vides, quod ad ſalutem peccatoris requiritur etiam operis ſatisfactio, nec prodeſt ſola Chriſti paſsio, &c. part.* 1. *in vit. Sanc. Io. Baptiſt. pag.* 107.

g *Sacrificiū autem crucis non efficienter, & immediatè iuſtificauit. l.* 2. *de Miſs. c.* 4. *verbo ſecundo probatur.*

h *Can.* 10. *& ſic Bellar. citat l.* 2 *de iuſtif. cap.* 7 *reſpondeo concilium.*

* Ier. 23.6.

o 1 Cor. 1.30.

i *Seſſ.* 6. *Can.* 16. *Anath.* 11.

k *Kelliſ. l.* 3. *c.* 2.

Ibid.

l *Poſſe capi faciendo Pergamum cepi. Met. l.* 13.

m *Ro. Bre. in nat. virg. lect.* 4. *beat. Mater.*

n *Ibid. in lect.* [illegible] *datum eſt.*

And another ſaith of her; (*o*) *There is none that is ſaued but by thee, O thou moſt holy: none that is deliuered from euils but by thee, O thou moſt pure: none, vpon whom grace hath mercy but by thee, O thou moſt honeſt.* Thus, godly Reader, thou ſeeſt how ſlenderly they praiſe, how forcibly they extenuate all that Chriſt Ieſus vvith the expence of his ſacred bloud hath done for vs: Thou ſeeſt how they ſtrip the great High Prieſt out of his glorious garments, making him a poore and naked Leuite.

The very Canon of the Maſſe it ſelfe is guilty of this impietie: where, at the offering vp of their Hoſt they continually acknowledge, that they offer for the redemption of (*p*) *their ſoules, whoſe faith and deuotion is knowne to God.* Now if thoſe faithfull and deuout are already redeemed, then they neede not offer for their redemption: if they be not redeemed, they ought (by Chriſts example) *q not to pray for the world. Bellarmine* to ſalue this ſore ſaith, (*r*) the Catholikes account thoſe whoſe deuotion is vnperfect, not yet iuſtified, nor yet redeemed. But this maketh the rent worſe. For they offer not for ſuch, who haue no faith nor deuotion, but for their redemption, whoſe faith and deuotion God ſeeth, that is, which are truely deuout and faithfull. Now if they that be truely faithfull and truely deuout, bee not fully redeemed, then Chriſt hath redeemed none, and we are ſtill of all men moſt miſerable.

o *Nullus, eſt qui ſaluus fiat niſi per te, O ſanctiſſima: nemo eſt qui liberetur à malo niſi per te, O puriſſima: nemo eſt cui donū cōcedatur niſi per te, O chaſtiſſima: nemo eſt, cuius gratia miſereatur niſi per te, O honeſtiſſima. Germ. pat. in Aloy. Lyp. par. 1. pag. 283. edit. Verbeſ.*

p *Quorū tibi fides cognita eſt et deuotio. in Can. Miſſ.*

q Iob. 17. 9.

r *Bell. de Miß. lib. 2. ca. 21 verbo. reſpōdeo, quod attinet*

CHAP. LXXI.

That the Romiſh Church placeth merit of eternal life in the ſmalleſt and moſt trifling workes they do, in which there is little or no charity expreſſed; contrary to the third Limitation.

Anſwer to the third Limitation.

OF the falſe Prophets in his time *Oſe* complaines; (*a*) *The prophet is the ſnare of a fowler in all his waies.* But of whom may this be better verefied then of the Babyloniſh ſtrumpet? who (*b*) decketh her bed with ornaments, and perfumeth it with ſpices, ſweetning with all the art ſhee can, the ſtinking breath of her inchanting lips. This in the examination of this Limitation of theirs, which we haue now in hand (godly

a Oſe 9. 8

b Pro. 7. 16. 17

ly reader) thou ſhalt euidently deprehend. For as they ſtretch their merits ſo farre, as that all things are obtained thereby: ſo they are in ſuch ſort, like *Narciſſus*, enamored with themſelues, that whatſoeuer they do, is merit. It is * poſſible (ſaieth one) for vs to merit in euery thing that we doe, being in the grace of God. If thou eat to comfort nature with thankſgiuing, thy meat praiſeth God, & thou deſerueſt the crowne of eternall life: if thou ſleepe with an intention to riſe the ſtronger to ſerue God, by ſleeping thou doſt merit. Therefore *Gregory* ſaith, (*c*) *The ſleepe of the Saints is not without merit.* Likewiſe, if thou labour with thy hands to nouriſh thy family, that thou haue no need to ſteale: or if thou labour to relieue the poore that cannot relieue themſelues. Laſtly, if thou endeauour in thy ſelfe to make vp the penance enioyned *Adam*, and all mankinde: whoſoeuer thou art that laboureſt for any of theſe three intenſions, ſtanding in grace, thou doſt alwaies merit in euery worke the crowne of eternall life. (*d*) Therefore the Baker cannot bake bread but he deſerueth the crowne of eternall life: ſo the Smith, the Tailour, the Shoo-maker, the Husbandman. This alſo the *Comp.* of *Theol.* veritie teacheth, where hee giueth this rule; *Finem ſub fine quis poteſt ponere*? For example; (*e*) Some man intends to buy medicines, and to this end he buyeth them, that hee may be cured of his infirmity; and to this end hee deſireth to be cured, that he may ſerue God the better. Here all the firſt intentions are meritorious for the laſt. You ſee how eaſie a thing it is in the Church of *Rome* to merit eternall ſaluation; where if either the beginning, or the end bee for God, all the reſt of the action is meritorious. Wherefore there is no work ſo ſmall, wherewith they will not merit. If (*f*) they ſprinkle holy water, ſinnes are thereby forgiuen, *per modum meriti*, by way of merit: If they faſt; (*g*) *Grant, we beſeech thee, that the holy deuotion of our faſts may both purifie vs, and make vs acceptable to thy maieſty.* If they keepe an holy day; (*h*) *Grant, we beſeech thee, that by the temporall feaſts which we keepe, we may deſerue to come to eternall ioyes*: If they mingle the bread & wine together; (*i*) *Let the commixtion of the body and bloud of our*

Lord

Diſc. de Temp.

c *Somnus ſanctorum nō vacat merito.*

Diſc. de tēp. ſer. 168

d *Ergo piſtor nō poteſt pinſere panem, quin mereatur coronā vitæ æternæ: ſimiliter faber, ſartor, ſutor, ruſticus &c.*

Diſc. de Tēp. ſer. 161

e *Verbi gratia; aliquis intēdit vt emat medicinas, et ad hoc emit eas, vt curetur ab infirmitate, et ad hoc curari deſiderat, vt melius Deo ſeruiat. In iſto vltimo præcedētes voluntates omnes ſunt meritoriæ propter vltimū. Io. de Cōb. Cōp. Theol. verit. lib. 5. cap. 14.*

f *Sūma angel. tit. de Sacr. Miſſ.*

g *Vt ieiuniorū nobis ſancta deuotio et purificationē tribuat, et maieſtati tuæ nos reddat acceptos. fer. 5. et Sab. heb. 3. in quadrag. ex Bre. Sar. ſimile et Ro. Miſſ. in Sab. poſt cineres orat. adeſto Domine.*

h *Vt per tēporalia feſta quæ agimus, peruenire ad æterna gaudia mereamur. in feria 4 Hebd. paſc. Deus qui nos reſurrectionis &c.*

i *Hæc ſacroſācta cōmixtio corporis & ſāguinis Domini noſtri Ieſ. Chriſti fiat mihi omnibuſq; ſumētibus ſalus mētis et corporis: ad vitā æternā promerēdā, et capeſcēdā præparatio ſalutaris. in Can. Miſſ.*

Sunday they ſing ; (a) *Great was the merite of Ieremie, which did deſerue before hee was borne.* And of the holy Innocents, whome *Herod* put to death , they doe acknowledge, that (b) *they merited to die for Chriſt.* And amongſt the praiſes of *Nickolas* , the *Romane* Breuiarie recordeth , (c) *That hee would neuer ſucke being an infant on Weneſdaies and Fridaies, but once in the day, and that towards euening.* Of euery Confeſſor they ſay, (d) *This man from his youth vp deſerued to cure the infirme.* Now I would know of them, what charitie is without Free will : and in Infants or boyes what free wil is there, where nature it ſelfe is captiue ?

That the dead do merite with them, contrarie to the rule of the Canoniſt, (e) *None deſerueth but in the body*; their praiers in the memories of them that are departed , giue ſufficient teſtimony ; (f) *Grant that being abſolued from the bands of death, he may deſerue to paſſe into life.* So in the Vigil of the dead, that (g) *he which did truſt in thee, may deſerue to reioyce in the fellowſhip of thy Saints.*

What complaine I hereof? ſeeing they make ſenſeles ſtocks, and things without any life at all, to merite at the hand of God. Of the Wodden Croſſe they ſing ; (h) *Thou only waſt worthy to beare the price of the world.* In what charity , I pray you was the Croſſe of wood ? And of the night , wherein Chriſt roſe from the dead , they ſaye ; (i) *O happy night, which only didſt deſerue to know the tyme and the howre , in which Chriſt aroſe from the death!* Was there any charity in the night? Either to the words *Merit* & *Worthines* they muſt ſeeke new ſignifications , or elſe things ſenſeleſſe and without life are meritorious, and haue worthines in them , by which they are commended vnto God,

Paulus Burgenſis ſaith, (k) that the whole body of the Church is compacted by the vertue of faith : which becauſe it is one, maketh all the faithfull one body , euen by an vnformed faith, that is, faith not formed by charity, as the body of Man is one, without the Soule.

Thomas

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a *Magnū (inquam) Ieremiæ meritū, qui ante promeretur, quā naſcitur. por. Sar. in dom. in paſſ. lect. 4.*

b *Pro Chriſto merētur occidi.* Bre. Sar. *lect. 4. beati qui labores.*

c *Vid. lect. 4. in feſt. Nic. illuſtri loco.*

d *Iſte homo ab adoleſcētia meruit curare infirmos. Ro. Bre. in com. confeſſ. non Pont.*

e *Nullus meretur niſi in corpore. de cōſ. diſt. 4. nec quēquam in Gloſſ.*

f *Vt mortis vinculis abſolutis, trāſire mereatur ad vitā. in die Tricinali ad placebo. Deus cui proprium eſt. et Ro. Miſſ. in ſecret. pro animabus famulorū famularūq; tuarū.*

g *Vt, qui in te ſperauit et credidit, ſanctorū tuorū mereatur cōſortio lætari. Miſſ. Sar. in offic. Mort. Deus cui proprium.*

h *Sola digna tu fuiſti ferre ſecul. pretiū. Ro. Bre. in inuent. crucis R. poſt Nicode. ex eis orat.*

i *O certè beata nox quæ ſola ſcire meruit tēpus et horam in qua Chriſtus reſurrexit à mortuis. Miſ. Sar. in ſab. ſāct. paſc. et Ro. Miſſ.*

k *Totū corpus S. Chriſti, myſticū & cōpactū per virtutē fidei, quæ in quātū fides eſt vna, omnes fideles efficiūtur vnū corpus, etiā per fidē informē, ſicut corpus humanū, etiā ſine anima, eſt vnū, corporis organici integritate &c. Vid Gloſſ. ord. Ni. de Lyra in 4. ad Eph.*

Thomas Aquinas ſaith,(*l*)that a man that is not in charity, but ſuffers for Gods ſake in a certaine vnformed deuotion, though hee doe not deſerue, yet hee is diſpoſed thereby to the ſtate of grace. *Tollet* ſaith, (*m*) *The precept is fulfilled without charity.*

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l *Super proœmiũ in Apoc. ex Cõ.83.c.4*

m *Impletur præceptũ extra charitatẽ. l.4 de inſtr. Sacerd. c.12 pag.489. edit. Colõ. anno 1610.*

n *Opus fiat in charitate, et ex charitate l.5 c.13.*

o *Datio eſt meritoria propter primam intentionem.*

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q 1 Pet.5.2

r *Ro. Bre. in Ruſſ. & Secunda.*

1 Cor.7.3

ſ *Leg. Lomb. in vita Alexii.*

Works plainely commended as meritorious in the Miſſals, which were not wrought in charity.

Lord Ieſus Chriſt bee made vnto mee, and to all that receiue it, health of minde and body: a healthfull preparation to deſerue to receiue eternall life: If they light an holy candle, it is, (k) *That we being inlightned with the fire of thy brightnes in thy holy temple, may deſerue to be repreſented to thy glory:* If they take a Pilgrims ſcrippe, it is, that they may deſerue (l) *to goe ſafe to the temple of the Saints, and returne againe:* If they take a ſtaffe, it is, that (m) *they may deſerue to come to the eternall ioyes of eternall viſion:* If they ſprinkle aſhes vpon their head, it is, (n) *for the cauſe of ſhewing humility, and deſeruing of pardon, and to bee an wholeſome remedy to all that call on his holy Name.* Inſomuch that *Dominick* the Frier, when his legs were ſcratcht with thorns, ſaid to his fellowes, Now, (o) *our ſinnes bee cleanſed with bloud.*.

O happy people, who haue ſo eaſie meanes to attaine ſuch vnſpeakeable glory! Our Sauiour, of our beſt endeuors ſaith, (p) *When ye haue done all ye can, thinke your ſelues vnprofitable ſeruants.* They will be profitable in euery trifle they take in hand. The Apoſtle *Paul* (q) *accounteth not the afflictions of this preſent time worthy of the glory, that ſhall be ſhewed vnto vs:* With the Romiſh Church the leaſt affliction is the merit of eternall inheritance. To buy that *precious* (r) *pearle* the rich Merchant ſold al he had: they buy it with the paring of their nailes.

They haue ready diſtinctions to auoide both Chriſt and his Apoſtles. For there is (s) *equality Arithmeticall, and equality Geometricall: equality of quantity, and equality of proportion.* Equality of quantity is, when in Commutatiue iuſtice for a penny we buy a penny-loafe. So no work of our owne can merit at Gods hand: for hee euer giueth more than wee can deſerue. But *our workes* (ſay they) *doe merit of Gods diſtributiue iuſtice, by way of proportion.* O miſerable ſhifts! Firſt, Chriſt is not our formall righteouſnes, but our owne workes are our formall righteouſnes: then our works are not our righteouſnes fully and perfectly, according to the exact rule of God righteouſneſſe, or the full value of the reward, meriting but in a certaine manner, and after a proportion. O weake

(k) *Vt igne tuæ claritatis ſuccenſi in téplo ſancto, gloriæ tuæ repræſentari mereamur Miſſ. Sar in purif beat. vir. Mar. orat Omnipotẽs ſemper æterne Deus*

(l) *In Miſſ Sar. in offic. peregrinorum.*

(m) *Vt peruenire mereantur ad gaudia æterna æternæ viſionis. ibid.*

(n) *Præſerẽdæ humilitatis et promerẽdæ veniæ cauſa. in Miſ. Sar. et Romano. in cap. ieiunij. orat. Deus qui nõ mortem.*

(o) *Ex Prõpt. exẽp. quod exemplũ bonũ prouocat malos ad pœnitẽtiam.*

(p) Luke 17.10

(q) Rom. 8.18

(r) Mat. 13.45. & 46.

(s) *Ex Cõp. Theol. verit. lib. 5. cap. 11.*

hope! O ſlender conſolation! how ſhall Gods iuſtice be ſatisfied, and his righteouſnes contented? Returne to thy reſt, O my ſoule, and put thy truſt in him, who hath redeemed thee with a price: ſuch a price as is anſwerable, yea, aboue the commutatiue iuſtice of God. For Chriſt hath fully paide my debt, and with a ſufficient valuable ſumme made me the heire of his kingdome. And of this doctrine the Lord hath commanded all his Miniſters to be the preachers; (t) *Speake comfortably to Ieruſalem, and cry vnto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath receiued of the Lords hand double for all her ſinnes.* The leaſt droppe of his innocent bloud is a ſufficient ſatisfaction for the ſins of a thouſand vvorlds. And here by the way let me tell them, that the diſtinction of merite, of dignity, of condignity, and congruity, is an idle diſtinction. For if the workes of the regenerate doe not fully deſerue at Gods hand in the balance of his ſtrict iuſtice, then the works of the vnregenerate doe as much as they: for by congruity the works of the vnregenerate doe merit alſo.

Pſal. 116.

t Eſay 40.2.

CHAP. LXXII.

That with the Romaniſts good works are meritorious which bee not done in charity; contrary alſo to the third Limitation.

IN the former chapter I haue ſhewed vvith what trifles, with what toyes, the Romaniſts perſwade themſelues the heauenly kingdome may be merited. Now let vs come nearer the Limitation it ſelfe, and conſider vvhether they doe in deed obſerue their owne rule, and verely perſwade themſelues that works are not meritorious except they bee done in charitie: and ſurely ſundry reaſons there are which doe plainly teach the contrarie.

Firſt, their publique worſhip, which is the rule of religion, maketh the vvorks of ſuch, meritorious towards God, in whome there is no capacity of actuall charitie: for they make men to merite before they are borne, and after they are dead. Of the Prophet *Ieremie*, in the Maſſe on Paſſion

Sunday they ſing; (a) *Great was the merite of Ieremie, which did deſerue before hee was borne.* And of the holy Innocents, whome *Herod* put to death, they doe acknowledge, that (b) *they merited to die for Chriſt.* And amongſt the praiſes of *Nickolas*, the *Romane* Breuiarie recordeth, (c) *That hee would neuer ſucke being an infant on Weneſdaies and Fridaies, but once in the day, and that towards euening.* Of euery Confeſſor they ſay, (d) *This man from his youth vp deſerued to cure the infirme.* Now I would know of them, what charitie is without Free will: and in Infants or boyes what free wil is there, where nature it ſelfe is captiue?

That the dead do merite with them, contrarie to the rule of the Canoniſt, (e) *None deſerueth but in the body*; their praiers in the memories of them that are departed, giue ſufficient teſtimony; (f) *Grant that being abſolued from the bands of death, he may deſerue to paſſe into life.* So in the Vigil of the dead, that (g) *he which did truſt in thee, may deſerue to reioyce in the fellowſhip of thy Saints.*

What complaine I hereof? ſeeing they make ſenſeles ſtocks, and things without any life at all, to merite at the hand of God. Of the Wodden Croſſe they ſing; (h) *Thou only waſt worthy to beare the price of the world.* In what charity, I pray you was the Croſſe of wood? And of the night, wherein Chriſt roſe from the dead, they ſaye; (i) *O happy night, which only didſt deſerue to know the tyme and the howre, in which Chriſt aroſe from the death.* Was there any charity in the night? Either to the words *Merit* & *Worthines* they muſt ſeeke new ſignifications, or elſe things ſenſeleſſe and without life are meritorious, and haue worthines in them, by which they are commended vnto God.

Paulus Burgenſis ſaith, (k) that the whole body of the Church is compacted by the vertue of faith: which becauſe it is one, maketh all the faithfull one body, euen by an vnformed faith, that is, faith not formed by charity, as the body of Man is one, without the Soule.

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a *Magnū (inquam) Ieremiæ meritū, qui ante promeretur, quā naſcitur. por. Sar. in dom. in paſſ. lect 4.*

b *Pro Chriſto merētur occidi. Bre. Sar. lect 4. beati qui labores.*

c *Vid. lect. 4. in feſt. Nic. illuſtri loco.*

d *Iſte homo ab adoleſcētia meruit curare infirmos. Ro. Bre. in com confeſſ. non Pont.*

e *Nullus meretur niſi in corpore. de cōſ. diſt. 4. nec quēquam in Gloſſ.*

f *Vt mortis vinculis abſolutis, trāſire mereatur ad vitā. in die Tricinali ad placebo. Deus cui propriū eſt. et Ro. Miſſ. in ſecret. pro animabus famulorū famularūq; tuarū.*

g *Vt, qui in te ſperauit et credidit, ſanctorū tuorū mereatur cōſortio lætari. Miſſ. Sar. in offic. Mort. Deus cui proprium.*

h *Sola digna tu fuiſti ferre ſecul. pretiū. Ro. Bre. in inuent. crucis R. poſt Nicode. ex eis orat.*

i *O certè beata nox quæ ſola ſcire meruit tēpus et horam in qua Chriſtus reſurrexit à mortuis. Miſ Sar. in ſab. ſāct. paſc. et Ro. Miſſ.*

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l *Super proœmiū in Apoc. ex Cōi. 13. c. 4.*

m *Implecur præceptū extra charitatē. l. 4. de inſtr. Sacerd. c. 12 pag. 489. edit. Colō. anno 1610.*

n *Opus fiat in charitate, et ex charitate l. 5. c. 13.*

o *Datio eſt meritoria propter primam intentionem.*

p *Prima actio intentionis, qua aliquis ad orationē accedit, reddit totā orationem meritoriā, ſicut in alijs meritorijs actibus accidit. 2a. 2æ. q. 83. et ſic etiā collig. a Bon Iohn c. 83.*

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Thomas

Irreg
Pagine

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l *Super praemiis in Apoc. ex Cōs. 83. c. 4.*

m *Impletur praeceptū extra charitatē. l. 4. de inſtit. Sacerd. c. 12 pag. 489. edit. Colō. anno 1610.*

n *Opus fiat in charitate, et ex charitate l. 5. c. 13.*

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q 1 Pet. 5. 2

r *Ro. Bre. in Ruff. & Secunda.*

1 Cor. 7. 3

ſ *Leg. Lomb. in vita Alexii.*

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Anaſtaſia, who ſhunned the companie of her husband *Publius*? or why is *Vitalis* the Abbot cōmended, who went into brothell howſes to conuert ſoules? and being therefor ſuſpected of his Monks, and deſired to refraine, and not to be a ſcandall vnto others, hee refuſed their counſell and anſwered them churliſhlie; (*t*) *Haue not I a body as other men, or is God angry with Monkes onely? Are you made Iudges ouer me?* Or why is *Ambroſe* commended, (*u*) who becauſe he would auoid a Biſhoprick, ſent publiquely for infamous women to come vnto him? Since all theſe actions are againſt the rule of Charitie, neither can they bee ſaid to bee according to knowledge, or faith, without the which there is no Chriſtian loue; I conclude therefore, if all good workes doe merite, and theſe works I haue rehearſed, be accounted for good workes, ſurely workes done of a man contrary to the rules of charitie are meritorious.

t *Legend. Lomb. in Io. Elemoſ. fol. 35.*

u *Ex Leg. Lomb. in vita. Ambr.*

CHAP. LXXIII.

Of the friuolous diſtinction betwixt the two Propoſitions, PER *and* Propter, BY *and* FOR: *and of that falſe pretenſe, that they make* Ieſus Chriſt *the meritorious cauſe of our Iuſtification, though they grant not his merits and ſufferings to be the formall cauſe thereof.*

LOng ſince, the Prophet *Nahum* complained of *Niniueh*; She (*a*) *is a Miſtris of witchcraft, and ſelleth the people through her whooredome, and the Nations through her Witchcrafts:* but let *Niniueh* giue place to *Babylon*, and all other ſtrumpets to the Romiſh chaire; of whom we may truely ſay, that ſhe is indeede a cnnning Miſtris of Witchcraft. For (*b*) *her wiſedome and her knowledge haue cauſed her to rebell*: her Sophiſtications, her diſtinctions, her Riddles and ſubtilties haue inchanted her ſelfe, and all nations with her.

a Nahum.3.4.

b Eſay 47.10.

When wee require of them why they pray vnto Saints, ſince Ieſus Chriſt is an open dore, through whom euery one may come vnto the Father; then they haue *Mercuries Caduceum*, with which they lull euery eye aſleepe, and appeaſe eue-

Io.10.9.& 14.

ry one that complaineth. (*c*) For they (forſooth) deſire not ſaluation, or iuſtification, or any other thing from the Saints as from immediate Mediators: but they deſire it, *Per Chriſtum Dominum noſtrum, By Chriſt our Lord.* But now demand of them, by whom they will be iuſtified? By whom they will be ſaued? By whom they will merite? By no meanes *Per Chriſtum, By Chriſt*, but *By their owne workes.* Is not this *Babels* cup? Is not this Witchcraft? Is not this Whooredome? Is not this the kingdome of lies, where you can beleeue no word they ſpeake? The tearme *Per* or *By* (ſaith *Bellarmine*) doth ſignifie (*d*) *The formall cauſe of our ſaluation.* But ſuch cauſe they vtterly deny the merits of Chriſt to bee vnto men: but vvee are iuſtified (ſaith hee) *Propter Chriſtum, For Chriſt.*

If thou deſire, Chriſtian Reader, to know what the formall cauſe is, it is that which giueth the name and being, which cauſeth euery matter to be ſuch, or ſuch, and without which it cannot be; as the motion of the heauens cauſeth the diuiſion of times; as the ſhining of the Sunne cauſeth the ayre to be light: the Soule, the body to be liuing, and the Sap of this, or that kinde, cauſeth the Tree to bring forth fruit thereafter. So that the formall cauſe is the nobleſt cauſe, conſtituting, ordaining, making euery thing to bee that it is. And ſuch cauſe of Saluation they can in no wiſe indure the merits of Chriſt to be vnto vs.

From hence ſpring all theſe barbarous and helliſh blaſphemies, vvith which the *Beaſt* hath braued Heauen, vomiting out her poiſoned venim, euen in the face of our Redeemer. (*e*) *If any man ſhall ſay, that one is iuſtified either by the onely imputation of the righteouſneſſe of Chriſt, or by the onely remiſſion of ſinnes, excluding the grace and Charitie, which is ſhed into our hearts by the Spirit of God: or that the grace by which we are iuſtified, is the onely fauour of God, Curſed be he.*

If any man ſhall ſay, (*f*) *that iuſtifying faith is nothing elſe but truſt in the mercy of God, forgiuing our ſinnes for Chriſt:* or *that ſuch truſt is that onely, by which wee are iuſtified, Curſed be he.* If any man ſay (*g*) *that wee are iuſtified by the righteouſneſſe*

c *Concede nobis, domine, intercessione huius Sancti tale beneficium Per Chriſtū dominū noſtrum.* *Bell. tr. de Sanct. beat. lib. 1. c. 17.*

d *Bell. tr. de iuſtif. l. 2. c. 2.*

e Concil. Trid. Seſſ. 6. Can. 11.

f Can. 12.

g Ibid. Can. 10.

neſſe of Chriſt formally, Curſed bee hee.

And this the laſt Canon *Bellarmine* expounding ſaith, the meaning of the Councell is, (*h*) *that a man is not iuſtified formally by the righteouſneſſe of Chriſt by any meanes.* You now ſee the cauſe, why the holy Frier can by no meanes endure any man to bee iuſtified *Per Chriſtum, By Chriſt*: but onely *Propter Chriſtum, For Chriſt.* And leſt hee ſhould bee deceiued in his own word *Propter, For*; the tearme *Propter*, or *For*, (ſaith he) muſt ſignifie onely the meritorious cauſe of our ſaluation. For, (*i*) *if Propter ſhould by chance ſignifie the formall cauſe of iuſtification, then we are not iuſtified Propter Chriſti meritum, For the merite of Chriſt neither.* The concluſion is, *Per Chriſtum, By Chriſt, we are not iuſtified vllo modo, by any meanes,* nor *Propter Chriſtum, for Chriſt, if the word Propter, bee not properly vnderſtood.* And thus great paines the good Cardinall taketh to exclude Chriſt from his ſaluation. He ſtraines at euery Gnat, and ſearcheth euery wrinkle, leſt Chriſt ſhould haue too much aſcribed to him in the matter of iuſtification. And yet here behold (I beſeech you) they which cannot endure, that Chriſts righteouſneſſe ſhould be imputed vnto them for iuſtification; neither will allow, that his elect doe merite in Chriſts merits: yet they can be content, that the merits of the Virgin ſhall be imputed vnto them for righteouſneſſe: in whoſe ſeruice they euery day ſing; (*k*) *Let vs merite by thee to haue the reward of the heauenly Kingdome.* They can call her (*l*) *their life, their ſweetnes, their dwelling.* They which ſuffer not, that the couering of their ſins by the righteouſnes of Chriſt ſhould be their Saluation, yet can confeſſe of the Virgin, (*m*) *as the thorne, the Roſe: So Iudea brought forth* Mary, *that vertue might couer vice; and grace, the offence.* Her they can bee content to call (*n*) *the clothing of their nakedneſſe, the riches of their beggery*: and to ſay vnto her; (*o*) *Let thy copious charitie couer the multitude of our ſinnes.*

Come we now to the oyle that muſt mollifie all this vineger, and the Sugar that muſt ſweeten this leauen vnto vs. Chriſt (ſay they) is the full and abſolute meriting cauſe of our Saluation. *O* (*p*) *ſiluer drops ouerlaid vpon a Potſheard!*

(*q*) *Though*

h *Ex ſententia eiuſdem concilij non iuſtificari hominem formaliter iuſtitia Chriſti vllo modo habetur expreſſ. in Can.* 10 *Bell. lib.* 2. *de iuſtif. c.* 7. *verbo reſpondeo conciliũ.*

i *Bellar. l.* 2. *de iuſtif. c.* 2. *verbo reſpõdemus ſi illud propter.*

k *Vt cœleſtis regni per te mereamur habere præmium in lect. Sanct. Mar. virgo virginum. in Sar. Bre.*

l *Ro. Bre. in Nat. virg.*

m *Sicut ſpina roſã genuit: Iudea Mariam, vti vitium virtus operiret, gratia culpã. Bren. Sar. in cõcep. virg.*

n *Germ. Patriarch. apud Aloy Lyp. prim. in encom. beat. virg.*

o *In manuel Caniſij in* 11 *exercitio.*

p Pro. 26. 23.

(q) *Though he ſpeake fauourably* (ſaith *Salomon*) *beleeue him not, for there are ſeauen abhominations in his heart.* What is there belonging or appertaining to Saluation, which they doe not deſire to attaine by their owne merits at the hands of God? Forgiueneſſe of ſinne, renuing of the minde, purging of the heart, holineſſe, righteouſnes, life, glorie, eternitie: All theſe they ſtill praie to haue by their owne merite. Neither let them ſay they deſire to merite by Chriſt, ſince (as I haue before ſhewed) *By Chriſt, is not by Chriſt with them.*

Firſt, the very giuing of Chriſt, and his appearing in the fleſh, they merit. For ſo they ſay; (r) *By whome we deſerued to receiue Ieſus Chriſt the author of life.*

Secondly, if forgiuenes of ſinne be the firſt iuſtification, to the Virgins they praie; (ſ) *O ye Virgins of God pray for vs, that wee may deſerue to receiue pardon by you.* And in their Indulgence after confeſſion; (t) *The good works which thou haſt done, and which by the grace of God thou ſhalt doe, bee vnto thee the remiſſion of thy ſinnes.*

Thirdly, if to be graffed into the body of Chriſt be the firſt ſtep to iuſtification, of this they deſire their owne works may bee the meritorious cauſe. For ſo *Aquinas* (u) praieth, and by his example they teach all other to praie; *Grant mee ſo to take the body of thy only begotten ſonne Ieſus Chriſt which hee tooke of the Virgin Mary, that I may deſerue to bee incorporated into his myſticall body.*

Fowrthlie, if they deſire to bee Sanctified, they deſire their works may bee the deſeruing cauſe; (w) *Take away from vs, O Lord wee beſeech thee, all our iniquites, that wee may deſerue with pure minds to enter into the holy of holies.* And in the feaſt of Saint *Cuthbert*; (x) *Grant we beſeech thee, that Cuthbert thy Biſhop and Confeſſor interceding, wee may deſerue to come vnto the height of Vertue.* Againe (they ſay) (y) *their faſts make them worthy to receiue grace.*

Fifthly, if they deſire reſurrection from the dead, they deſire it for the merit of their works, and their works they praie may bee the meritorious cauſe of the ſame; (z) *Grant*

q Pro. 26. 25

r *Per quã meruimus authorem vitæ ſuſcipere Dominũ noſtrũ Ieſũ Chriſtum. Bre. Sar. in offic. beat. virg. orat. Deus qui ſalutis æternæ, et in Ro. Bre.* And in the Primer printed by *Arnold Conings an.* 1599. *in orat.* O God which by the fruitfull virginity.

ſ *Virgines Dei beatæ orate pro nobis, vt ſcelerũ veniã per vos accipere mereamur. in Com. virg. in laudibus Bre. Sar.*

t *Bona, quæ feciſti, et quæ per Dei gratiã facies, ſint tibi in remiſſionẽ peccatorũ. abſolutio in præparatione ante Miſſã. Bre. Sar.*

v *Orat. Tho. Aq.*

w *Aufer à nobis Domine quæſumus, omnes iniquitates noſtras, vt ſãcta ſãctorũ puris mẽtibus mereamur introire. Portiſ. Sar in præparat. ante Miſſ. idẽ et Ro. Bre. in die Palmar. in orat. Deus qui filiũ. et orat. Omnipotẽs ſempiterne, et paſſim.*

x *Mereamur ad culmẽ peruenire virtutũ. Bre. Sar. in Cuthbert.*

y In the praier: Let our faſts: within the weeke after paſſion Sunday. *in offic. Anglo lat. per Ar. Conings.*

z *In Bre. Sar. Dom. in Ramis palm. idem et Rom. Bre. in Dominica palmarum orat. Omnipotens ſempiterne.*

mercifully that wee may deſerue, both to haue the leſſons of his patience, as alſo fellowſhip of his reſurrection.

Sixtly, if they deſire Saluation it ſelfe, they deſire their owne works may be the meritorious cauſe thereof; (*a*) *that wee may deſerue to bee whole and ſaued.*

Laſtly, if they deſire Glorification, they deſire it may bee the merit of their workes; (*b*) *Grant that in the day of iudgement being ſet at thy right hand, wee may deſerue to heare from thee, Come ye bleſſed &c.* And in the Maſſe of euery Confeſſor; *Pray for vs, that wee may together deſerue to poſſeſſe the holy kingdome of heauen.* (*c*) *All ye elect of God bee mindfull of vs before God, that being helped by your praiers, wee may deſerue to bee ioyned vnto you.* After the ſame maner againe; (*d*) *Holy Mary and all Saints, pray for vs to God, that wee may deſerue of him to be helped and to bee ſaued.* Now, beloued Chriſtian, I appeale to thy conſcience, whoſoeuer thou art that haſt an vpright heart, whether they make Chriſt the only meritorious cauſe of our Saluation, when by their owne works they deſire to merit all, whatſoeuer belongeth to eternall life: that is, the comming of Chriſt in the fleſh, forgiueneſſe of ſinnes, graffing into the body of Chriſt, (which is the firſt iuſtification) ſanctification, reſurrection, glorification. Of all theſe euery day they pray, that their works may be the meritorious cauſe. Let them now tell mee, what remaineth more to a Chriſtian man for his Soules health to deſire? Wherefore ſince in euery Oriſon they contend to haue their works the meritorious cauſe of all that they pray for, of them and their diſtinctions wee may conclude, as *Iob* doth of his ſower conditioned friends; (*e*) *Ye forge lies, and are all Phyſitians of no value.*

a *Bre. Sar. in precibus ad primā orat. dirigere et ſāctificare.*

b *Vt in die iudicii ad dextrā tuā ſtatuti à te audire mereamur, Venite benedicti. port. Sar. Miſſ. 5. vulnerū in orat. Domine Ieſu Chriſte, fili Dei viui adē et Ro. Bre. in anniuerſ. dedic. eccleſiæ orat. Annue quæſumus.*

c *Omnes electi Dei noſtri memoramini ante Deū, vt veſtris precibus adiuti mereamur vobis adiungi. Br. Sar. in memor. feriæ tert. ad Mat.*

d *Sācta Maria & omnes ſancti intercedāt pro nobis ad Deū, vt nos mereamur ab eo adiuuari, et ſaluari; qui viuit et regnat in ſecula ſeculorū, amen. Ro. Br. in eſtiu. par. Dominic. ad primā.*

e Iob 13.4

ANTI-		CHRISTVS.
BY [a] the vertue of merit hee is brought in thither, whoſoeuer in this world ſuffereth for the name of Chriſt.	1	*I Am certainely perſwaded, that the afflictions of this time are not worthy of the glory which ſhall be ſhewed vpon vs.* Rom. 8. 18.
Wee [b] acknowledge vertues to bee the true keyes of heauen.	2	*Not of your ſelues, it is the gift of God: not of workes, leſt any man ſhould boaſt himſelfe.* Epheſ. 2. 8, 9.
Without [c] merits there is no hope.	3	Abraham *conſidered not his owne body, which was now dead, being almoſt an hundred yeares old, neither the deadneſſe of* Saraes *wombe.* Rom. 4. 19.
Hope [d] and confidence come not onely from the grace of God promiſing, but from our merits and workes.	4	*Come to the waters all yee that that be thirſtie; Come I ſay, buy wine and milke without money.* Eſay 55. 1.

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[a] Ex virtute meritorum illuc introducitur omnis qui ob Chriſti &c. Rom. Brev. in Com. pō virg. hym. vrbs beat. Ieruſ. [b] *Ex Euſeb. Emiſſ. apud Aloy. Lyp. in vita Sanctorum Apoſt. Pet. & Pauli. pag. 302. edit Verbeſſalt.* [c] *Io. de Comb. Comp. Theol. lib. 5. cap. 22.* [d] *Bellar. de iuſtif. lib. 5. cap. 7. his accedit etiam.*

ANTI-		CHRISTVS.
It [e] doth appeare that in our good deſerts ſome truſt is to be put.	5	*Becauſe thou haſt truſted in thine owne works and treaſure, thou ſhalt be taken.* Ier. 48.7.
It [f] any ſay, that a man is iuſtified by the imputation of Chriſts righteouſnes, and the remiſſion of ſinnes onely, Curſed be he.	6	*As by one mans diſobedience many became ſinners: ſo by the obedience of one ſhall many bee made righteous.* Rom. 5. 19.
If [g] any man ſay, that the righteous ſinneth, at leaſt venially, in euery good worke, or mortally, and to deſerue therein eternall death, and to be ſaued onely because ſuch ſinnes are not imputed to him, let him be accurſed.	7	*There is none that doth good, no not one.* Ro. 3. 12. *All our righteouſnes is as filthy clouts.* Eſay 64. 6.
By [h] temporall ſcourges inflicted of God, and patiently ſuffered by vs, vvee may ſatisfie before GOD the Father through Ieſus Chriſt.	8	*His owne ſelfe bare our ſins in his body on the Tree, that we being deliuered from ſinne, ſhould liue in righteouſneſſe: by whoſe ſtripes ye were healed.* 1. Pet. 2. ver. 24.

[e] *Ibid verb. his tot ac tantis.*

[f] *Concil Trid. Seſſ. 6. de iuſtif. Can. 11.*

[g] *Si quis in quolibet bono opere iuſtum ſaltē venialiter peccare dixerit, aut (quod intolerabilius eſt) mortaliter, atque ideo pœnas æternas mereri, tantumque ob id non damnari quia deus ea opera nō imputet ad damnationem, Anath. ſit ibid. Can. 25.*

[h] *Conc. Trid. Seſſ. 4. de operibus ſatisfactorijs C. 9.*

Who-

ANTI-		CHRISTVS.
Whoſoeuer [i] ſhall ſay, all the workes done before Iuſtification, howſoeuer done, to be ſinne, let him be accurſed.	9	*Whatſoeuer is without faith is ſinne.* Ro. 14. 23. *Without faith it is impoſſible to pleaſe God.* Heb. 11. 6.
Man [k] that doth iuſtice, is thereby iuſt, and iuſtified.	10	*Hee ſaw alſo that there was no man righteous.* Eſay 59. 16. *There is none righteous, no not one.* Rom. 3. 10.
That [l] which wee giue of our owne, is ſatisfaction for ſinne.	11	*Not according to our works, but according to his owne purpoſe and grace which was giuen to vs through Ieſus Chriſt before the world was.* 2. Tim. cap. 1. 9.
We [m] may eſcape, by puniſhing our ſelues, faſting, and other penance.	12	*Did ye faſt vnto mee? Doe I approue it?* Zech. 7. 5.
They [n] might gaine Saluation by their money.	13	*Ye were not redeemed with corruptible things as ſiluer and gold.* 1. Pet. 1. 18.

[i] *Concil. Trid. Seſſ. 6. Can. 7.* [k] *Rhem. in Mat. 6. annot.* 1. [l] *Rhem. in Luc. 19. annot.* 3. [m] *Rhem. in 1. ad Cor. 11 annot.* 20. [n] *Rhem. in 16. Luc. annot.* 3.

Mary.

	ANTI-		CHRISTVS.
o *Grat. de conſec. diſt. 4. per baptiſm. in gloſ Verrin. Diab. apud Sebaſt. Mich. in poſſ. de Cr.*	*Mary* [o] and *Iohn* could not ſinne. Some goe to heauen by repentance: others by innocencie.	14	*All haue ſinned, and are depriued of the glory of God.* Rom. 3. 23.
p *Rhem. in Ro. 11. ſect. 4.*	Good [p] workes are ioined with Gods grace, as the cauſes of our ſaluation.	15	*To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* Rom. 4. 5.
q *Rhem. in Mat. 5. Annot. 5.*	Without [q] iuſtice of workes no man of age can be ſaued.	16	*The Gentiles which followed not righteouſnes, haue attained vnto righteouſnes, euen the righteouſneſſe, which is of faith.* Rom. 9. 30.
r *Aloy. Lyp. par. 2. in vita Anton. pag. 195. & in indice.*	The [r] taking of Monkerie forgiueth all ſinnes paſt.	17	*Behold the Lambe of God, which taketh away the ſinne of the world.* Ioh. 1. 29.

CHAP.

CHAP. LXXIV.

Of the ſundry ſignifications of the word Sanctification.

THat it may bee the better vnderſtood, what kinde of Sanctification it is which we are now to entreat of, it is fit to conſider the ſundry ſignifications of the word, which are found in the holy Scripture.

Sanctification the fift worke of Chriſts prieſtly office.

To ſanctifie therefore, is as much as to dedicate, or to ſeparate vnto holy vſes, or to eſteeme religious vnto God; & this vnderſtanding the word hath in diuers places. *Moſes* ſaith; (*a*) *Keepe the Sabbath day, to ſanctifie it.* And the Lord commandeth; (*b*) *Sanctifie vnto me all the firſt borne.* After this ſenſe (*c*) the tabernacle and all the inſtruments are *ſanctified*, that is, by ſolemne rites and due ceremons dedicated vnto God.

a Deut.5.12.
b Exod.13.2
c Exod.40.9.10

To ſanctifie, is otherwhile taken for to bee ſtirred vp to execute the wrath of God. In this ſenſe *Moſes* biddeth the *Leuites*; (*d*) *Conſecrate your hands*, when of the Idolatrous people they ſlew three thouſand. Yea, the Lord himſelfe ſaieth of the wicked *Medes* and *Perſians*, that he had ſanctified them to the deſtruction of *Babylon*: (*e*) *I haue commanded them, that I haue ſanctified: and I haue called the mighty to my wrath.*

d Exod.32.29.
e Eſay 13.3.

To ſanctifie, is alſo as much as to praiſe God, and to honour him, either in priuate or in publike worſhip. And thus the word is taken in that holy praier which Chriſt commended to his Church, in which we are taught to ſay, * *Hallowed be thy name.* Heereof Saint *Peter* ſpeaketh; (*f*) *Sanctifie the Lord God in your hearts.* And in this ſenſe God reproueth *Moſes* and *Aaron*; (*g*) *Ye ſanctified not mee among the children of Iſrael.*

* Mat.6.9
f 1 Pet.3,15
g Deut.32.51.

To ſanctifie, doth alſo ſignifie as much as to make a thing ſeeme holy. So it is to bee taken in that ſaying of our Sauiour; (*h*) *Yee fooles and blinde, whether is greater the golde, or the temple that ſanctifieth the gold? yee fooles and blinde, whether is greater the offering, or the altar which ſanctifieth the offering?*

h Mat.23.17
Ibid.ver.19.

Laſtly, to Sanctifie, is to cleanſe the conſcience from the dead workes of ſinne, to ſerue the Lord in righteouſneſſe and holineſſe. And this is the Sanctification we are to ſpeak of now. This conſiſteth in two things: Firſt, in abſtaining from all corruption of ſinne and wickedneſſe, whereof *Ieremie* ſpeaketh; (*i*) *Breake vp your fallow ground, and ſow not among the thornes.*

Luke 1.75.
1.Pet.1.15.
i Ier.4.4.

The ſecond part of Sanctification conſiſteth in beautifying our conuerſation with vertues and holy workes, which God hath ordained vs to walke in. This, *Iob* as a figure of Chriſt attributeth to himſelfe; k *I put on iuſtice, and it couered me: my iudgement was as a robe, and a crowne.* Thus the Apoſtle would haue his *Epheſians* to be adorned; (*l*) *Stand therefore hauing your loynes girt about with verity, and hauing on the breſt-plate of righteouſneſſe, and your feete ſhod in the preparation of the Goſpell of Peace.*

k Iob 29.14.
l Epheſ.6.14.15

CHAP. LXXV.

That Sanctification of life is neceſſarie to a Chriſtian man.

ALthough the Chriſtian faith doth not admit of Iuſtification before God by our owne merits, and our owne holineſſe, euen where ſuch workes and holineſſe doe proceede from the grace of Chriſt in vs: yet, that vnto euery member of Chriſt holineſſe and good workes are requiſite, the true Religion doth vndoubtedly affirme and teach; and thereof are many Reaſons.

Firſt, becauſe it is one of the ends, for which he hath redeemed vs: For ſo the Apoſtle witneſſeth; (*a*) *He hath choſen vs in him before the foundation of the world, that we ſhould be holy, and without blame before him in loue.* And to the *Coloſſians*; (*b*) *You which were in times paſt ſtrangers and enimies, becauſe your mindes were ſet in euill workes, hath hee now alſo reconciled in the body of his fleſh through death, to make you holy and vnblameable, and without fault in his ſight.*

a Epheſ.1.4.
b Col.1.21.22.

Secondly, becauſe we are commanded by God to walke before him in (*c*) righteouſneſſe and holineſſe. Wherefore vnto the *Theſſalonians* the Apoſtle witneſſeth; (*d*) *This is the*

c 1.Pet.1.15.16
Luke 1.75.
d 1.Theſ.4.3.

will of God, euen your Sanctification. And the Lord himſelfe requireth of the children of *Iſrael*; (*e*) *Yee ſhall bee holy, for I the Lord your God am holy.*

e Leuit. 19.2.

The third cauſe, why ſanctitie and holineſſe is neceſſarie to a Chriſtian man, is, that God may bee glorified. So our Sauiour himſelfe doth teach; (*f*) *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father, which is in heauen.* This, Saint *Peter* alſo ſheweth (*g*) *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of the viſitation.* A Chriſtian man therefore, if he neglect this dutie, may dread to haue the vvrath of GOD laid vpon him, as it vvas vpon *Moſes* and *Aaron*; whom God puniſhed vvith temporall death, becauſe they (*h*) did not ſanctifie the Lord among the children of *Iſrael*.

f Math. 5.16.
g 1.Pet. 2.12.
h Deut. 32.51.

Fourthly, holineſſe of life is neceſſarie to a Chriſtian man, that by our example the weake Brethren may be confirmed. Hereof *Peter* ſpeaketh in his exhortation to married women; (*i*) *Let the wiues be ſubiect to their husbands, that euen they which obey not the word, may without the word bee wonne by the conuerſation of the wiues.* This is it, which the Apoſtle *Paul* meaneth, when he exhorteth *Titus* (*k*) *to ſhew himſelfe an example of good workes.*

i 1.Pet. 3.1.
k Tit. 2.7.

Fiftly, holineſſe of life is needfull vnto the ſeruants of God, that the mouthes of the obſtinate may bee ſtopt. So the Apoſtle counſelleth his *Theſſalonians*, to (*l*) *behaue themſelues honeſtly towards them which are without.* Thus *Peter* alſo exhorteth the elect, to (*m*) *Sanctifie the Lord in their hearts, and to bee ready alwaies to giue an anſwere to euery man, that asketh a reaſon of the hope that is in them: and that with meekenes and reuerence, hauing a good conſcience, that when they ſpeake euill of you as euill doers, they may be aſhamed, which blame your good conuerſation in Chriſt.*

l 1.Theſ. 4.12.
m 1.Pet. 3.15. 16.

Sixtly, to all the members of the church of Chriſt holines is needfull, that one may helpe another, & one by another may be relieued. For God hath ſo compacted the myſticall bodie

of

1.Cor 12. of his Sonne, that the more excellent members thereof cannot
ſay of the inferiour, I haue no neede of thee: but euery
one in his place and calling muſt ſerue another. So the Apoſtle
2 Cor.8. *Paul* witneſſeth, that the abundance of the *Corinthians*
ſupplied the lacke of others: and in the ninth of the ſecond
n 2.Cor.9 12. to the *Corinthians*, (*n*) *The miniſtration of this ſeruice not onely*
ſupplieth the neceſſities of the Saints; *but alſo is aboundant by the*
thanksgiuing of many vnto God. To this then wee are euery
* Pſal 41.1. where exhorted in Scripture; * *Bleſſed is he that iudgeth wiſely*
of the cauſe of the poore, the Lord ſhall deliuer him in the time of
o Luke 11.41. *trouble.* And our Sauiour ſaith; (*o*) *Giue almes of thoſe things,*
which are within, and behold all things ſhall be cleane vnto you: as
though our corne, our cattle, our money, our goods were
not ſanctified vnto vs, except we giue almes thereof.

Laſtly, the Apoſtle *Paul* plainely denounceth vnto vs,
p Heb.12.14. that (*p*) *without holineſſe no man ſhall ſee God.* And *Dauid* teacheth,
q Pſal.15.1.2. that (*q*) *hee that walketh vprightly, ſhall dwell in the Tabernacle,*
and reſt in the holy Mountaine. In reſpect then both of
the puniſhment, and the bleſſing, holineſſe and ſanctification
is neceſſarie to all that profeſſe the faith of Chriſt. And
r *Sancti viri quo altius apud deum virtutum dignitate proficiunt, eo ſubtilius ſe indignos eſſe deprehendunt: quia dum luci proximi fiunt quicquid eos in ſeipſis latebat, inueniunt. Mor. Greg.* this the Church doth aſſuredly beleeue, and earneſtly perſwade.
And yet when all is done, it affirmeth with the author
of the Morals; (*r*) Holy men the higher they proceede
in worthines of vertues before God, ſo much the more ſharply
they ſee themſelues to be vnworthy: for when theſe come
neare the light, whatſoeuer was hidden in themſelues, they
finde out.

CHAP. LXXVI.

What it is that doth Sanctifie?

IT is moſt manifeſt, that Iuſtification and Sanctification are vndiuided companions, growing vp together, and knit as it were, in one infallible and vndiſſeuered bond. Wherefore it may reaſonably ſeeme, that they ſpring vp out of one roote, who growe alwaies in one Modell, and dwell continually in one houſe. The contemplation whereof, no doubt, cauſed the Author of the Theological veritie (though many times a plaine Aduerſarie to the grace of Chriſt) in his fift booke and ſecond Chapter to confeſſe, (*a*) vnto the good of grace none can attaine of himſelfe: for this is not after the limits of Nature, but the influence of the diuine bounty. For, as the naturall thing needeth his beginning to be in the Eſſence of nature: ſo the ſame beginning according to his goodneſſe doth not ceaſe to powre into the reaſonable ſoule the ſpirituall life, that it may be well with him in the eſſence of Grace, which hee cannot haue without God the giuer; thus farre this Author. And indeede this Doctrine is euery where taught vs in the Scripture: Firſt, that we cannot ſanctifie our ſelues: Secondly, that it is God, which doth ſanctifie vs. Let vs conſider the proofes of the firſt Poſition, and then of the ſecond.

a *Ad bonum gratiæ non poteſt quis per ſe venire: cum hoc non ſit ſecundum limites naturæ, ſed ſecundum influentiam largitatis diuinæ. Io. de Comb. l. 5. c. 2. comp. Theol. verit.*

CHAP. LXXVII.

That man cannot ſanctifie himſelfe, but is ſanctified by God.

IF there were nothing elſe, the ſundry Titles of reproach and ſhame, which the Spirit of God hath branded our infirme nature withall, may ſhew how vnapt and vnable we are of our ſelues to ſanctifie and cleanſe our ſelues. For what other appellations to man, conſidered in himſelfe, doth the Scripture giue, but

Briars. Mich. 7.4.
Thornes. 2. Sam. 23. 6.
Darkneſſe. Epheſ. 5. 8.
Fooliſhneſſe. Ier. 4.22.
Wickedneſſe. Pſal. 55.15.
Vanitie. Eccleſ. 1.2.
Lyers. Pſal. 116.11.
Duſt. Gen. 3. 19.
Earth. 1. Cor. 15.47.
Fleſh. Ioh. 3.6.
Captiuitie. 2. Tim. 2.26.

Miſerable.
Wretched. } Apoc. 3.17.
Blindneſſe.
Nakedneſſe.
The old man. Col. 3.9.
Matter for fire. Mat. 25.41.
Children of wrath. Epheſ.2.3.
Dead dogges. 1.Sam.24.15.
Sinne. Gal.3.22.
Debtors. Luke 7.41.
Bondage. Eſay 14.3.
and Heb. 2.15.
Curſed. Deut..27.vlt.
Death. Rom.7.24.
Damned. Rom.5.

Adorned with theſe accoutrements, goe to now whoſo a Gen.8.21. will, and make himſelfe holy. *Moſes* will tell thee, (a) *The imagination of Mans heart is euill, euen from his youth.* b Iob 9.30.31. *Iob* will tell thee, (b) *If I waſh my ſelfe with ſnow water, and purge my hands moſt cleane, yet ſhalt thou plunge me into the pit, and my owne cloathes ſhall make me filthy.* Which is as much as to ſay, If man be not purified with a more effectuall purification, then he can procure to himſelfe, hee ſhall neuer be cleanſed. Wherefore the Apoſtle counſelleth vs to caſt c 2.Cor.3.5. off all ſuch conceit. (c) *Wee are not ſufficient* (ſaith he) *of our ſelues to thinke any thing, as of our ſelues, but our ſufficiencie is* * 1.Cor.12.3. *of God.* And againe,* *No man can ſay, that Ieſus is the Lord, but by the Holy Ghoſt.* Yea, of himſelfe a veſſell of election, the Teacher of the Gentiles, more then an Apoſtle, he doth d Rom.7.23. ingenuouſly confeſſe, that (d.) *hee found a law in his fleſh rebelling againſt the law of his minde; that hee was led captiue to the law of ſinne in his members: that the good hee would doe, hee did not: that in his fleſh dwelt no good thing: that when he would doe good, euill was preſent with him.* Wherefore to the Ga- e Gal.2.20. *lathians* he ſaith, (e) *I liue; yet now not I, but* CHRIST *liueth in me.*

As it was with with *Aaron* the Iewiſh prieſt, when he was

conſecrated, and ſeparated to miniſter before the Lord ; hee
was adorned indeed with rich aray, hee was bleſſed thorow
his (*f*) *comly Ornaments, and clothed with the garment of honour* ; *f* Ecclus.45.7
the Robe, the Bells, the Tunicle, the Ephod, the Vrim, the Thummim, all of blew ſilke, ſcarlet, fine linnen, gold and precious ſtones,*
which ſhined vpon him, but when all was done, it was none
of his owne ; and therefore vpon the plate of gold, which
hee wore on his forehead, there was this inſcription, (*g*) *Holineſs vnto the Lord:* *g* Exod.28.36.
Euen ſo, when wee are with all graces inueſted, yet wee muſt remember it is giuen ſtill, nay, *It is grace
for grace: Grace not by our ſelues deſerued*, *but* (*h*) *Grace giuen* *h* Eph.4.7.
vnto vs, according to the meaſure of the gift of Chriſt. This, our
Sauiour Chriſt taught his diſciples to bee aſſured of ; (*i*) *As* *i* Io.15.4.
*the branch cannot beare fruite of it ſelfe, except it abyde in the vine,
no more can ye, except ye abide in mee.* And againe, (*k*) *Without mee can yee doe nothing.* *k* *Ibid ver.5*
And therefore wee may wonder
with the *Poet*, if ſuch a man could be found ;

A right and holy man when I behould
Such monſter to a double membred child,
Or hidden hoord I doe compare of gould,
Or pregnant Mule, or plowd vp fiſh in field.

Egregiũ ſãctũque virũ ſi cerno, bimẽbro hoc mõſtrũ puero, vel mirãti, ſub aratro piſcibus inuẽtis, et fœtæ cõparo mulæ. Iuuẽ. ſat. 13.

Where then is that * fullers ſope, which purgeth & maketh
white ? where is that (*o*) *Iordan*, in which *Naaman* may lay * Mal.3.2.
downe his leproſie ? Where is that ſpirit of fire, which bur- *o* 2 Kin.5.14
neth away all the ruſt of ſinne ? (*l*) *Thou ſhalt purge me*, *and* *l* Pſal.51.7
*I ſhall be cleane, thou ſhalt waſh me, and I ſhall bee whiter then
ſnowe.* And in another place ; (*m*) *when I ſaid, my foote ſlipped,* *m* Pſal.94.18
thy mercy, O Lord, held me vp. *Ezechiel* therefore proclaymeth;
(*n*) *The heathen ſhall knowe, that I the Lord doe ſanctifie Iſrael.* *n* Exec.37.28
The ſame is the doctrine of the Apoſtle *Paul* ; (*o*) *Ye are ſancti-* *o* 1 Cor.6.11
*fied, Ye are iuſtified in the name of the Lord Ieſus, & by the ſpirit of
our God.* (*p*) *He hath reconciled you in the body of his fleſh throw* *p* Col.1.22
*death, to make you holy, and vnblameable, and without fault in
his ſight.* And to the *Hebrewes* hee ſaith ; (*q*) *wee are ſancti-* *q* Heb.10.10
*fied by his will, euen by the offring of the bloud of Ieſus Chriſt once
made.* Now here wee muſt conſider, that Sanctification is
twofould. The firſt, when the holineſſe of Chriſt is made

[r] 1.Cor.1.30

our holineſs by imputation, as we are taught by the Apoſtle; (r) *Chriſt is made vnto vs of God wiſdome, and righteouſnes, and Sanctification, and redemption.* Heereof *Auſtin* excellently ſpeaketh, beating downe both the Phariſey, that with his owne Sanctification will bee holy: the deſperate, which denieth the bloud of Chriſt to be a ſufficient bath to cleanſe and Sanctifie him. [s] It is not the pride of one puffed vp, but the confeſſion of one not vnthankfull. For if thou ſay, thou art holy of thy ſelfe, thou art proud. Againe, if being one of the faithful & the member of Chriſt, thou ſay, thou art not holy, thou art vnthankfull. Say then vnto God, I am holy, for thou haſt made me holie: not becauſe I had holineſs, but becauſe I haue receiued holineſſe. For if all Chriſtians, and all that are baptized, haue put on Chriſt, and are made the members of Chriſt, and yet ſay, they bee not holy, they doe wrong vnto their head. Now ſee then where thou art, and receiue dignitie from thine head.

[s] *Nõ eſt iſta ſuperbia elati, ſed cõfeſſio nõ ingrati. Si enim dixeris ſãctũ ex te, ſuperbus es: rurſus fidelis in Chriſto & mẽbrũ Chriſti ſi te nõ dixeris eſſe ſanctũ, ingratus es. dic, deo tuo, ſãctus ſum quia ſãctificaſti me: quia accepi, nõ quia habui. Si enim Chriſtiani, et baptiſati omnes Chriſtũ induerũt, ſi mẽbra ſidelis ſũt Chriſti, & dicũt ſe ſãctos non eſſe, capiti ſuo faciũt iniariã. Iam vide vbi ſis, et de capite tuo cape dignitatẽ.*

[t] Act.15.9

[v] 2 Cor.1 21

[w] 1 Pet.1.2

[x] Eph.1.4

[y] Phil.1.11

[z] 1 Theſ.5.23.

[a] Heb.13.10

Ioh.1.16.

The ſecond kind of Sanctification is the renuing of our hearts by repentance, which is the argument wee now entreat of: and that this is from Chriſt, it is alſo euident in the Acts of the Apoſtles, where it is witneſſed; [t] *hee purified their hearts by faith.* And againe, [v] *It is God which ſtabliſheth vs with you in Chriſt, and hath anointed vs.* Wherefore the Apoſtle *Peter* ſheweth, that there is a cooperation of the whole Trinity in our ſanctification: [w] *elect* (ſaith hee) *according to the foreknovvledge of God the father, vnto ſanctification of the ſpirit, thorow obedience, and ſprinkling of the bloude of Ieſus.* And the Apoſtle *Paul* ſaith, [x] *hee hath choſen vs in Chriſt before the foundation of the world, that wee ſhould bee holy, and without blame before him in loue.* To the *Philippians* hee ſaith; [y] *The fruits of righteouſnes are by Ieſus Chriſt.* And to the *Theſſalonians*; [z] *the very God of peace ſanctifie you thorowout.* And to the *Hebrews*: [a] *the God of peace make you perfect in all good works.* So that it is euident, our Sanctification is from God, not from our ſelues: it is grace for grace, that is, who are firſt cleanſed by the bloud of Chriſt redeeming, now are ſanctified by the ſpirit of Chriſt working in them.

It muſt bee vnderſtoode, that Sanctification is not abſolute and perfect in this life: and the words of the Apoſtle, ([b] *that hee might make it vnto himſelf a glorious Church, not hauing ſpot or wrinkle, or any ſuch thing*) ſhall not bee fullfilled in this life, but in the life, which is to come. We haue here therefore grace, according to the meaſure of the gift of Chriſt: but * when our mortall ſhall put on immortality, o and when wee ſhall beare the Image of the heauenly, then wee ſhall bee fully and perfectly renued in the ſpirit of our mind; and our righteouſnes ſhall breake foorth as the light, cleare, vnſpotted, abſolute, without cloudes of ſinne, or miſts of errour.

CHAP. LXXVIII.

By what meanes God doth Sanctifie vs.

THe meanes, by which God doth Sanctifie his elect, are of two ſorts. The Firſt, outward and inſtrumentall: the Second, inward and effectiue; namely the ſweet influence and gratious working of the ſpirit of God in our hearts. Of the firſt ſort there are two kinds; *Common*, and *Conſecrated*. *Common* meanes of Sanctification are all Gods bleſſings, and all his puniſhments, his benefits, and his chaſtiſements, by which God deterreth from ſinne, and allureth to holineſs. For although the wicked by theſe growe daily worſe and worſe: yet the elect, and the children of light are by theſe Sanctified, that is, ſtirred vp to holineſs. For when they contemplate the bleſſings of God poured vpon them, they ſay with *Dauid*; [a] *What reward ſhall I giue vnto the Lord for all the benefits hee hath done vnto me? I will receiue the cup of Saluation, and call vpon the name of the Lord.* If they taſte of aduerſitie, they will ſay with *Iſrael* in the *Prophet*; [b] *Come let vs turne againe vnto the Lord, for hee hath ſmitten vs, and hee will heale vs: hee hath wounded vs, and hee will binde vs vp againe.* Of theſe meanes and wayes of Sanctification, euery age, and tyme, and place is full: for [c] all things admoniſh vs to ſerue the Lord. In his kind euery ſmalleſt creature is a Schoolemaſter, teaching & giuing Man occaſion to put on holineſs. Inſtruments of Sanctification of this kind, is euery good

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[b] Eph.5.27. *Vid. Muſc. in Io. 15*

* 1.Cor.15.53

o *Ibid.* ver.49

[a] Pſ.116.12.13

[b] Oſe 6.1.

[c] *Omnia Dei opera et creaturæ merè vitæ ſũt ſigna, et verba dei efficaciter loquẽtia. Aug. apud Verba. Rheg. de ſenſu ſcript.*

Father to his children,euery good Maſter to his family,euery husband to his wife., and the wife to the husband. For of theſe the Apoſtle ſaith ; [d] The one is ſanctified by the other. But of theſe ordinarie and common inſtruments of Sanctification wee entreat not now.

[d] 1 Cor.7.14

Excommunication and abſolutiō I reckon to belōg vnto the preaching of the word. For excommunication is the pronouncing of the iudgements of God contained in his word againſt impenitent ſinners: and abſolution the application of the promiſes to the penitent.

In the ſecond ranke are placed the meanes of Sanctification, which are inſtituted,ſeparated, and ordained of God for that only purpoſe. Theſe are of two ſorts. The firſt, the word, and the miniſterie therof:both in the Sabbath appointed by God, and all other times, when it is deliuered vnto vs in ſeaſon (as the Apoſtle ſpeaketh) and out of ſeaſon. The ſecond is the Sacraments:and thoſe alſo are twofould. The firſt is,the inſtrument of Admiſſion into the church, wch wee call *Baptiſme*. The ſecond is,the inſtrument to continue vs in the church,& it is the Lords ſupper. Other ordinary Rites or Ceremonies,as outward inſtruments to ſanctifie vs and to bring vs to holineſs,Chriſt hath not ordained in his church.

[e] Heb.9.1
Heb.9.13.
Heb.9.9.

The *Iewes* had indeed ſundrie ordinances and inſtitutions; (e) *a worldly Sanctuary, Sacrifices, waſhings, ſhauing, anointing* and ſuch like, which Sanctified as touching the purifying of the fleſh: but theſe were but ſimilitudes,ſhadowes and figures of good things to come, & did point vnto Chriſt, who now hath aboliſhed them, by the offring vp of the eternal Sacrifice of his owne body & bloude once for all. And in the Goſpell he hath conſecrated & ordained the inſtruments only,which I haue ſpoken of, to Sanctifie his Church ; Namely, the adminiſtration of the word, and the Sacraments.

[f] 1 Sam.9.13

* *Synagog. Iudaor.* pag. 30.

[g] 1.Tim.4.5.

Some will perhaps obiect, (f) that as *Samuel* bleſſed the Sacrifice,before the people did eate which were bidden to the feaſt : * And as the *Iewes* were wont to bleſſe and to praie ouer their meate, fruite, butter, cheeſe, fleſh, fiſh,milke and honey ; inſomuch that whoſoeuer taſted of any of theſe without praiſe and praier, was accounted a verie theefe : ſo the Apoſtle doth alſo ſay, that amongſt Chriſtians (g) *meate is ſanctified by the word of God and praier.* To this I anſwer, the word Sanctifie is here taken improperly. For the Apoſtles meaning is not, that by pronouncing of words ouer meate it is made holy with that holineſs, which the Sacraments, or word of God are beawtified withall, or with that holineſs, which doth Sanctifie men; (*h*) but that it is ſeparated from prophane and vngodly abuſe, becauſe it is receiued with thankſgiuing and praier. And ſo it is neither hurtfull to body nor ſoule, but that wee may holilie and ſoberly vſe the ſame. And after this manner alſo are the words of our Sauiour Chriſt to be vnderſtoode; (*i*) *Giue almes of thoſe things, which are within, and behold all things ſhall bee cleane vnto you.*

LXXIX.

Of the word of God, and what power it hath to Sanctifie.

The law which God giueth vnto Man, is of two ſorts; (*a*) the lawe of *Nature*, and the lawe *Written*. The law of nature hath three parts. The firſt is, to acknowledge God, and to honour him only with that honour, which is due to him: The ſecond is, (*b*) to order our ſelues according to the true light of reaſon, the rule of Nature in vs; which is to doe vnto euery man, as wee our ſelues would bee done vnto: The third is, to inſtruct others to know the ſame God, and to imbrace the ſame vertue, which wee embrace. But the naturall corruption, which wee haue drawne from *Adam*, hath ſo preuailed againſt this naturall inſtinct, which is ſhed into our hearts by God, that both reaſon is miſ-led with errour, and our will by concupiſcence; ſo that this lawe is in a maner defaced, and blotted out of our hearts. It was neceſſarie therefore, that God ſhould, inſtead of this ſecret inſpiration into our nature, promulge a more forcible inſtruction, and deliuer more powerfull commands in written tables; to take away all excuſe, that the ſoule might be ſubiected wholly vnto God, the vnderſtanding of Man being reformed by true beliefe, and the will of Man by true loue and charitie. This hath our mercifull God twice done vnto the ſonnes of *Adam*, whoſe voice firſt ſhooke the earth, and (*c*) then; *I ſhake* (ſaith hee) *not onely the*

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h *Vid. Hen. Bulling. in ep. 1. ad Tim. c. 4. et gloſſam ord. in hũc locum.*

i Luke 11.41

a *Vid. Ambr. in ep. ad Ro. cap. 5.*

b *Vid. Sedul. in 5. ad Ro.*

c Hag 2.7. Heb.12.26

earth,but alſo the heauen. The firſt voice was the Law giuen vnto *Iſrael*: The ſecond,the Goſpel preached vnto the Church.

The Law written conſiſted of three parts. The *Ceremoni-*
1. *all* law, for outward comelineſſe, by which alſo the people
of God were diſcerned from other Nations: The ſecond
2. was, the Iudiciall part,in which were ſtatutes for Ciuill go-
uernement,whereby God taught his people how one ſhould
bee conformable to another, that there might be an harmo-
monie of all parts of their Politicall ſtate: The third part of
3. the Law doth conſiſt in Morall precepts, to Sanctifie euery
mans heart in himſelfe preparing it to God.

The Law declared fully, what the inflexible and ſpotleſſe righteouſneſſe of God required in vs, as neceſſarie vnto true
d Exod.19.16 holineſſe. It was giuen (d) *in lightning, in thunder, in a cloud, in fire, in ſmoke, the Mountaine trembling, and the trumpet ſounding dreadfully: yea, the People were commanded to Sanctifie themſelues, and to waſh their cloathes before they did receiue the*
e Exod.19.12. *Law*: yet being Sanctified, and being cleanſed, e *not to goe vp into the Mountaine, nor to touch it, leaſt they died.* All theſe circumſtances of glory and Maieſtie were vſed,to driue on the people to the keeping of the Law by feare and terrour,ſeeing God ſhewed himſelfe a conſuming fire,a iealous God, and of
f Deut.28. vnſpeakeable power: yea, the (f) law it ſelfe was crowned with many *Bleſſings*, to reward the good; and armed with many terrible *Curſes* and execrations againſt thoſe which ſhould violate the ſame.

g Deut 4.8. Here yet we muſt learne firſt, that becauſe (g) the law was giuen onely to one Nation, and not to all people: Second-
h Gal.3. ly, becauſe (h) *the Law onely ſhewed what was requiſite to be done*, but did not ſhew how that, which was wanting, ſhould be ſupplied: Thirdly, becauſe in the ſtrict commandement of the Law there was no place for reparation by repentance,
i Ezek.18.24. but (i) *in the ſinne he committed euery one muſt die*: Fourthly, becauſe the Law did conniue and winke at ſome things,
k Math.19.8. Marke 10.5. which were not good, for (k) *the hardnes of the hearts of men*: Fiftly, for that it did obſcurely and darkely rather intimate,
l Heb.9.9. then open the things of ſaluation,ſo (l) *that by the law no man*

ſtood aſſured of Gods fauour : Laſtly, becauſe the (m) *Law was an inſtrument onely of bondage and of ſeruitude, and made no man perfect before the higheſt* : Therefore GOD hath yet a ſecond voice, by which he ſpeaketh vnto men; euen his (n) *word, which was in the beginning, his owne Sonne,* (o) *the brighneſſe of his glory, and engraued forme of his perſon,* dwelling in our fleſh, by which he hath ſpoken to vs all, (p) *Iewes and Gentiles,* humbly, ſweetly, peaceably, gently; a word of comfort, a word of life, a word of libertie, that the ſaying of the Prophet might be verefied; (q) *What could I haue more done to my Vineyard, that I haue not done?* Here are two Mountaines: *Eball,* (r) from whence with curſing: *Geraſim* from whence vvith bleſſing; the Law threatning, the Goſpell promiſing, commandeth, and entreateth vs to be holy. Howbeit theſe are not the onely meanes, by which the Word of God doth ſanctifie vs; namely *Threatning,* and *Promiſing*: But ſeeing the word is the word of God, therefore there is ſtrength and a power in it, if it be duely receiued, to conuert from ſinne, and to bring vs to a new conuerſation. For let no man think, that there is no more force, nor life in the Law of God, then in the words of men. *Origen* truely ſaith, (s) There is no word ſo cleane either among the Greekes, or Barbarians, as the word of the Law. Therefore (t) *What is the chaffe to the wheat?* ſaith the Lord in *Ieremiah.* Many notable praiſes the Prophet *Dauid* giueth vnto the Scriptures of God, in which it appeareth what power of Sanctification is therein.

Firſt, it is a word of trueth; (u) *The beginning of thy word is truth, the iudgements of the Lord are true.* Agreeable to this is the ſaying of our Sauiour; (w) *Sanctifie them thorow thy trueth, thy word is the trueth.*

Secondly, it is a word of righteouſneſſe; (x) *The commandements of the Lord are righteous.* And againe, (y) *I eſteeme all thy precepts moſt iuſt.*

Thirdly, it is a word of life; (z) *Thy word hath quickened me.* Agreeable hereto is the confeſſion of *Peter* vnto Chriſt; *Thou haſt the words of eternall life.* And *Moſes* ſaith; (b) *It is no vaine word concerning you, it is your life.*

m Heb.10 1. *Ex Pet. Mart. de vſu & abrogat.*
n Io.1 1.
o Heb.1.2.
p Gal. 3.28.
q Eſay 5.4.
r Deut. 28.
s *Nullum eſt verbũ ita mundum apud Grac. & Barb. quale eſt verbum legis. Orig. Tom. 2. in Eſay. hom. 7.*
t Ier.23 28.
v Pſal.119.160
Pſal. 19.9.
w Ioh. 17.17.
x Pſal.119. 72.
y Pſal.119.128.
z Pſal.119.50.
a Ioh.6.68.
b Deut.32.47.

c Pſal.119.89. Fourthly, it is a word of eternitie; (c) *Thy word, O Lord, endureth for euer in heauen.*

d Ibid.96. Fiftly, it is a word of perfection; (d) *I haue ſeene an end of all perfection, but thy commandement is exceeding large.*

e Pſal.19.7. Sixtly, it is a word of power; (e) *The Law of the Lord is perfect, conuerting the ſoule:* it is ſharper then any two edged
f Ier.23.29. ſword. (f) And *Ieremie* compares the word of the Lord to fire, and to an hammer breaking the ſtones. Wherefore the Lord himſelfe doth chalenge the power of conuerting the
g Ier.23.22. heart, as proper onely to his word; (g) *If they had ſtood in my counſell, and had declared my words vnto my people, then they ſhould haue turned them from their euill waies, and from the wickedneſſe*
h Eſay 55.10. 11. *of their inuentions.* And *Eſay* compareth (h) the word of God to raine or ſnowe, which doth not returne vnprofitable vnto him, but doth encreaſe and fructifie in all hee hath commanded it to do. *Moſes* ſpeaketh alſo of the vertue & power
i Deut.32.2. of the Law; (i) *My doctrine ſhall drop as the raine: my ſpeech ſhall diſtil as the deaw, as the ſhowers vpon the hearbs, and the great raine vpon the graſſe.* By this it appeareth, as in the raine to make the earth fruitfull, ſo in the word to make the heart holy, there is an efficacie and a power, if there bee not indiſpoſition, or want in the hearer.

k Pſal.119.130 Seuenthly, the word of God is a word of light; (k) *The entrance of thy words ſheweth light, and giueth vnderſtanding to the ſimple. It is a Lanthorne* (ſaith *Dauid*) *to my feete, and a light vnto my paths.* The Lord alſo in *Eſay* challengeth this attribute
l Eſay 8.20. as proper to the Scriptures; (l) *Get thee to the Law and to the Teſtimonie: if they ſpeake not according to this word, there is no light*
m Ier.8.9. *in them.* And *Ieremie* ſaith; (m) *They haue reiected the word of the Lord, and what wiſedome is in them?*

n Pſal.19.8. Eightly, it is a word of ioy; (n) *The ſtatutes of the Lord are*
o Ier.15.16. *right, and doe reioice the heart.* *Ieremie* ſaith; o *Thy words were found of me, and I did eate them, and thy word was vnto me the ioy*
p Luke 7.22. Rom.10.15. *and reioicing of the heart.* Wherefore the Goſpel is called (p) *The glad tidings of ſaluation.*

q Pſal.119.140. Ninthly, it is a word of purity; (q) *Thy word* (ſaith the Pſal-
r Pſal.19.8. miſt) *is proued moſt pure.* And againe, (r) *The commandement*

ment of the Lord is pure, and giueth light vnto the eyes.

Laſtly, it is a word eaſie and perſpicuous; (*s*) *For the Teſtimonie of the Lord is ſure, and giueth light vnto the ſimple. Moſes* therefore ſaith; (*t*) *The commandement, which I giue thee this day, is not hid from thee, neither is it farre off thee, neither is it too high in heauen, nor too farre beyond the Sea,* that is, it is not difficult, it is not ambiguous: (*u*) *but the word is very neere to thee, in thy mouth and in thy heart to doe it.* All theſe excellent Attributes, of truth, righteouſneſſe, life, eternitie, perfection, power, light, ioy, puritie, facilitie, ſhew that there is no word like this word, nor by which we may bee ſanctified, as by the holy Oracles of our God.

s Ibid. 7.
t Deut. 30. 11.
u Ibid. ver. 14.

Two Cautions there are in this matter to bee obſerued. Firſt, when wee ſay the Scripture doth ſanctifie, it is not meant, that the Scripture is a ſatisfaction for ſinne, or that it doth blot out our ſinnes from the ſight of God, as the bloud of Chriſt doth: but wee are ſanctified by the word, that is, ſuch as are redeemed by the bloud of Chriſt from ſinne and wickedneſſe, haue the word of God a powerfull inſtrument to teach them true holineſſe, and to beget in them hatred of ſinne. Wherfore it is called the (*w*) Seed of God. And *Peter* ſaith, that we are *borne anew not of mortall ſeede, but of immortall by the word of God.*

w Math. 13. Luke 8. 1. Pet. 1. 23.

Secondly, the force of Scripture doth not conſiſt in the written letters and ſyllables, or in the verball pronunciation onely: but (as *Peter* ſaith, (*x*) *Your ſoules are purified in obeying the truth through the Spirit.*

x 1. Pet. 1. 22.

Now to make the word powerfull to ſaluation, it is not enough, that it be written in bookes, or pronounced vvith tongues: (*y*) *but this ſhall be the Couenant that I will make with the houſe of Iſrael; After thoſe daies* (ſaith the Lord, *I wil plant my lawes in the inward parts of them, and write it in their hearts.* Wherefore the Goſpell is called the miniſtration of the ſpirit, becauſe by it being rightly preached, humbly heard, inwardly digeſted, truely beleeued, the Spirit of God ſpeaketh to the heart of Man: but to tye it about the head, and the noſe (*z*) as the Iewes doe in their *Tephilim*: or to carry it about

y Ier. 31. 33. Rom. 11. 27. Heb. 10. 16.
z Ex Synag. Iudæor.

about in their *Phylacteries* , is of no force, nor power at all to ſanctifie; as *Chryſoſtome* of ſome in his time reporteth, who for a great preſeruation hung the Goſpels about their neckes.

Chryſt.

CHAP. LXXX.

How the Papiſts peruert the doctrine concerning the authour of Sanctification.

CYrill doth excellently teach what difference there is betweene the power of Sanctification, which is in the head of the Church, Ieſus Chriſt, and the members that depend on him. (*a*) For the members (ſaith he) which are ſanctified by the participation of the holineſs of God, preſerue the gift that is in them, and keepe the commandements, but they cannot ſanctifie other. For no man that is holy by the participation of the holy ſpirit, can by his owne power and will giue the ſame vnto other: the fountaine of Sanctification only can out of himſelfe giue Sanctification to all the reſt. Wee ſee that the Angells are holy by participation of grace: and therefore they are neuer foũd to haue themſelues giuẽ ſanctification to any. (*b*) Bleſſed *Moſes* did not himſelfe giue the ſpirit vnto the ſeuenty Elders: But God tooke of the Spirit that was in *Moſes*, and gaue vnto them. Wherefore the Saints obtaine the gift themſelues by grace and ſanctification, but they cannot after their owne wills giue it vnto other. The Sonne is not ſo. For as the fountaine of holineſſe, by his own power he doth ſanctifie the Diſciples, ſaying; *Receiue you the holy Ghoſt*. Thus farre *Cyrill*. But let the Scriptures, or Fathers teach what they will, the Romiſh Synagogue will bee as the Heathen, and as the Families of the Countries: and to their Saints will they attribute the power of all Sanctificatiõ. Wherfore vnto the Apoſtles they pray; (*c*) *O you to whoſe command health and ſickenes is ſubiect, heale the ſicke in manners, reſtore vs to vertue*. To the Baptiſt they come; (*d*) *Now, O thou powerfull, by thy rich merites, throwe downe the hard ſtones of our heart, make plaine the rough way, and direct our crooked ſteps.* Vnto Saint *Ioſeph*;

a *In Theſſal. l. 4. c. 1.*

b Num. 11. 25.

c *Quorũ præcepto ſubditur ſalus & lãguor omniũ, ſanante ægros moribus, nos reddẽtes virtutibus. Ro Breu in exult. cœlum laudibus.*

d *Nũc potẽs, noſtri meritis opimis pectoris duros lapides repelle, aſperũ planã iter & reflexas dirige calles. Ro Bre. in Hym. O nimis fœlix.*

Ioſeph; (e) *With thy Axe, O holy carpenter, cut downe ſinne in me, that I may be a tree adopted vnto the palace of heauen.* Vnto *Mathias*; (f) *Iuſt Mathias, who by lotte in the twelfth ſeat reſideſt, from all the bonds of ſinne diſcharge vs.* Doſt thou maruell religious Reader? Proceed a little further, and thou ſhalt ſee *Babylons* cup full of blaſphemy. For the Maſſe of *Hereford* ſends Ieſus Chriſt vnto the virgine to obtaine Sanctification for vs; (g) *Ieſu the redeemer of all, bring vs vnto* Mary, *that the aduocatrix of the world may after ſuch ſort viſit vs, as ſhe did viſit* Elizabeth, *that by her higheſt goodnes ſhee may direct our manners, and our actions, and allure vs to heauen by grace conferred on vs.* The like you haue in the praier which beginneth *Sancta Maria, regina cœli et terræ*; (h) *Keepe vs O Lord at all times, & in all places, defend me from thy wrath, and from the wrath of thy mother the bleſſed virgin, and of all Saints.* What can bee more monſtrous in religion? Chriſt bringeth vs to the virgin, the virgin ſanctifieth, and directeth with her higheſt goodnes, and giueth grace. Proceed yet further, if blaſphemy may further ſwell: yes ſurely. For *Aloy. Lypom.* out of *Theodorus Studetes* ſaith; (i) *Let vs ſhew our bouldnes in praiſing the Baptiſt, as who muſt be ſanctified by the onely commemoration of this forerunner.* And the Roman Office teacheth (k) *to commit our ſelues wholly to the virgin, to be directed in the waies of holineſ and ſanctification.* May wee not now ſee *Babylon* in her chaire of peſtilence? doth ſhee not ſit aloft vpon the backe of the Beaſt? can there be more added to her idolatry, with whom Saints do ſanctifie, and Chriſt bringeth vs to Saints to be ſanctified, and Saints doe ſanctifie alone? Mollifie, O Lord, her heart, and open her eies, leſt, as ſhe hath drunke of the cup of abomination to the bottome, ſo ſhee drinke alſo of thy bloudy cup, the cup of thy wrath, euen the dregs thereof.

e *Ex horis virg. impr. per Iacobum Keruer. an. 1570. Pariſ. Moys. de Mars ſecũdũ vſum Rom.*

f *Mat. iuſte, duodeno ſolio reſidens ſorte, nos a cũctis nexibus ſolue peccati. in Bre. Sar.*

g *Bre. Heref. in viſit. Mariæ. Antiph. Ieſu redẽptor optime, ad Mariam nos imprime &c.*

h *Cuſtode nos Domine ſemper et vbique, et defende me ab ira tua, et ab ira ſãctiſſimæ genetricis tuæ Mariæ et omnium ſãctorũ. in orat. ſpeciali ad beatiſſimã virginẽ pro vitæ incolumitate in ſuffr.*

i *Tãquã qui ſimus ſanctificãdi ex ſola præcurſoris cõmemoratione. par. 1. pag. 90.*

k *Tibi cõmitto omnẽ ſpẽ meã et cõſolationẽ, omnes anguſtias et miſerias, vitã et finẽ vitæ tibi cõmitto.* In the engliſh-latin Primer printed at *Antwerp* by *Ar. Comings, an.* 1599. *in orat. O domina mea Sancta Maria.*

CHAP. LXXXI.

How the Church of Rome hath abuſed the doctrine of Sanctification by the word of God.

WHereas all that rightly beleeue, doe acknowledge the holy Scripture of God to cleanſe and ſanctifie the ſoule by the operation of the Spirit, preparing our minds to receiue and obey the ſame in ſincerity and ſingleneſſe of heart; the Romiſh Church putteth the force of Scriptures in the outward letter, and the bare ſound of words. Wherefore they not onely read the Scripture in an vnknowne tongue, which many times the Prieſts themſelues doe not vnderſtand: but alſo they ſometime enioyne for penance, ſometime reward with bleſſings, the often ſaying ouer of the *Aue Mari*, and *Pater noſter*, in the Latine tongue by ignorant people; as though the often repeating of the words, which they vnderſtand not, did ſanctifie them, or were acceptable in the ſight of God.

In the preface before the Pſalter of Ieſus, much doth the author thereof attribute vnto it, for that the name of Ieſus is repeated, and called on foure hundred and fiftie times: And the Pſalter it ſelfe muſt be ſayd ouer tenne times together. I confeſſe, they trouble not the people with much Scripture in their Miſſalls, but ſpend the time in exhortations out of Fathers, or narrations of ſome Legend Hiſtories, whoſe credite is vncertaine: But touching thoſe ſhort ſentences of Scripture, which in an vnknowne language are propounded, they ſay; (*a*) *By the Euangelicall words let our ſinnes bee aboliſhed.* Of which words I would willingly require a true and ſimple interpretation of any ingenuous Romaniſt, in whom there is ſome ſparke of pudency left. If they ſay, ſinne is blotted out, that is, cleanſed and waſhed away, and hidden from the ſight of God by the words of the Scripture; then they robbe the bloud of Chriſt of the office which is aſſigned vnto it. For the Scripture is not the cleanſing of our ſinnes, but the witnes and ioyfull tydings vnto vs from

[a] *Per euangelica dicta, deleantur noſtra delicta. Ro. Brev. in Benedict. dicendis ante lectiones, &c. Vid. Pet. Viretum.*

from God, that our ſinnes are cleanſed: Secondly, if they ſay, that the Scripture cleanſeth ſinne, becauſe it is an inſtrument to ſanctifie the heart, and to arme and ſtrengthen it againſt ſinne: then I reply, why doe you read it in an vnknowne tongue, which the people vnderſtand not? Either therefore the ſound of the words, and the pronouncing of the Syllables doth ſanctifie; or els your labour is in vaine and friuolous, ſince the people vnderſtand not the ſenſe, neither are partakers of the vertue and power of the word.

The truth is, that in the outward letter, the number of ſyllables, and in the verball repetition, they place the power of the word; as it may appeare in their doctrine, touching the adminiſtration of their Sacrament of Confeſſion, which if it bee by writing, and not by ſpeaking: or if a man ſend his confeſſion by another to the Prieſt, who cannot come himſelfe, this is no confeſſion; inſomuch, that (if a Catholick Hiſtorian truly relate) when a Ieſuite publiſhed at *Rome*, that confeſſion by Letters, was Sacramentall: *Clement* the 8. by a direct decree condemned that doctrine as falſe, raſh, and ſcandalous at leaſt. At the conſecration of the *Hoſte* (as they tearme it) their doctrine is, that if euery tittle and letter of the words, *Hoc eſt corpus meum*, bee not pronounced, there is no due conſecration, neither yet is there tranſubſtantiation. (*b*) For *the whole vertue ſtandeth in the laſt word*, MEVM, as the Miſſall it ſelfe doth witneſſe. (*c*) In this laſt ſyllable, *vm*, as *Manipulus Curatorum* teacheth. But *If the words bee fully pronounced, though the Prieſt haue no heed to them at all, yet they haue power to tranſubſtantiate: for intention* (*d*) (ſay they) *is one thing, and attention another thing*. Intention generall, or ſpeciall, is neceſſary in the conſecrating of the ſacrament: but *Attention*, that the Prieſt ſhould mark what he ſayth, and to haue his cogitations thereon fixed, is not of the ſubſtance of the Sacrament.

I ſpeake not this, that I thinke the vnattention or negligence of the Miniſter to the word hee readeth, doth take away from the power, which it hath in the attentiue and zealous hearer: but I doe onely ſhew how much they attribute

vnto

Ex Pſeudo-mart. cap. 4.

b *Cuius tota virtus dependet ab vltimo verbo, ſcilicet Meum. Miſſ. Sar. in Can. Miſſ. verbo, ſic non immiſceat ſe. Dicunt quidam quod non ſit tranſubſtantiatio, niſi in vltima ſyllaba totius formæ prolata. Gratian. de conſecrat. diſt. 2. cum omne in gloſſ.*

c *Corpus Chriſti nõ incipit ibi eſſe, niſi poſt prolationem vltimæ ſyllabæ, ſcilicet vm.*

d *Comp. Theol. verit. lib. 6. cap. 12. de Sãc. Eucher. verb. attentio autem non eſt de ſubſtantia.*

vnto the forme of words, and how little to the ſpirituall power. To baptize in the Name, is indeed, to baptize in the power, and by the authority, and to the profeſſion of God the Father, the Sonne, and the holy Ghoſt: But of the bare pronuntiation of the words they ſay, that (*f*) *If a child in ſport or play entend to doe what the Church doth, and ſpeake the words, I baptize thee, caſting on water withall, this is very baptiſme.* And yet, (*g*) *If a lawfull Miniſter, inſtead of, I baptize thee, ſay, I waſh thee, or I dippe thee, the baptiſme is not lawfull; for the letter is not kept: If* (*h*) *the Copulatiue, And, be wholly omitted, there is no baptiſme.* Such power they giue to the forme of the words, that if perhaps the Miniſter ſhould ſay, (*i*) *In the Name of the euerlaſting begetter, the only begotten, and the proceeder from them both, the baptiſme is not effectuall, though the Miniſter intend to doe as the Church doth.* If a Miniſter perchance omit one of the firſt letters of any of the neceſſary words in baptiſme, and by liſping, or lapſe of the tongue ſay, (*k*) *Ather* for *Father*, or *Vn* for *Sonne*, or *Hoſte* for *Ghoſt*, *he doth not baptize at all, though his intent be to baptize: it is but loſt labour, for the letter is not kept.* If a Miniſter ſay, (*l*) *I waſh, I ſprinkle, or I dippe thee, for I baptize thee: by this meanes the forme of the words is violated, and to keepe the forme of words, is of the ſubſtance of baptiſme.* For (as *Odo Epiſcopus Pariſienſis* in his *Synodicall* ſtatutes witneſſeth) (*m*) *in the diſtinction of words, and the pronouncing of them, conſiſteth the whole power of Sacraments, and ſaluation of Children.*

Here obſerue (religious Reader) theſe profound Diuines: for though they ſtraine ſo quickly at the loſſe of a letter in the beginning of a word; yet when either a letter, or a ſyllable is wanting, changed, or tranſpoſed at the end of a word to conſecration neceſſary, they ſwallow it with great facility: and good reaſon. For the Prieſt that baptized, (*n*) *In the name of the Father a, the Son a, and the holy Ghoſt a, is iuſtified by the Popes owne mouth.* Many of them are of opinion, that if you adde to the words of Conſecration, either in the beginning, or in the end any vaine, or wicked ſpeeches, yet the baptiſme is good. As if you ſhould ſay, *Of Armes and men*

I ſing;

f *Manip. Curat. cap. 4. fol. 10.*

g *Loco verbi baptizo non debet dici immergo. Comp. Theol. verit. lib. 6. cap. 9. de Bapt.*

h *Innoc. in D cap. 8. Ex Sum. Angel.*

i *Manip. Curat. cap. 3. verbo vno modo totaliter. Et in comp. Theol. verit. de virt. Sacr. 6. cap. 9.*

k *Si diminutio talis fit in principio dictionis &c. talis diminutio impedit baptiſmum. Manip. Cur. cap. 3. de forma verb.*

l *Comp. Theol. ver. de Sacr. virt. lib. 6. cap. 9.*

m *In diſtinctione verborum, & in prolatione, in quibus tota virtus conſiſtit ſacramenti, & ſalus puerorũ.*

n *Manip. Cur. cap. 4 fol. 9. ex decret. tract. Conſec. d. 4. retulerunt nuncij.*

I ſing; (o) *I baptize thee in the name of the Father, the Sonne, the holy Ghoſt, and the bleſſed Virgine, and Saint Iohn Baptiſt.* Nay, if he ſay, (p) *I baptize thee in the name of the Father, the Sonne, the holy Ghoſt, and the Diuell, the baptiſme is good.* The rule, vpon which this goodly doctrine is grounded, is; (q) *That which is profitable, is not hurt by that which is vnprofitable.* Laſtly, ſuch power they giue to the literall pronuntiation, that *If two Miniſters meet at once, they may not baptize together one infant, becauſe the forme is,* (r) *I baptize thee: which words cānot be true, when many ioine together to performe it.* From hence comes that learned *Quod-libet* of *Guido de Monte Rocherij*: (ſ) *If there be two Prieſts, one without hands, another without a tongue, whether can theſe two ioine together and baptize; the one ſpeaking the words, the other laying on the water?* Many Doctors thinke, that according to the Latine forme, the child is not baptized. But *Scotus* and his followers are out of doubt, that according to the forme of the *Grecians*, which ſayth; *Let this child be baptized, &c. the child is baptized ſufficiently. Dominicus à Soto* thinkes, that the Greekiſh forme of baptizing is good, becauſe the Romiſh Church doth tolerate it. But *Bellarmine* ſayth; (t) *If the Romiſh Church deteſt the Rite of the Grecians, as offending againſt the accidents of the forme, then the Greekiſh Rite is baptiſme, though they offend in vſing it. But if the Romiſh Church ſhould decree, that the Greekiſh Rite is againſt the ſubſtance of the forme, then the Greekiſh Rite were no baptiſme.* They require the word, *Ego*, and the word, *Te*; yet in *India* the Ieſuites ſprinkle water at once vpon whole multitudes. This is the *Logomachia*, the ſtrife of words, the warres of ignorance, which the Romiſh fraternitie ſtirre vp vnto themſelues, little regarding that one thing is the ſound which paſſeth, another the vertue which abideth: and that the words which Chriſt hath ſpoken, are ſpirit and life: or the ſaying of *Hillary* (w) Scriptures conſiſt not in the reading, but in the vnderſtanding.

CHAP.

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o *Ex Manip. Curat.*

p *Colligitur, quod non vitiatur forma baptiſ. ſi quid apponatur in ea ſuperfluum, quod admittunt quidam. vt ſi dicatur, baptizo te, in nomine Patris, & Filij, & Spiritus ſancti, & diab. vel arma virumq; cano. Et quicquid ſequatur, baptiſ. eſt. Grattan. de conſec. diſt. 4. cap. Si non ſanctificatus.*

q *Vtilia non vitiantur per inutilia ibid.*

r *Immerſio iſta fiat ab vno. Io. de Comb. in Comp. Theol. verit. lib. 6. cap. 9.*

ſ *Manip. Curat. cap. 4. fere ad finem, verbo ſolet autem poni talis caſus.*

t *Bellarm. de Sacra. in genere. cap. 21. verb. quod vero dominus.*

Baptiſme no baptiſme, if the Romiſh Church ſo decree.

u *Danæus. cap. 7. de bap. S wita iſte.*

Auguſt.

w *Non ſunt in legendo, ſed intelligendo. ex Chem.*

CHAP. LXXXII.

Of the Sacraments.

Of the ſanctification which wee haue by the Sacraments of Chriſt: and firſt of the authoritie, by which they are inſtituted.

MAny things concerning the Rites and Sacraments of the Church are to be conſidered, that we may come orderly to our purpoſe, which is to ſhew the prophanation of the Sacraments in the Romiſh Church. We muſt therefore wel vnderſtand in whome is the power and authority to inſtitute Sacraments: Secondly, what was the cauſe, and the end, for which they were ordained: Thirdly, what the vſe of them is: Fourthly, what their worthineſſe is, and wherin it conſiſteth: Fiftly, the difference betwixt the Sacraments of the old Couenant, and of the new muſt be conſidered.

The authority, by which Sacraments are ordained, is only in God himſelfe, and in none other. Chriſt hath giuen power to his Miniſters to diſtribute and diſpenſe them vnto his Church; but not to ordaine new Sacraments, or other Sacraments, then ſuch as he himſelfe hath left vnto vs. Hereof are ſundry reaſons. The firſt ſhall be taken from the word it ſelfe.

a Deut.4. 2.

The children of Iſraell were commanded (*a*) not to adde vnto the precept which the Lord ſpake, nor to take from it, but to keepe the Commandements of the Lord their God, which he commanded them: Neither were they only commanded to keepe the doctrine, which he gaue them, inuiolably, without addition or diminution, but the Rites alſo and Ceremonies. For ſo hee enioyneth in another place; (*b*) *Keepe thou therefore the Commandements, and the ordinances, and the lawes, which I command thee this day to doe them.* That which wee tranſlate Ordinances, (*c*) the vulgar rendreth, Ceremonies, and the Greeke, προστάγματα. *Carolus Sigonius*, well obſerueth, (*d*) that the lawe of God giuen to the Iewes, was diuided into foure kinds; ἐντολὰς, προστάγματα, δικαιώματα, κρίσεις, that is, Commandements, Ordinances, Iuſtifications and Iudgements. The firſt taught what God required,

b Deut.7. 11.

c *Cuſtodi ergo præcepta, & Ceremonias, atq; iudicia quæ ego mando tibi. Impr Colon. per Pet. Quentel. An. Dom. 1527.*

d *Carol Sigon. lib. 1. de Repub. Heb. cap. 4.*

red, or what he forbade touching the worſhip of his owne Maieſtie: The ſecond ſet downe the outward order and faſhion, how this duty ſhould be performed: The third ordained after what ſort they ſhould iuſtifie, or acquite their innocent brethren in iudgement: and the fourth how to condemne the nocent. But concerning all theſe he enioyneth them: (e) *Ye ſhall put nothing to the word which I command you, nor take ought therefrom; no not as touching Ceremonies.* (f) For ſo ſignifieth the Hebrew word *Chukim*, in the fourth of *Deuteronomy*: And the whole Lawe in Latine is called *Lex (g) a Ligando*, becauſe we are thereto bound. As in the Law, ſo in the Goſpell, God cannot endure that we ſhould worſhip him according to our owne wills, and phantaſies: but (h) *This* (ſayth hee) *is my beloued Sonne, in whom I am well pleaſed, heare him.* Our Sauiour Ieſus Chriſt, though his humane nature were moſt holy and moſt innocent, yet made not the excellent vnderſtanding, and pure wiſedome of his naturalitie the rule of doctrine and inſtruction. For hee ſayth; (i) *My doctrine is not mine, but his that ſent me.* And in another place; (k) *I haue not ſpoken of my ſelfe, but the Father which ſent me, he gaue me a commandement what I ſhould ſay, and what I ſhould ſpeake.* If that bleſſed manhood, which was knit in one perſon vnto the Godhead, did not intromit it ſelfe into the authority of God, or preſume to teach of it ſelfe: what temerity, Nay, what arrogancy is it in others, to make Articles of faith? To bring new doctrines and Sacraments into the Church, beſides thoſe which the Spirit of God in the word of life hath left vnto vs? The Apoſtle *Paul* therefore is very wary in this behalfe, and ſayth: (l) *I haue receiued of the Lord that which I alſo haue deliuered vnto you.* And of other doctrines, which are not receiued of the Lord, hee ſayth: (m) *Though wee, or an Angell from heauen preach vnto you otherwiſe then that which we haue preached vnto you, let him be accurſed.*

This agreeth with the poſition of our Sauiour himſelfe. (n) *Euery plant, which my heauenly Father hath not planted, ſhall be rooted out.* Let vs conclude then, that neither in

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e Deut. 4. 2.

f *Ex Pet. Mart. in* 1. Cor. 10.

g *Ex Muſcul. in loc. com. de lege.*

h Mat. 17. 5.

i Io. 7. 16.

k Io. 12. 49.

l 1 Cor. 11. 23.

m Gal. 1. 8.

n Math. 15. 13.

the Lawe, nor in the Goſpell there may bee any addition, or diminution from the inſtitution and ordinance of the holie word.

My ſecond reaſon is taken from the teſtimonies of the ancient Fathers of the Church. *Ambroſe* ſaith; *(o)* If thou adde any thing, if thou take away any thing, it ſeemeth to bee a tranſgreſſion of the commandement. For the pure and ſimple forme of the commandement muſt bee kept, & the forme of the teſtimony muſt be obſerued. Often times, when a witneſſe doth adde ſomething of his owne to the narration of things done, hee doth blemiſh the whole credit of his teſtimony, with that part which is falſe. Wherefore nothing muſt be added, though it ſeeme to be very good.

Cyprian ſaith; *(p)* What obſtinacie is this? and what preſumption, to preferre mans tradition before the diſpoſition of God, and not to conſider that the Lord is offended and angrie, as oft as humane tradition breaketh and neglecteth his diuine precepts?

Chryſoſtome ſaith; *(q)* Euery doctour is a ſeruant of the law: for he may not adde any thing more vnto the laws out of his owne, nor take away any thing according to his owne vnderſtanding, but he preacheth that onely, which is in the lawe. And in his booke *de Sacerdotio*, he ſheweth, *(r)* that to the curing of the body there are many medicines: but to the curing of the ſoule there is but one way, euen the vvord of God.

Auguſtine ſaith; (*ſ*) Sitting vpon the chaire of *Moſes* they teach the lawe of God, therefore God teacheth by them: but if they will teach their owne things, heare them not, do not after them; for ſuch ſeeke the things which are their owne, not the things of Chriſt.

Tertullian ſaith; (*t*) It is not lawfull for vs to flatter our ſelues with any thing of our owne iudgement or diſcretion, nor to chuſe that which any man hath brought-in of his owne head: we haue the paterne of the Apoſtles for vs, which brought-in nothing after their owne pleaſure, but faithfully deliuered to the nations the doctrin they receiued from Chriſt.

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[o] *Amb. lib. de Parad, ſ. c. 12.*

[p] *Quæ eſt iſta obſtinatio? quæue præſumptio, humanã traditionẽ anteponere, nec animaduertere indignari et iraſci deũ, quoties diuina præcepta ſoluit et præterit humana traditio? Cyp. ad Pomp. cont. Epiſ. Steph. fere ad princip.*

[q] *Chryſoſt. in op. imperfect. ſuper Mat. cap. 7.*

[r] *Reliqua omnia euanida pereãt oportet. l. de Sacerdot. 4. cap. 4. fere ad mediũ.*

[ſ] *Aug. tra. 46. in 10 Ioh. circa medium.*

[t] *Nobis vero nihil ex noſtro arbitrio indulgere licet, ſed nec eligere, quod aliquis de arbitrio ſuo induxerit: apoſtolos domini habemus authores. Tert. de præſcrip. aduerſ. hæreſ. pag. 163. edit. Audœniana an. 1566. Pariſ.*

Whoſoeuer (ſaith *Ignatius*) ſpeaketh any thing more then is written, although he be credit-worthy: although he keepe virginity: although hee worke wonders: although hee prophecie: account him as a wolfe in the flocke of Chriſt. Let me adde, that by *Tho. Aquinas* owne confeſſion, (*v*) God is the onely inſtitutour of Sacraments. Many others I might alleage in this behalfe, but I auoid prolixity.

v *Deus, qui eſt ſolus inſtitutor ſacramentorũ vt coll.g. à Bon Ion.cap.6 5. 3a part.*

The third argument againſt thoſe, that take authority vnto themſelues to ordaine Sacraments in the Church, is taken from common reaſon. The Sacraments are ſeales and witneſſes of the grace and loue of God towards vs, aſſuring and certifying our conſciences of our ſaluation from God: but (*w*) *no man hath knowne the minde of the Lord*, neither can any man aſſure vs of his loue, but himſelf; therefore none can ordaine Sacraments but God onely.

w 1.Cor.2. 16. Rom.11.34

Fourthly, (*x*) *Though it were but a mans teſtament, when it is confirmed, no man doth abrogate it, or addeth thereto*: but Sacraments are couenants of God himſelfe, that is, ſeales and euidences of his couenant; therefore Sacraments may not be inſtituted, altered, or abrogated by any but by God himſelfe.

x Gal.3.15.

By this which hath beene deliuered, the chriſtian Reader may clearely ſee, that they obliterate, obſcure and diminiſh the ſeale of God, whoſoeuer take away from the inſtitution of of his Sacraments: and they are traitours, counterfeiting the great Seale of our Redeemer, whoſoeuer make any other expreſſions of grace, or Symboles of his promiſe, but ſuch as God himſelfe hath inſtituted.

CHAP. LXXXIII.

Of the cauſe and end, for which Sacraments vvere ordained.

OF the end and purpoſe, for which Sacraments were ordained, *Chryſoſtome* doth well and learnedly teach; If men were Angels, there were no neede of ſignes: if wee were without bodies, God had deliuered to vs incorporeall gifts: but ſince the ſoule of man is ioyned to the body, they are now ſet forth in ſenſible things to bee vnderſtood: (*a*) It is

Chryſoſt.

a *Vid. Tho. Aq. q. 60. vt col. à Bon Ion. 3a part. cap. 60. art. 4.*

naturall to a man to come to the knowledge of inſenſible things by ſenſible. Wherefore, as long as the ſoule dwelleth in the fleſh, it ſeeth by the eie, heares by the eare, and by fleſhly organes or inſtruments attaineth to all knowledge which it hath. To this end God hath humbled and meeked himſelf, to expreſſe his vnſearchable and infinite wiſedome in words and letters, that we may heare : and to propoſe the riches of his mercy to our eies, in poore ſignes and ſimple elements, that we may ſee: becauſe our groſſe vnderſtanding is not immediately capable of heauenly things, neither can our mortall infirmity ſuſtaine the preſence of God ſpeaking in his glory.

The light of naturall reaſon toward heauenly things *Ariſtotle* compareth to the eyes of an Owle vpon the bright Sunbeames: wee cannot behould them in themſelues; wee cannot looke vpon them in their excellency, no more then the Iſraelites vpon the face of *Moſes*, (*b*) when hee came downe from talking with God in the mountaine: but (*c*) to behould his hinder parts, that is, to contemplate, and looke vpon him in ſenſible things, and to pry vpon his glory through ſpectacles and glaſſes, is as much as our fraile nature can endure.

b Exod.34.30.
c Exod.33.23.

Heere then let vs acknowledge the vnſpeakeable loue of God paſſing all vnderſtanding, who hath as it were debaſed himſelfe, and laid his brightneſſe from him for a time, to attemper himſelfe to our infirmity, and to ſpeake vnto vs according to our capacity, (as *Origen* well noteth) Maruell not that the word of God is called fleſh: for it is called bread, and milke, and hearbs, and it is named diuerſly, according to the meaſure of beleeuers, and the ability of the receiuers.

Origen.

Let vs here alſo confeſſe the Wiſdome of God, which hath choſen out ſuch elements & matter of his Sacraments, wherin all things belonging to our Saluation are liuely, effectually, and plainely ſet forth vnto vs: inſomuch that the Apoſtle *Paul* feareth not to tell his *Galathians*, (*d*) that Ieſus Chriſt was deſcribed in their eies, and among them crucified: that is to ſay, his life, his death by the word and Sacraments were ſo

d Gal.3.1

fully preſented to their vnderſtanding, as though Chriſt had beene crucified in *Galatia*.

Auſtine ſpeaking of the Sacraments ſaith, they are the viſible words of God: for indeed in them God ſpeaketh to the ſoule by the eie, as he doth in his word by the eare, as *Iob* ſaith; (*e*) *I haue heard of thee by the hearing of the eare, but now my eie ſeeth thee.* And with Saint *Iohn*; (*f*) *Wee haue looked vpon, and our hands haue handled of the word of life*: Or with the Pſalmiſt; *As we haue heard, ſo haue we ſeene in the City of our God.* So cleerely are all the benefites of Chriſts appearing and ſuffering in the fleſh, exhibited to vs in his moſt honourable Sacraments.

e Iob 42.5.
f 1.Ioh.1.1.
Pſal.48.8.

CHAP. LXXXIIII.

The vſe of Sacraments.

AMongſt the vſes for which Sacraments were ordained, the Schoolmen haue taught this to be one; that (*a*) *wee ſhould in the celebration of them exerciſe humilitie, by ſubiecting our ſelues to ſenſible things farre inferiour to our ſelues, and ſeeke ſaluation from them.* But wee haue many true and excellent vſes of the holy Sacraments of our Lord and Sauiour Ieſus Chriſt, though wee intend not falſe and ſuperſtitious ends; nor ſubiect our ſelues to earthly elements, in ſeeking ſaluation from them.

a *Pet.Lomb. lib.4 diſt.1, cap.2. in princip.cap.*

If earthly things conſecrated and ſeparated to holy vſe, could haue yielded ſuch benefite to mankinde, Chriſt needed not with the lamentable profuſion, and deare expence of his ſacred bloud to haue redeemed vs. The Ceremonies of the Law vvere inſtituted by GOD himſelfe, and deliuered with great glory, confirmed by many miracles, inioined vvith threatnings, commended with promiſes: yet for all this, none of them were ſufficient to ſanctifie, or make holy the people vvith that holineſſe, which is requiſite to him that deſireth to appeare innocent in the ſight of God, or to dwell in his Tabernacle. Therefore wee muſt ſeeke ſome other vſes and ends, for which the Sacraments vvere ordained.

Generally, the vſe and purpoſe of the Sacraments is, that by theſe outward ſignes vvee ſhould be ſtirred vp to apprehend thorow faith the promiſes of God, and bee enflamed with deſire to purſue the ſame. If we wiſh to haue the matter made more plaine, there are fiue principall ends and ſcopes, for which Sacraments were ordained.

The firſt end is, that by them wee may be both generally and particularly inſtructed, how great the loue of Chriſt is vnto vs. Wherefore they are Gods Meſſengers vnto vs, reporting the reconciliation betwixt God and vs in IESVS CHRIST: they are Rings of our ſpirituall marriage: they are Seales of our promiſed inheritance: they are Images and repreſentations of the manifold bleſsings, which are propoſed vnto vs in the Sonne of God: they are Glaſſes, in which wee may behold what Chriſt hath done and ſuffered for vs. And this vſe Chriſt himſelfe ſpeaketh of; (*b*) *Doe this in the remembrance of me.* *Auſtine* ſaith, that in the celebration thereof wee are ſo moued, as though we ſaw Chriſt preſent vpon the Croſſe before vs. *Chryſoſtome* ſaith; (*c*) the vnbeleeuer, when hee heareth of the *Lauacre* of baptiſme, doth perſwade himſelfe, that there is ſimply water: but I doe not onely ſee that I ſee, but the purging of my ſoule by the ſpirit: the buriall, the Reſurrection, Sanctification, Righteouſneſſe, Redemption, Adoption, the inheritance of the heauenly Kingdome, and the filling of the ſoule. For I doe not eſteeme the things, which are ſeene by the ſight, but I behold them with the eye of the minde. *Ambroſe* ſaith; that is moſt ſeene, which is not ſeene. Finally, *Auſtine* teacheth, that in the Sacraments we muſt conſider, not what they are, but what they ſignifie.

b Luke 22.19.

c *Chryſoſt. in 1. Cor. c. 2. hom. 7. ex Io. Iuello in art. 6. 4.&c.*

The Sacraments doe not onely teſtifie the generall loue of GOD to his whole Church: but they are alſo ſpeciall Seales of the fauour of God to the particular conſcience of euery man. Faith in a man, vvhen it meditateth on the promiſes of God, doth eaſily acknowledge the ſtabilitie, the trueth and the ſweetnes of them, becauſe God is euerlaſting, iuſt, and good: but it wauereth many times, and doubteth concerning the application of theſe promiſes, whether they appertaine to himſelfe as well as to other. For this cauſe our God, (*d*) *who will haue all men to be ſaued*, hath annexed to his word his Sacramēts, that we may in the receiuing of them be aſſured of Saluation in our particular. For in the Sacraments the ſpirit ſpeaketh comfortably vnto vs, and ſaith; As our bodies are cleanſed with the ſame materiall water, and fedde with the ſame materiall bread and wine with others: ſo the bloud of Chriſt doth cleanſe our conſcience, and his bodie doth feede our ſoules vnto eternall life, as well as others. (*e*) *Ambroſe* well ſaith of the word; wee haue ſeene, and our eyes haue beheld, and wee haue thruſt our fingers into the print of the nailes: For we ſeeme to our ſelues to haue ſeene whom we reade of, and to haue beheld him hanging on the Croſſe, and to haue felt his wounds, by the ſearching of the ſpirit of the Church. *Cyprian* ſaith of the receiuing, of the Sacrament; (*f*) We ſticke vnto his Croſſe, wee ſucke his bloud, we thruſt our tongues into the wounds of our Redeemer. And this is the firſt vſe of Sacraments; To aſſure our conſcience of the infinite loue of God towards vs.

d 1.Tim.2.4.

e *Ambr in Luc. l.5.c.7.ex Iuello.*

f *Cypr. de Cœna domini paulo poſt medium tractatus.*

The ſecond vſe of Sacraments is, to ſtirre vp in vs an earneſt deſire and longing to attaine the promiſes of GOD, which by theſe outward elements are declared to bee ſo neceſſarie, ſo profitable, ſo ſweete and comfortable vnto vs. Theſe teach vs with *David*, (*g*) *to thirſt after the Lord, as the Hart brayeth after the water brooke*; they call vpon vs; (*h*) *O taſte and ſee how ſweet the Lord is*: they proclaime with the Prophet; (*i*) *Ho, euery one that thirſteth, come ye to the waters, and yee that haue no ſiluer, come buy and eate: Come I ſay, buy Wine and Milke without ſiluer, and without money*: they enflame our hearts with a burning deſire, * *to be diſſolued, and to be with Chriſt*: they make vs (*k*) *in our bed to ſeeke him by night, and to ſet him as a Seale vpon our hearts, and a Signet vpon our arme.*

g Pſal.42 1.

h Pſal.34.8.

i Eſay 55.1.

* Phil. 1.23.

k Cant.3.1.

l Cant.8.6.

The third vſe is, that Chriſtians by the contemplation and communicating of the *Sacraments*, ſhould be together knit in a firme and aſſured bond of loue and charitie, hauing one heart and one minde. This vſe the Apoſtle commendeth vnto vs; m 1.Cor.10.17 (m) *We that are many, are one bread and one body, becauſe we are all partakers of one bread.* Wherefore (as it may be gathered out of *Iohn*) immediately after his laſt Supper, of which the laſt action was the inſtitution of the Sacraments of his body and bloud, he added n Ioh.13.34. (n) *a new commandement, that they ſhould loue one another, as hee had loued them.* *Anſelme* ſaith; wee breake and diuide the bread into many parts, to ſignifie the charitable vnion of the receiuers. *Paulinus* vnto *Auſtine* ſaith; It is no maruell, if abſent wee be preſent amongſt our ſelues, and vnknowne we know our ſelues, ſince we are members of one body, and haue one head, and are waſhed with one grace, and doe liue by one bread, walke in one way, and dwell in one houſe. *Cyprian.* *Cyprian* ſaith; vvith what loue and concord all faithfull Chriſtians are ioined together, the Lords Sacrifice doth declare. *Chryſoſt.* *Chryſoſtom* ſaith; we do embrace one another in the myſteries, that many may become one. *Hierom.* *Hierome* ſaith; wee are all one bread and one body, as many as communicate of one bread.

The fourth vſe is, to diſcerne vs from all other Sects and Religions by our publique Rites: for it is the couenant betweene God and vs. Wherefore, as * they which were not * Gen.17.14. circumciſed, were not counted any of Gods people: ſo they which partake not of the Sacraments, are not reckoned in the fellowſhip of the members of Chriſt. The Militarie honour is conferred by girding with a ſword: The Ciuil honor is ſignified by the Robe: the Nuptiall bond by the Ring: ſo are the Sacraments the markes and cogniſances of Chriſtians. Therefore of circumciſion *Chryſoſtome* ſaith, that it was the bridle and fetters vvhich vvithheld the Iewes, that they ſhould not be mingled with other nations.

The fift vſe is, to ſtirre vs vp to holineſſe of life, and cleanneſſe of conuerſation. This vſe the Apoſtle noteth in the o 1.Cor.10.2. firſt to the *Corinthians*, (o) where hee ſheweth, that many of the Iewes after they were in the Red Sea baptiſed vnto *Moſes*, and had eaten the ſame ſpirituall meate, and drunke the ſame ſpirituall drinke: yet God was diſpleaſed with them, and ouerthrew them in the wilderneſſe, that they might bee enſamples vnto vs, that we luſt not after euill things: that wee bee not idolaters, nor fornicators, nor tempters of Chriſt, nor murmurers againſt God. For, as it vvas vvith the Iewes in the celebrating of their Sacraments, ſo it is vvith Chriſtians. The Apoſtle *Paul* ſaith; (p) *Yee cannot bee partakers of the Lords Table, and of the table of Diuels.* In the next Chapter he denounceth, that (q) *Whoſoeuer ſhall eate this bread, and drinke the cup of the Lord vnworthily, ſhall be guilty of the body and bloud of the Lord,* (r) and in the 29. verſe *eateth and drinketh his own damnation, becauſe he diſcerneth not the Lords body;* that is, becauſe hee counteth this bread prophane, and this cup common, and doth not receiue it with reuerence as the Sacracramentall body of Ieſus Chriſt. Wherefore the Apoſtle exhorteth euery man to examine himſelfe, and ſo to eate of the bread, and drinke of the Cup.

p 1.Cor.10.21.

q 1.Cor.11.27.

r Ibid.ver.29.

CHAP. LXXXV.

What the worthineſſe of Sacraments is, and wherein it conſiſteth.

THat which hath beene ſpoken touching the cauſe of the inſtitution, and the vſe of the Sacraments, doth aboundantly declare the worthineſſe of them. For how can it bee but an excellent ordinance which is inſtituted of God himſelfe? And how can it be without profit, vvhich is a ſenſible and viſible inſtrument, conueying thorow our outward and ſenſitiue parts, the vnderſtanding of inſenſible, and inuiſible graces to the inward man? They teſtifie of Gods generall loue to his whole Church, of his particular loue to euery ſpeciall member: they ſtirre vp in vs a deſire of heauenly things: they call vs vnto vnity and concord; not ſuch as is betweene Man and Man, or Friend and Friend, or Brother and Brother; but the ſtrongeſt and the ſtreighteſt vnity, ſuch as is betwixt member and member in one body: they are badges, by which we are diſcerned from all Sects and falſe religions: they ſtirre vs vp to holineſſe and newnes of life. What greater thing can we expect?

The Aduerſarie blameth vs, as ſuch who doe eſteeme of the Sacraments as naked and bare ſignes. * But Sathan hath beene alwaies an accuſer of his Brethren, and Antichriſt his firſt begotten is of his Father the Diuell ordained the Prince of falſhood. All the reformed Churches, doe earneſtly teach and aſſuredly beleeue, that the Sacraments are not bare and naked tokens, but honourable inſtitutions, which haue the promiſes and threats annexed vnto them: that is, God hath promiſed to all, that worthily and rightly participating of of them profeſſe the faith of Ieſus Chriſt, the vnſpeakeable bleſſing of eternall life. On the other ſide, the threatnings and dreadfulneſſe of the curſe doth accompany thoſe, that vnreuerently and prophanely receiue the Sacraments. Wherfore the Pſalmiſt ſaith of the eating of Manna; (a) *He gaue them their deſire, and ſent leaneneſſe withall into their Soule.* And in *Eſay* the Lord pronounceth; (b) *Incenſe is an abomination vnto mee, my ſoule hateth your New Moones, and your appointed Feaſts, they are a burden vnto mee, I am weary to beare them:* And the Apoſtle *Paul* ſaith; (c) *Hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation.*

* Apoc. 12.9. 10.
a Pſal. 106.15.
b Eſay 1.13.14.
c 1.Cor. 11.29.

On the contrarie ſide, hee that communicateth rightly of the Sacraments, communicateth with the whole Church. For Chriſt is verely, truely, and effectually receiued in the Sacrament, vvith all his benefites, bleſſings, and graces; though not naturally, carnally, or really. VVe dye vvith him, we are waſhed by him, we are graffed into him, wee put him on, as many as are baptiſed: vve feede on him, wee are nouriſhed with him, vve growe into him, and he into vs: vve are made one vvith him, and vnſeparably one, as many as truely participate the holy *Euchariſt*. So that Sathan can no more diuide vs from our CHRIST, then one graine can be parted from another in the bread, or then one Grape can bee diſcerned from another in the wine. Chriſt is powerfully, gloriouſly, graciouſly preſent in the hearts of all, vvho duely vſe the holy myſteries. Therefore Sacraments are no more the things they were, but the bread is the bread of the Lord, and the cup the cup of the Lord: (d) and as the Iewes called their offerings, *Sancta Sanctorum*, holy of holies, or moſt holy: ſo ought we to eſteeme of our Sacraments as moſt holy Seales, and repreſentations of the benefites of Chriſt.

d Pet.Mar.

Sundry praiſes therefore are giuen to the Sacraments, and they are called by the name of the things they ſignifie, and which in the right exerciſe of them we be partakers of. As, Circumciſion is called (e) his *Couenant*: the (f) *Rocke* in the wilderneſſe is called *Chriſt*: (g) the *Arke* is called *God*: *Baptiſme* is called the *Lauer* of *regeneration*: the bread is called the *Body of Chriſt*, the *Wine* the *bloud of Chriſt*. After the ſame figure of ſpeech the Fathers alſo magnifie the Sacrament of baptiſme. *Paulinus* ſaith, the vvater conceiueth God. *Chryſoſtome* ſaith, it is no more vvater to drinke as it vvas afore, but water to ſanctifie vs as it was not afore. *Tertullian* ſaith, the moſt holy ſpirit deſcendeth from the Father, and reſteth vpon the vvater of baptiſme. *Auſtine* ſaith, it toucheth the body, and cleanſeth the heart. *Cyprian* ſaith, the diuine eſſence doth vnſpeakeably poure it ſelfe into the viſible Sacrament. *Hierome* ſaith, the Prieſt doth pray, that the Font may bee ſanctified, and the vvhole Trinity bee preſent in it. *Cyprian* alſo ſaith, the truth is ioined vvith the ſigne, and the ſpirit vvith the Sacrament. And againe, to thoſe that are to be baptiſed, we publiquely deliuer the holy adored Trinity. So likewiſe of the *Euchariſt Gregory* ſaith, Chriſt dieth againe in this Myſterie. *Chryſoſtome* ſaith, the Prieſt holdeth Chriſt betwixt his hands; and we faſten our teeth in the fleſh of Chriſt. *Ireneus* ſaith, the bread, ouer which thankes is giuen, is the body of the Lord. *Paulinus* in an Epiſtle to *Auſtine* ſaith, the ſoliditie of the Trinitie is contained in the bread. All theſe are figuratiue ſpeeches; and in them the things ſignified, and the things ſignifying, are called by the ſame names: yet the elements are not changed in ſubſtance, but in dignitie, and of common creatures they are become holy. Now this holineſſe is not in the matter of them, but in the vſe, by vvhich vſe the receiuers alſo are changed, and renued in the ſpirit of

e Gen.17.2.
f 1.Cor.10.4.
g Pſal.68.24.

of their mindes, through the operation of the Spirit of God. The ancient Fathers vſe this amplification of vvords, and powerfull tearmes to ſtirre vp deuotion in the receiuers: But theſe praiſes tend not to the magnifying of the ſigne, but of the thing ſignified.

It remaineth now to ſearch in what ſenſe all theſe honourable Attributes, both by the Scripture and the Fathers haue beene giuen to the Sacraments. This we ſhall the better doe, if we ſet before our eyes the definition, or nature of a Sacrament. *Auſtine* defining a Sacrament ſaith, it is the viſible ſigne of inuiſible grace. *Hugo de Sancto Victore* ſaith, it is a materiall element outwardly propoſed to the eye, preſenting a ſimilitude according to the inſtitution, and by ſanctification conferring inuiſible grace. The Schoolemen generally ſpeaking of *Baptiſme* ſay, (*h*) it is the outward waſhing of the body, vnder a preſcript forme of vvords. *Tertullian* ſaith, (*i*) *Baptiſme* is the *Seale* of faith; according to that of the Apoſtle, where he calleth (*k*) *Circumciſion, the Seale of the righteouſneſſe of faith. Auſtine* in another definition teacheth; (*l*) A Sacrament is that, in which vnder the couering of viſible things the diuine vertue doth ſecretly worke. (*m*) *Peter Martyr* defineth a Sacrament to be, the viſible word of God. And againe, (*n*) the viſible inſtrument, which God vſeth, to ſtir vp faith withall. Againe, (*o*) a Sacrament is the promiſe of God concerning forgiueneſſe of ſins by Chriſt, ſealed and ſigned by an outward and viſible ſigne of Gods inſtitution. If we conferre all theſe aſſertions together, we ſhall perceiue, that ſome make a Sacrament to conſiſt of two parts: the *Element*, and the *Word*; and ſome of three: the element, the word, and the inuiſible grace. And according to this laſt opinion, if any of theſe be vvanting, the Sacrament is not compleate. If there be no materiall ſigne, there can bee no Sacrament at all: If you take the word from the Element, what (*p*) doth remaine but water (ſaith *Auſtin*:) And the ſpirituall grace is ſo neceſſarie, that *Auſtine* againe ſaith, the viſible Sacrament vvithout the inuiſible ſanctification, though it be preſent, it doth not profit. Wherefore vvhen the

h *Baptiſmus eſt ablutio corporis exterior facta ſub præſcripta forma verborum. Tho. Aquin. q. 66. & ſic Coll. a Bon ion. cap. 66. & com. lib. 4 diſt. 3. cap. 1.*

Lauacrum illud obſignatio eſt fidei. Tert. in l. de pœnit. circa medium.

k Rom. 4. 11.

l *Ex Comp. Theol. veris l. 6. c. 2.*

m *In 4. ad Rom.*

n *In loc com. claſſ. 3. loco. 8.*

o *Ibid.*

p *Aug tract. 80. ſuper Io: paulo poſt medium.*

the Scriptures and Fathers attribute ſuch great power vnto Sacraments; to purge, to cleanſe, to ſanctifie, this muſt not bee vnderſtood in one part or two parts of the Sacrament: Of the Elements onely, or the vvords onely: but of a compleate Sacrament, vvhich doth conſiſt of the ſigne, the word, and the inuiſible grace.

A Sacrament thus vnderſtood doth ſanctifie: but euery part thereof muſt haue that vertue onely attributed vnto it, which it properly hath. The ſigne, and the words are inſtruments to moue our vnderſtanding and will, to imbrace the grace which is offered: but inward grace is the thing, which doth ſanctifie, and it proceedeth neither from the water, nor the word, but from the Spirit of God onely, as from the efficient cauſe.

The ſigne conferreth not grace, the word conferreth not grace: but he which hath inſtituted them giueth grace, not to them, but to vs in the godly vſe of them.

When we ſay, that grace of ſanctification is tied vnto a Sacrament, we vnderſtand it of a Sacrament, which hath all three parts thereto belonging; according to the common definition; A Sacrament is the viſible ſigne of inuiſible grace. If there be no inuiſible grace, there is then no Sacrament: yet this viſible grace is not conferred by the ſigne, but expreſſed: it is not contained in the element, but declared.

When we ſay, the Sacrament doth ſanctifie, we doe not meane, that the ſigne onely is the Sacrament, or that the ſigne ioined to the word is the Sacrament: but wee call the ſigne, the word, and the grace, all three ioined together, a Sacrament: for inward grace is as the ſoule and life of the Sacraments. Wherefore the Romiſh Church it ſelfe calleth *grace the matter of the Sacrament.*

When wee ſay, that Sacraments doe worke in vs eternall life, we meane not, that God hath ordained Sacraments to effect and giue vs his promiſes, but to ſeale them and witnes them vnto vs.

When we ſay, Sacraments are inſtruments to eternall life, it muſt not be vnderſtood, that they are ſuch inſtruments of

Saluation, as the common materiall bread is of naturall nouriſhment: for ſpirituall things cannot be giuen by corporall cauſes; nor eternall things, by temporall cauſes. Therefore when we ſay, that grace is ioined and annexed to the viſible Sacrament, wee doe not meane, that it is by naturall coniunction, as bread and drinke haue the nutritiue power in them: nor by locall coniunction, as the bread and wine are mingled together in the cup: nor by corporall coniunction, as the members are knit together in one body: nor by the cōiunction of ineuitable neceſſitie, as through God had ſimply granted life eternall to euery one, that participateth of the outward element: nor yet by effectuall coniunction, as the power of the fire is in the Iron, both vvhen wee vſe it, and when we vſe it not: But we account the outward Symboles inſtruments of grace, *Non Phyſica ſed Moralia*, not inſtruments or veſſels inherently containing grace in themſelues or effectually infuſing it into vs. For as the power to create, So to infuſe grace is onely in GOD, not communicable to any creature. But the outward Symboles, are ſacred meanes and inſtruments, In the due and deuout vſe whereof according to Chriſts inſtitution, God doth immediately and inuiſibly infuſe grace into our hearts, and doth it, *Ex pacto & fædere*, hauing tied himſelfe by his promiſe to conuey and exhibite vnto vs his inuiſible grace when we duely and deuoutly receiue viſible and holy Sacraments.

When the Fathers ſay the *Eucharist* is a ſacrifice, they doe not meane, that it is a ſacrifice of reconciliation, as the body of Chriſt was: but of thanksgiuing, as the Scripture calleth the inuocation and celebration of the Name of GOD, (q) *The Calues of our lips*: yea, properly they vnderſtand our thankſgiuing to be the ſacrifice, not the Sacrament, which is ſo called figuratiuely; becauſe when wee doe celebrate the holy *Euchariſt*, wee doe it vvith the ſacrifice of praiſe and thankſgiuing, ſetting out the death of the Lord till his comming againe.

q Oſe 14, 3.

We doe not thinke, that theſe myſteries are made holy by mans conſecration, or by any power or efficacie inherent in the words and ſyllables pronounced: but that the Sacraments are holy by reaſon of the Lords inſtitution it ſelfe. *Gregory* and *Platina* witneſſe, that *Peter* the Apoſtle did vſe onely the Lords Prayer at the celebration of the *Euchariſt*: And the *Grecians* vſe not the Latine forme in *Baptiſme*: And yet, I truſt, the Romiſh Church will not deny, but that *Peter* miniſtred the Sacrament of the *Euchariſt*, and the *Grecians* of *Baptiſme*.

There is another rule alſo, which out of this doctrine doth ariſe, that Sacraments are no longer ſuch, then while they are in vſe: When they are not in vſe, they loſe the name, and the dignitie of Sacraments.

To conclude, the Sonne of God doth merite all bleſſings for vs: the Father, for his Sonne and vvith his Sonne, by the operation of the Spirit giueth them vnto vs. Thus God and the Sacraments haue the honour due vnto them, when wee ſeeke forgiueneſſe and grace onely from God, and doe place the merite and cauſe onely in Chriſt, the efficacie of the worke onely in the holy Ghoſt, and eſteeme the Sacraments as externall ſignes, obſignations, Seales and images; to vvitneſſe, confirme, exhibite, and preſent theſe benefites vnto vs.

CHAP. LXXXVI.

Of the difference betwixt the Sacraments of the Law, and the Goſpell.

IT is an olde and a true prouerbe, one abſurditie granted, a thouſand follow. This is plainely ſeene in the Popiſh opinion concerning Sacraments. For, when they place power of Sanctification in the Sacraments *Ex opere operato*, and make them *Veſſels containing*, or *Cauſes effecting grace through pronunciation of Words, and Diſtribution of the matter by the Prieſt*; then it muſt needs follow, that there is great difference of power in the Sacraments of the Law, and of the Goſpell, ſince the Leuiticall Prieſts chalenge no ſuch efficacie and force in their Legall Rites, being (a) *ſhadowes onely*

a Heb. 10.1.

onely of good things to come, and figures for the preſent time.

b *Vid. Pet. Lomb l. 4. diſt. 1. c. 3 & additione Henric. de Vrimaria ibid.*

The Schoolemen make two differences betwixt the Sacraments of the Law, and the Goſpell. The firſt, (b) *That the Sacraments of the Goſpell are holy ſignes of holy things: but the Legall Sacraments were not holy, but onely ſignes of holy things:* Secondly, *That the Sacraments of the Law did onely ſignifie: but the Sacraments of the Goſpell doe conferre and effect what they ſignifie.* But if, leauing the inuentions of men, vvee will hearken to the trueth of God, many reaſons there are which ſhew, that the efficacie of the Legall Sacraments, and the Euangelicall is all one.

Hoſ. 11.
Deut. 7.

1. Firſt, no man can doubt, but that the loue of GOD towards the Fathers and vs is both one. They vvere as deare and precious vnto him, as we are. Then there is no reaſon, but the ſignes of his loue ſhould be as efficacious to them, as vnto vs.

c Apoc. 13. 8.
d Eph. 2. 20. 21.
* Ioh. 10. 14.

2. *Chriſt* c *is a Lambe ſlaine from the beginning*, not only in reſpect of Gods preſcience and eternall counſell, but in reſpect of their Saluation, who liued in the beginning of the world: (d) *Chriſt is the chiefe corner ſtone, in whom both the buildings are coupled:* the * *Shepheard which hath brought both flockes into one fould.* Why then ſhould wee deny them to haue the like inſtrument, who haue the like operation? Or why ſhould not the Sacraments be equall, when the grace is equall?

3. Chriſt vvas preached to the Iewes in the doctrine of the Law: why was he not then exhibited to the Iewes in the Ceremonies of the Law? If there were the ſame Chriſt in both Sacraments, there was the ſame grace in both Sacraments. Wherefore there is no cauſe, why wee ſhould extenuate the Iewiſh Sacraments ſo much, as to thinke they were common ſignes, barely foreſhewing grace.

e Rom. 4. 11.

4. Fourthly, although there is difference in circumſtance, yet in reſpect of the ſubſtance of the things, or the effect of the vvorke, the ſpirit of God in the holy Scripture doth make equall the Iewiſh Sacraments with the Sacraments of the Church. For the Apoſtle *Paul* doth call Circumciſion (e) *the Seale of the righteouſnes of faith*; by which it appeareth

to be more then a naked ſigne. *Moſes* calleth it the Couenant; and to ſhew that there was inuiſible grace giuen to thoſe that rightly vſed Circumciſion, he ſayth; (*f*) *The Lord* f Deut. 30.6 *will circumciſe thy heart*, that *Thou mayſt loue the Lord.* The Apoſtle *Paul* likewiſe plainly declareth, that the ſame was the effect and fruit of the Sacraments in the Lawe, and in the Goſpell: for that (*g*) *The Fathers were baptized vnto Moſes,* g 1 Cor. 10. ver. 2.3.4 *and did all eate the ſame ſpirituall meate, and did all drinke the ſame ſpirituall drinke; for they dranke of the ſpiritual Rocke, which followed them, and the Rocke was Chriſt.* Nay, he calleth alſo the Sacraments of the Goſpell by the appellation of the Sacraments of the Lawe. For he ſayth, (*h*) that *We are circumciſed* h Col. 2. 11. *by circumciſion made without hands.* Wherfore none can doubt, but hee eſteemed the effect of Iewiſh Sacraments, and Chriſtian to be all one, ſince he communicateth the names of the one to the other. Yet notwithſtanding wee deny not, that there is ſome difference betwixt the Iewiſh Sacraments, and the Chriſtian. Therefore I will ſet downe, wherein they agree, and wherein they differ, plainly, and in a word.

The Agreements betwixt the Sacraments of the Lawe, and the Sacraments of the Goſpell.

- One God, and one Lord was Author of both Sacraments.
- Both Sacraments were giuen to be ſignes, and ſeales of grace.
- In both Sacraments there is one thing that doth ſignifie, and another that is ſignified.
- The matter of both Sacraments is Chriſt.
- Both Sacraments haue one and the ſame effect: for in their Ceremonies the Fathers were aſſured of Chriſt, and ſo are we. Wherfore *Auſtine* ſayth, (*i*) The Sacraments though they differ in ſigne, yet they agree in the thing ſignified.
- Both Sacraments require faith in the receiuer.

i In ſignis diuerſa ſunt, ſed in re, quæ ſignificatur, paria ſunt. Aug. tract. 26. in Io. circa medium.

In the old Teſtament there were many Sacraments; in the new Teſtament there are two only: according to that of *Auſtine* (*k*); With Sacraments fewer in number, eaſieſt in obſeruation, moſt excellent in ſignification, he hath knit together the ſociety of his new people.

The Sacraments of the Lawe were prenuntiations of Chriſt to come: the Sacraments of the Goſpel are annuntiations that he is come; and in this ſenſe are *Auſtines* words to bee vnderſtood, when he ſayth: the old Sacraments do promiſe ſaluation; the new doe giue ſaluation: that is, the old ſpeake of a benefite to come; the new, of a benefite performed.

The Differences betwixt the Sacraments of the Lawe, and the Sacraments of the Goſpell.

The Sacraments of the Lawe were ſubiect to change and mutation. For after one faſhion ought things to be ſignified, which ſhall be fulfilled: and after another faſhion, which are fulfilled. But the Sacraments of the Goſpell cannot be changed, they muſt endure as long as the Church is militant.

The old and new Sacraments differ in the variety of the ſigne. The Iewes had Circumciſion, ſacrifices, feaſts: we haue water, bread and wine. In the Iewiſh Sacraments there was often effuſion of bloud: of mans bloud in circumciſion; of beaſts bloud in ſacrificing: But in the Sacraments of the Goſpell there is no effuſion of bloud: but they witneſſe the bloud of Chriſt to be ſhed once for all.

The auncient Sacraments were more obſcure and dark then the new. They drew the picture in the firſt lines, in darke clowdes and ſhadowes: but the Sacraments of the Goſpell are moſt perſpicuous, and with liuely flouriſhing colours depaint the benefites of Gods grace vnto vs. The Church was neuer without

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k *Sacramentis numero paucißimis, obſeruatione facillimis, ſignificatione præſtantißimis ſocietatem noui populi colligauit. Aug. ad Ian. Ep.* 110.

out Chriſt, but to ſome hee giueth harder leſſons, to ſome more eaſie: to ſome he was more obſcurely declared, to others more plainly. In the lawe of Nature, hee was as the wheate in the graſſe: In the Lawe of *Moſes*, as wheate in the ſtalke: In the Goſpell, as wheate in the eare, fully, plainly, openly.

The Sacraments of the Lawe, for the moſt part, ſignified future things: The Sacraments of the Goſpell preſent vnto vs things paſt, things preſent, and things to come.

And thus much ſhall ſuffice to be ſpoken of the difference betwixt the Sacraments of the Lawe, and of the Goſpell.

CHAP. LXXXVII.

How the Church of Rome hath abuſed the doctrine of Sanctification by Sacraments; and firſt of the mangling of them.

IF it be a true poſition of *Baſil*; Hee that forbiddeth what the Lord commandeth, and commandeth what the Lord forbiddeth; let him be held accurſed of all men that loue the Lord: I doubt much how the Romiſh Church can quit her ſelfe from moſt extreame malediction; who not onely mangleth & maymeth the Sacraments, which the Lord hath ordained, contrary to the inſtitution: but alſo addeth vnto the number, falſifieth the vſe, darkneth the brightneſſe of the Sacraments: and laſtly, placeth power of ſanctification in ſuch things, as themſelues acknowledge to be no Sacraments.

Saint Baſil.

Mangling and mayming of Chriſts Inſtitution.

Auſtine truly ſayth; (*a*) the word comming to the element makes it a Sacrament. Wherefore the Schooleman will haue the word to goe with the Sacrament, when he defineth baptiſme to be the outward waſhing of the body vnder a preſcript forme of words. This whether it be vnderſtood of the words of Conſecration (as they call it) only: or

a Tract. 80. ſup. Ioh. paululũ poſt medũ. Accedit verbum ad elementum, & fit Sacramentum.

b Pet. Lomb. lib. 4. diſt. 3 cap. 1. & Th. Aquin par. 3 q. 66. art. 10.

whether it be vnderſtood of the word of Gods promiſe,it appeareth that the word, and the ſigne ought to be ioyned together. But they are not ſo in the Roman Church: for it denieth the word vnto the people, both learned and vnlearned.

In the hearing of the ignorant people, the *Word*, which is the ſpirit and life of the Sacrament, is neuer ioyned to the ſigne. For though the one bee preſented vnto their vnderſtanding, the other is not:but they are alients from him that readeth, and he that readeth from them.

The learned are robbed alſo of the helpe of the word, which ſhould ſtirre them vp to faith and deuotion in receiuing, when inſtead of audible and intelligible ſpeech, the Prieſt is commanded to muſſitat, and whiſper the ſecrets of their Maſſe in a lowe and ſubmiſſe murmure, which none can heare. And it is euident,that the words,which are moſt full of comfort and ſweetneſſe; VVHICH IS GIVEN FOR YOV, are cleane left out in the Maſſe, and inſtead of them they adde words of their owne deuiſing; as that (*c*) *Chriſt lifted vp his eyes to heauen*, and ſuch like. As they take the word frō the ſigne, ſo they take away alſo in the Euchariſt, part of the ſigne it ſelfe, the Cup,from the Lay people. *Eckius* confeſſeth, that (*d*) *ſometime they take it alſo from the Prieſts themſelues*: And that *the Sacerdotall order communicateth with one kind at certaine ſeaſons.* And hee contendeth impudently, that (*e*) not only *Ambroſe*, *Ierome*, *Euſebius*, and *Benedict* did receiue *the Sacrament in the forme of bread onely*: but that *Chriſt himſelfe did ſo adminiſter it to his Diſciples at Emmaus.* Yet this is contrary to their owne Canon; (*f*) *Either let them take the whole Sacraments, or be prohibited from the whole.* *Beda* ſayth, (*g*) *The bread* is myſtically referred to the body of Chriſt, and the wine to the bloud. And the Apoſtle ſayth, that (*h*) *The Bread is the communion of the body, and the Cup the communion of the bloud of Chriſt.* *Alexander* ſayth, Whole Chriſt is not contained in one kind Sacramentally, but the body in the forme of bread, and the bloud in the forme of wine. And their Canon ſayth, (*i*) *The bread is*

commen-

c *Patet in Canone. Miſſ.Sar. eleuatis in cælum manibus.*

d *Eckius de Euchar. ſub vtraq; ſpecie. verbo patet quod vbiq; Solum idē & in Con. Trid.*

e *Eckius ibid.*

f *Aut integra ſacramēta percipiant, aut ab integris arceātur. de Cōſec. diſt. 2. cap. comperimus.*

g *Beda in Lucam. c.22.l.6.*

h 1.Cor.10

De Conſec. diſt. 2. & p.cum omne.

commended by it ſelfe, and the cup is commended by it ſelfe. Gratian ſaith, that (*k*) *in very deed there are two Sacraments. The accidents of the bread are the Sacraments only of the body of Chriſt, and the accidents of the wine are the onely Sacrament of the bloud.*

Lorichius ſaith, the inſtitution of the Sacrament requireth vs all to eate together, and drinke together. To conclude, they mangle the Sacrament, taking the word from the elemēt: they mangle the word, now chanting aloud, then muttering in ſecret: they mangle Chriſt himſelfe, giuing the body without the bloud: they mangle the Church, making difference betwixt Prieſt and people, where no difference is: they mangle the precept; *Drinke ye all of this*, when none drinketh but the Prieſt: they mangle the ſenſe; *Drinke ye all*, that is, *Prieſts by themſelues, and* (l) *the people by the Prieſt*. For *the Prieſt* (ſaith one) *is the mouth of the people*: yea, many times they mangle the Maſſe it ſelfe, when neither the bread, nor wine, the body nor bloud, is giuen to the people, but onely certaine *Reliques* inſtead thereof are ſhewed them; (*m*) and this is called *Miſſa ſicca*, or the dry Maſſe.

l *Eckius de Euchar. ſub vtraque ſpecie.*

m *Manip. Cur. c. 7. quoties in die Miſſa debet celebrari.*

CHAP. LXXXVIII.

Additions vnto Chriſts Inſtitution of Sacraments.

IT is true, that the word Sacrament is ſcarce found in Scripture. Therefore in plaine ſpeech the holy word doth not determine the number of them: yet, if wee harken vnto the will and teſtament of our Lord and Sauiour Ieſus Chriſt, we ſhall finde, that indeed hee ordained but two viſible ſeales of his mercy towards vs, that is to ſay, BAPTISME, and the LORDS SVPPER. Of *Baptiſme* wee finde the inſtitution; (*a*) *Goe and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt*: Of the *Euchariſt* wee haue alſo the inſtitution; (*b*) *Doe this in the remembrance of me*. *Baptiſme* hath the promiſe annexed; (*c*) *He that ſhall beleeue, and be baptiſed, ſhall be ſaued*. The *Euchariſt* is not without the promiſe; (*d*) For, *This Cup is the new teſtament in my bloud* (ſaith he) *which is ſhed for you*, that is, it witneſſeth, that

a Mat. 28. 19

b Luke 22. 19

c Mar. 16. 16

d Luke 22. 20.

my bloud was ſhed for your cleanſing, and that whoſoeuer eateth mee, ſhall liue by mee. But the Romiſh Prelates haue thruſt into the Church diuers other ſacraments, which Chriſt neuer ordained to be placed in that ranke.

1 Cor.7.2
Gen.2.18

Firſt, Matrimony, which was ordained to be a remedy againſt ſinne, a mutuall comfort and an helpe to mankinde, they ſay, is a Sacrament. But againſt this there are many reaſons.

1. Firſt, there is no iniunction that euery one ſhould be married, as it is that euery one ſhould be baptized, and communicate of the table of the Lord: But if Chriſt had ordained it as a Seale and Badge of Saluation, and a neceſſarie rite teſtifying his grace, it ſhould be enioyned to all, as well as to ſome.

2. Secondly, there is no externall ſigne & ſymboll therein. In ſome places they vſe the Ring, in ſome they ioyne hands: but theſe are not commanded by God; therefore they be not Sacramentall ſignes, according to the rule of *Pighius* himſelfe, who ſaith; *(e)* A Sacrament is an efficacious ſigne ordained by God.

e Sacramentum eſt ſignum efficax diuinitus inſtitutũ. &c.

3. Thirdly, there is no promiſe annexed to Matrimony concerning forgiueneſſe of ſinne. *Ob.* They obiect, that Matrimony *doth ſignifie the coniunction, which is betwixt Chriſt & his Church; therefore it is a Sacrament.* *Sol.* The anſwer is eaſie; euery thing that reſembleth the benefits of Chriſt to his Church, is not a Sacrament: then were leauen, muſtard-ſeed, the way, the dore, the key, Sacraments.

Ob. It is by the Apoſtle *Paul* called *(f) a Myſtery*; therefore it is a Sacrament. *Sol.* Euery thing that is called a Myſtery, is not a Sacrament. The Apoſtle calleth the obſtinacy of the Iews, till the fulnes of the Gentiles be come, *a Myſtery*: the doctrine of reſurrection, the vocation of the Gentiles, the incarnation of Chriſt, *Myſteries*: yet theſe are not Sacraments, as all men knowe.

f Rom.11.25

Order, they ſay, is a Sacrament, *and Impoſition of hands the viſible ſigne of the ſame:* For the Apoſtle exhorteth *Timothy (g) to lay hands on no man ſuddenly.* And againe, *(h) Stirre vp the grace which is in thee, by the laying on of hands:* Notwithſtanding all

g 1 Tim.5.22
h 2.Tim.1.6

all this, *Order* is no Sacrament. For there is no promiſe of forgiuenes of ſinne annexed vnto it, as is properly vnto Sacraments. Miniſters haue onely power to preach the word,& diſtribute the Sacraments by this Ceremony of laying on hands. Impoſition of hands in the Apoſtles time was a miraculous action, by which the holy Ghoſt was giuen, and diſeaſes cured: but impoſition of hands now hath no ſuch force, it is onely a kinde of praier, or geſture in praier, by which we doe teſtifie, that we commend the perſon ordered to the grace of GOD. Now, all ſignifying Ceremonies are not Sacraments.

Penance alſo is a Sacrament in the Romiſh account: but it hath no viſible ſigne ; therefore it is not a Sacrament. Some ſay, *Impoſition of hands is the ſigne* : but God hath ordained no ſuch rite ; therefore it cannot bee a ſacramentall rite. Some ſay, *The ſighs and groanes of the conſcience vnder the burthen of ſinne, is the materiall ſigne in penance* : but ſuch groanes and ſighs are not viſible ; therefore they be not ſacramentall. And the *Tridentine* Councell therefore ſaith, (*i*) that *Contrition, Confeſſion* and *Satisfaction* are, as it were, *the matter of the Sacrament of Penance ; not the true matter, but as it vvere the matter,*

i *Quaſi materiam ſacramenti pænitẽtia. ſeſſ.4 Can.4 Si quis negauerit ad integram &c.*

Moreouer, they witneſſe vnto vs Mans compunction: but they are not ſeales of Gods promiſe. Of the Couenant of ſaluation there are two parts ; one from God : another from vs. Sorrowe for ſinne is our part of the Couenant : forgiueneſſe of ſinne is Gods part. Now ſighing and lamentation is the witnes on our part, that we gladly deſire to imbrace the forgiueneſſe of our ſinnes : but where is the materiall witnes on Gods behalfe : as the water, bread, and wine doe witnes both in Baptiſme, and the *Eucharist*, that hee freely forgiueth vs? To conclude, what better witnes can bee brought to proue that Penance is no ſacrament, then *Alexander* and *Bonauenture*? who both confeſſe that *Chriſt was not the authour therof.*

2.Cor.7.10
Luke 5.21

Confirmation had this beginning: It was thought a godly policie, that Infants, which at baptiſme were not able to make confeſſion of their faith ; when they came to lawfull

yeares,

yeares, ſhould before the Biſhop make publique proteſtation thereof; which being done, the Biſhop laid his hands vpon them, beeing the geſture which was vſed in his prayer, deſiring God to ſtrengthen their faith, and to poure his bleſſings vpon them. Chriſt himſelfe indeede laid his hands vpon children, but he did not require of them profeſſion of faith; Wherefore they cannot ſay, that Chriſt was the author of this Rite of Confirmation: and we may iuſtly deny it to be a Sacrament, becauſe it is not inſtituted by God.

Many toyes Popery hath added to Confirmation, neither haue they retained the Primitiue guiſe thereof. For they anoint the confirmed with oile, they croſſe him, they giue him a blowe, in token that hee muſt bee prepared to battell. All which are neither the ordinances of Chriſt nor his Apoſtles; and yet ſuch is their blindneſſe, that Confirmation, which is no inſtitution of Chriſt, nor is retained according to the Primitiue vſe, is preferred with them before all other Sacraments, and can bee adminiſtred by none but by a Biſhop onely.

Extreame vnction hath no commandement nor promiſe of forgiueneſſe of ſinne in the holy Scripture. Chriſt ſent his Apoſtles forth, and they anointed the ſicke with oyle, and they did recouer. This is nothing to the forgiuenes of ſins: It was a miracle, but not a Sacrament; Euen as the Spettle and the earth, which Chriſt anointed the eies of the blinde withall: The ſhadow of *Peter*, the beds and the couches brought forth into the ſtreets: Kerchefs from the body of *Paul* ſent vnto the ſick. Theſe all are wondrous vvorkes, by which God glorified his Sonne, and promoted the Goſpell: but they are not in the number of Sacraments ſealing to vs forgiueneſſe of ſinnes. In our daies ſuch Ceremonies haue not the ſame power that they had in the Primitiue Church, becauſe the truth is ſufficiently confirmed vvith miracles already. Therefore, vvhat ſhould they vſe the oile without the vertue?

Ioh.9.6.
Act.5.15.

Iam.5.14. In the time of Saint *Iames* they prayed, and anointed with oile in the name of the Lord, and the prayer of faith ſaued the ſicke. The oile was onely to heale infirmities, not to forgiue ſinnes; but now the miraculous working by oile, and the vertue ceaſing, they make a ſpirituall vſe thereof for the helpe of ſoules; wherefore it is ſuperſtition to vſe it; euen as when the *Iſraelites* fell downe before the brazen Serpent, at what time the force and power thereof was gone.

2.King.18.

As they make the number of Chriſts Sacraments defectiue, till fiue more of their owne coining bee thereto added: ſo they eſteeme not the Sacraments of Chriſt honourable enough of themſelues, without the accoutrements of their inuention; euen as the Phariſes before them made their δευτερώσεις, or vaine traditions of more eſteeme then the Oracles of God. Firſt of all therefore, (k) *All Sacraments* (ſay they) *agree in this, that all muſt bee adminiſtred with the ſigne of the Croſſe. Are not all Chriſmes* (l) *of the Prieſts office* (ſaith the *Canon*) *perfected with the figure of the Croſſe? Doth the water of Baptiſme releaſe ſinnes, except it be ſanctified by the Croſſe?* Why then? Which now is greater, *Baptiſme* or the *Croſſe* which ſanctifieth the baptiſme? Wherefore of this doctrine the very Gloſſe it ſelfe is ſo much aſhamed that it mollifyeth the matter, and ſaith, (m) *Baptiſme is made ſolemne by the Croſſe; and not otherwiſe*. Yet then, the Croſſe ſtill addeth to the dignitie of the Sacraments, and Chriſts inſtitution is not ſufficiently honourable without your tradition: yea, Chriſt himſelfe with them hath not dignity enough in himſelfe without the ſigne of the Croſſe: or elſe why doe they make ſo often Croſſe after Croſſe, euen vpon the holy *Euchariſt*, before and after the conſecration? Before, belike, to prepare it to Tranſubſtantiation: in the act, to performe the Tranſubſtantiation: and after conſecration, to bleſſe the body it ſelfe. (n) For in the Canon of the Maſſe, there are twenty fiue Croſſes, which are finiſhed in ſeuen ſuperſtitious courſes.

The Rhemiſts confeſſe that anointing with oile in the Goſpell was but a preparatiue to the Sacrament of extreme vnction. *Ergo* extreme vnction was not inſtituted in the Goſpel. *Marg. Note* 1.*chap*.6. *Mar.*

k *In vno omnia cõueniũt, quod in ſigno crucis omnia Sacra ſunt danda. Summa Ang. in verb. Sacrament. quo modo ſũt dãda.*

l *De Conſec. diſt.* 5. *cap. nunquid in textu & in Gloſſ.*

m *Ibid. in Gloſſ.*

n *Ex Innoc. Papa apud Manip. Curat. cap.*10. *de ritu, quo debet Miſſa celebrari iuxta modum.*

Chriſme alſo of one yeares age may not bee omitted in baptiſme, except in caſe of neceſſitie, leſt the Miniſter be puniſhed. (o) *For it is to be vſed, that we may bee full Chriſtians:* Yea, (p) *no man can be a Chriſtian, except in Epiſcopall confirmation he be anointed:* and it is of greater honour then baptiſme, becauſe

o *Io. de Comb. c.* 11. *l.*6 *ad finem fere per iſtud Sacramentum fiunt fidel*[illegible] *plani Chriſtiani.*

becauſe Oile is made by none but Biſhops. *Hallowing the baptiſmall water,* (*q*) *although it bee not of the neceſſitie of baptiſme, yet it is of congruitie: and the Miniſter doth mortally ſinne, who doth baptize in water which is not hallowed.* This Ceremonie they take from *Moſes* ſtretching his hand ouer the Red Sea; as the holy Candle, from the Pillar of fire, which went before the *Iſraelites.* Exorciſme, to adiure the Diuell to depart from the Font; without which, Baptiſme hath no due ſolemnitie: Exorciſed oile on the breaſt and ſhoulders of the baptiſed: a Croſſe of Spettle vpon the eares and noſe: the Prieſt to ſpet into the mouth of the baptized. For, (*r*) *as Spettle commeth from the inward parts: ſo Chriſt came from the ſubſtance of the Father.* All theſe, and ſundry other, which for prolixitie I omit, are by them accounted, not onely to adorne the inſtitution, but to be the neceſſitie of the precept, though not of the neceſſitie of the Sacrament. Demand of them who gaue the precept? *Peter* gaue it. In what booke? In what Epiſtle? *The Church hath obſerued it euen ſince* Peters *time: and the Church cannot erre.* *Auditum admiſſi, riſum teneatis?*

q *Summa Angel. q. de bap. 5. 11. utrum non.*

r *Manip. Curat. de annexis bap. cap. 8.*

The dipping of the bread into the Wine (*s*) *Is a Ceremonie, by* Iulius *the Pope himſelfe pronounced to bee contrary to Chriſts inſtitution:* and yet the Canon of the Maſſe enioineth it, and prayeth, that the commixtion may bee health of body and ſoule to all receiuers. So the Canon is neither agreeable to Scriptures, Fathers, nor their owne Conſtitutions.

s *De conſe. diſt. 2. cap. cum omne.*

They adde water to the Wine in the *Euchariſt*, and whoſoeuer ſhall withſtand that Ceremonie as contrary to Chriſts inſtitution, with extreme malediction they hold accurſed. I confeſſe, the Eaſterne Churches, becauſe in thoſe Regions Wine was of ſo great ſtrength, did commonly mingle water therewith for ſobrietie. So that both among the Iewes and Grecians to powre out Wine, and to mingle Wine is all one. And of the Latines euery Butler is called, *Pincerna*, of mingling that which is to be drunke. And becauſe in the Primitiue Church they vſed to haue certaine Feaſts of loue called *Agapæ*, after the Communion; therfore the wine was mingled

led to auoid drunkenneſs. But neither are our wines of ſuch force in theſe Weſterne parts of the world : nor yet doe we vſe any ſuch repletion and filling our ſelues with Wine, [t] as the Apoſtle taxeth in his *Corinthians*. Wherfore ſince our Sauiour Chriſt ſpeaketh plainely of the fruite of the Vine, but not of the water in the Sacramentall Cup, there is no cauſe why ſuch dreadfull curſes ſhould be thundred out againſt them, that leauing vncertainties follow the certaine forme of the word. *Durand* confeſſeth, that the Greekiſh Church did not vniuerſally receiue this tradition. Wherefore the Canon is blame-worthy, which maketh the addition of water ſo neceſſarie, that, (*u*) *If one offer the Wine onely, the bloud of Chriſt begins then to be without Chriſt*. And the Decree of *Alexander* is too too rigid, which (*w*) *enioineth euery one to offer water with the wine*: And that of *Iulius* is blaſphemous, who ſaith; (*x*) *Except water be mixed with wine, it cannot be the Cup of the Lord*: And ſo the *Tridentine* Councell alſo, which moſt impiouſly [y] *Curſeth all them that ſay, water is not to be mingled with wine in offering vp the Chalice.*

[t] 1.Cor.11.21.

[u] *Si vinum tantum quis offerat, ſanguis Chriſti incipit eſſe ſine Chriſto. diſt. 2. ſicut in ſanctificando.*

[w] *Alex. in decret. ep. ad omnes orthod. ex Barth. Caranza.*

[x] *De Conſec. diſt. 2. cum omne, ad finē. verbo, non enim poteſt.*

[y] *De Sacrif. Miſſæ. Can. 9.*

CHAP. LXXXIX.

That the Romiſh Church doth ordaine other veſſels of Grace, and maketh other outward conſecrated inſtruments of Sanctification beſide the word, and the Sacraments.

THere is no mediocritie in impietie; but who haue once forſaken righteouſneſſe, runne forward ſtill into ſinne, and the end of one errour is the beginning of another : So dangerous a thing it is to forſake God, and to be forſaken of God; whereof this preſent diſcourſe giueth vs euident declaration.

Hauing cōmunicated the name, they now alſo cōmunicate the vertue and power of Sacraments (which is, to be inſtruments of Sanctification) vnto other things, not of Chriſts inſtitution. The name they communicate (as hath beene ſhewed) to Matrimonie, Order, Confirmation, Penance, extreme vnction. Whereof ſome were inſtituted of God:

ſome ordained by the Church: ſome carry ſhew of good purpoſe and vſe, and ſome none at all. But they are further carried in their blinde deuotion, to make euery ſenſeleſſe Ceremonie (whereof ſome are taken from the Iewes, ſome from the Heathens, and ſome are their owne inuentions) to bee ſanctified meanes and inſtruments of Chriſtian holineſſe.

Of their Aſhes thus they ſpeake; (a) *Vouchſafe, O Lord, to bleſſe and ſanctifie theſe Aſhes, which for humilitie and holy religions ſake, for the purging of our ſoules, according to the manner of the Niniuites, thou haſt ordained vs to beare.* See how many plaine vntruths one ſhort *Oriſon*, as full of lies as words, containeth. Firſt, God neuer commanded them to carry Aſhes: Secondly, the *Niniuites* did not after that manner carry them as the Papiſts doe: Thirdly, in Aſhes there is no power to take away ſinne, neither was that the purpoſe of the *Niniuites*, but onely to humble themſelues before the Lord. Yet notwithſtanding, *Coſterus* agreeth with the Miſſal, and ſaith, that (b) *The Aſhes are an wholeſome remedy to obtaine remiſſion of ſinnes and eternall life.*

For their Candles they alſo pray, (c) *That being prepared for the vſe of men, and health both of body and ſoule, whether in the land, or in the water, God would bleſſe and ſanctifie them by the inuocation of his name, and by the interceſſion of the holy Virgin* Mary, *and the prayers of all Saints. Franciſcus Coſterus* the Iudaizing Ieſuite, perhaps, hence pickt out thoſe foure graces, which to conſecrated Candles he aſcribeth. Firſt, (d) *That they to health of body and ſoule by land and Sea auaile*: Secondly, *The Diuell is chaſed from the place, where they doe burne:* Thirdly, *They procure that the hearts and ſoules of men be illuſtrated by the inuiſible fire of the holy Spirit*: And laſtly, *That the fire of Charitie, together with the light of Faith may bee in men kindled.* Is there any greater gift in the Sacraments of Chriſts owne inſtitution? doe they worke any greater things in vs? Nay, Chriſt neuer attributed ſuch vertue to his Sacraments. Chriſts baptiſme doth not driue away Diuels, but their exorciſme doth. Neither doth the *Euchariſt* cure the diſeaſes

a *Miſſ.Sar.in cap. ieiunij.orat.Omnipotens ſempiterne deus, qui miſereris omnium. Vid.Bell.l.3.de cultu ſanctorũ. c.7.*

b *Fr.Coſterus in l. 4.inſtitut.cap.*10.

c *Te humiliter deprecamur, vt has Candelas ad vſus hominum, & ſanitatem corporum & animarum præparatas, ſiue in terra, ſiue in aquis, per inuocationem ſancti tui nominis &c. Miſſ.Sar.in Purific. virg.Mar.in Orat. domine ſancte Pater omnipotens: Ro. Miſſ.in Feſt. Purif. virg. orat.Omnipotens ſempiterne deus qui hodierna.*

d *Coſter.lib:*4.*inſtit cap.*9. *Vid.& Ro.Miſſ. in Sab.Sancto.* There you haue the like of the holy fire: *Orat.deus qui per filium tuum. & orat. domine deus Pater Omnipotens.*

of the body, but the holy Candles driue away Diuels, and cure both ſoule and body; their owne traditions are aboue the inſtitution of Chriſt. For the wedding Ring likewiſe they pray, (e) *That it may profit her that weareth it, to eternall Saluation.*

The ſame effect they aſſigne to holy bread. *Bleſſe, O Lord, this thy creature of bread, as thou diddeſt bleſſe the fiue loaues in the wilderneſſe, that all which taſte thereof, may receiue health of body and ſoule.*

Of holy water vnſpeakeable are the benefites; (f) *It is bleſſed, that all which are ſprinkled therewith may be purified and ſanctified: By it the minde is diſpoſed to prayer: the grace, the fauour, the preſence of Gods Spirit is obtained: it helpeth againſt thoſe things that hinder the power of the Sacraments: it multiplyeth, it increaſeth good things: it cureth the infirmities of the body: it driueth away peſtilent ayre, with the plague and all contagion.* Wherefore in their Suffrages they pray; (g) *Let holy water be my health and life.*

What ſhould I ſpeake of their *Hallowed graines and Medals*, their *Agnus dei*, their *Pilgrimes (h) Scrip, Coate, and Staffe, Sanctified to beate away all the power of the enemie?* Or of the ſigne of the Croſſe, to which they attribute as much power, as to the Paſſion and death of him who ſuffered thereon. For, of the Croſſe they pray; (i) *Let it be the moſt inuincible ſtrength of Gods ſeruants againſt the temptations of the ancient enimie. The ſigne of the Croſſe*, the Rhemiſts ſay, (k) *doth ſpecially ſanctifie vs.*

Coſterus and *Bellarmine* ſay, (l) *It is the holy prayer of a Chriſtian man to God: It is an offring, by which we offer our ſelues to his diuine Maieſtie: it is a coniuration to driue away the Diuell. By this ſigning of our ſelues with the forme of the Croſſe, hope, and faith, and charitie are ſtirred vp in vs, and wee are moued to imitate the crucified.* O holy nation, where blockes and ſtockes haue ſuch great power!

I ouerpaſſe the hallowed *Chryſme*, which ſome call the (m) *anointment of health*: ſome of *Sanctification.* I omit alſo their (n) *Grapes, Altar, Cloathes, Veſtments, Garments, Boughs,*

Flowers

e *Vt proficiat illi ad æternam ſalutẽ. Miſſ. Sar. in ordo Sponſalium.*

f *In decr. Alex. Papæ apud Bar. Cæranz.*

g *Aqua benedicta ſit mihi ſalus & vita. in ſuffrag.*

h *Miſſ. Sar. in offic. Peregrinarum.*

i *Miſſ. Sar. in offic. peregri. in orat. deus inuicte.*

k *In 1. Tim. 4. annot. 11.*

l *Bell. l. 2. de effect. Sac. c. 31 deinde vim habet hoc ſignum.*

m *Hen. de Vrim. in Pet. Lomb. l. 4. diſt. 7. c. 1. & Gabr. Biel apud Bell. de Sac. Conf. l. 2. c. 10. ad finem.*

n *Ex Miſſ. Sar. in Bened. Flor & Frõdiũ & Ro. Miſſal.*

Flowers, Salt, Fire, Frankincenſe, Smoke: for which they pray, *That they may be indued with ſpirituall power to cleanſe, to ſanctifie, to illuminate, to defend, to driue away Diuels*; workes greater then in any Scripture the ſpirit of God doth aſſigne to the Sacraments. But of all theſe things I ſhall more ſpeake, when I come vnto their Sacrifices.

CHAP. XC.

How the Romiſh Church corrupteth and peruerteth the vſe of Sacraments.

Amongſt all the dregs of the Babyloniſh cup, wherewith the ſcarlet ſtrumpet doth make the Nations of the world drunken, & infatuateth the people, I think there is none more venemous, nor full of perill, then that the holy Sacraments of our Lord and Sauiour Ieſus Chriſt, contrarie to his eternall counſaile and appointed end, are ſundry waies turned vnto ſtrange and ſuperſtitious vſes.

The firſt abuſe is; where CHRIST ordained them to bee Seales of grace onely, they make them veſſels containing grace. Chriſt appointed, that they ſhould ſignifie our iuſtification and ſaluation in his bloud: they ſay, they are Saluation and iuſtification through Chriſt. Chriſt ordained them to be Teſtimonies of good things: they ſay, they are the good things themſelues. So the ſhadow is turned into the ſubſtance, and the wedding Ring is made the husband ſelfe.

Secondly, they peruert the vſe of Sacraments, aſwell thoſe which are ordained by Chriſt, as thoſe which thēſelues haue deuiſed. Baptiſme they make of no vertue, but keepe onely the outward Ceremonie for faſhions ſake: but they attribute and communicate the power thereof to all the ſuperſtitions which themſelues haue added. For when (a) *Exorciſme doth driue away the Diuell and all his power*: when *Chriſme doth admit vs into the number of the Souldiers of* CHRIST: when it *giueth grace; euen more then Baptiſme, concerning the ſtrengthning of the ſoule againſt the Diuell*: vvhen *the Croſſe doth*

Bell. de Sac. confirm. l. 2. c. 11. in princip.

ſanctifie

doth ſanctifie, what office is now left to *Baptiſme?* Wherefore the holy Sacrament of Ieſus Chriſt is exauctorated and put from the dignitie whereto it was ordained. *The baptiſmall water muſt be carried* (b) *home to cure diſeaſes*: and by the author of the Legend of Lombardy, *Baptiſme* is tearmed (c) a *Secular* buſineſſe; it muſt now ſerue for prophane and baſe vſes: it is become the ſanctifying and ſolemnization of Bels (forſooth) wherewith Chriſt ordained men to bee admitted into his church.

Hoſſius is hereof aſhamed, and ſaith; (*d*) *The Romiſh Church doth not baptize Bells, but conſecrate them.* The reply is eaſie; holy and ceremonious waſhing is Baptiſme: and that they intend to baptize Bells, the ceremony it ſelfe doth ſhew. They waſh, they pray, they anoint, they exorciſe, they giue names vnto them, with as great ſolemnity as vnto men baptized. Hereunto let me adde, that they giue power vnto them, in ſome ſort greater then in baptiſme is giuen to any man; that by (*e*) *their ſound they ſhall driue away the power of the diuell: that they ſhall calme the fury of the tempeſts, and the calamity of windes, and aſſwage the violence of lightning.* Wherefore of all ſacraments generally *Summa Angelica* pronounceth, (*f*) *That they may bee vſed for other endes, then for that to which they were ordained.*

As they haue turned Baptiſme to a prophane vſe: ſo doe they alſo the ſacrament of the holy *Euchariſt*. They celebrate it for the Murren and peſtilence of their flock, and pray, (*g*) *that it may be the preſeruation of their cattell. One puts it into the mouth of the hiue, that her Bees may* (h) *proſper*: Another takes it *for a notable remedy againſt Purgatory*: ſome offer it (*i*) *to deliuer priſoners out of their fetters*: They hang it vp in Pixes and in Boxes: they worſhip it, they ſweare by it: they (*k*) *purge themſelues with it from criminall accuſation.* They (*l*) *bury it with the dead: they exerciſe it in vnnaturall and bloudy conſpiracies.* For *vpon his vow to kill our late incomparable Queene* Elizabeth, (*m*) Parry *the traitour receiued the Sacrament betweene the two Cardinalls of* Vandoſme *and* Narbon.

In the ſame ſort as they peruert the vſe of the Sacraments: ſo

[b] *Rhem. in. 5 Iac. annot. 5.*

[c] *In vita Amandi*

[d] *Vid. Pet. Mart. loco 9. de temp. dedicatione.*

[e] *Ex veteri agẽda. apud Cẽt. 10. cap. 6. In caſibus circa Baptiſm.*

[f] *Poſſũt recipi pro ſanitate, vel alio fine, quã eo, propter quẽ ſũt inſtituta. Sũm. Angel de Sac.*

[g] *Vt et animalia, quæ vſibus noſtris ſeruiũt, tua potẽtia liberẽtur. Miſſ. Sar. in Miſſ. pro peſt. animaliũ. ſecret. ſubueniat nobis, domine ſacrificij huius oblatio. idẽ Ro. Bre. in pro peſt. animalium.*

[h] *Lucas Pinells ex Prõp. exẽn. exẽp. 35*

[i] *Ro. Miſſ. in poſtcõ. preces noſtras.*

[k] *Sic cõmunator regionis, reſ. pt, vt citat. a Cẽt. 10 ca. 6. in caſibus circa cœnam.*

[l] *Leg. Lõ. in Sãcto Benedicto. et in Aloy. Lip.*

[m] *Ex cõ. eſ. Parrei.*

ſo they do alſo them of their owne inuention.

Saint Blaſe is celebrated, becauſe (*n*) *hee vſed impoſition of hands vpon Beaſts*. *Chriſme* they vſe to the anointing of *Altars*. *Penance* and ſatisfaction are ſported with, and enioyned to vnreaſonable creatures. For ſo the new Legend of *England* witneſſeth, (*o*) *That the Crowe did penance, which vncouered the roofe of Saint* Cuthberts *houſe*. And, Bartholomew p *the Monke enioyned the Sparrow-hauke to faſt two daies, which had eaten his little bird*. *Abſolution* is giuen to the dead. The binding knot (*q*) of Excommunication is not promulged in the name of God alone, but *of the Virgin, and the Apoſtles*, and it is vſed for the Popes priuate temporall gaine. Bernard (*r*) *did excommunicate flies*. And another Prieſt (*s*) *a Garden*; and that by the authoritie of the words of Chriſt; *What yee binde in earth ſhall be bound in heauen*. It were an *Herculean* labour to rake vp the dung of this Augean ſtable, this Romiſh ſink, to the bottome; (*t*) who euen with the very reſurrection of the dead, the higheſt myſtery of our religion, make their ſport: for Saint *German* raiſed vp an Aſſe from the the dead. *Adelm* a Camell. *Bernacus* a Cow. *Bridget* a Calfe. *Gundwell* a Sheepe. *Cuthbert* his Blacke-bird. *Kentigerne* the little Robin redocke.

n *In Bre. Sar. feſt. Sāct. Blaſii. in lect. 2. et ſi forte.*

o *In noua leg. Ang. in vita Cuthberti.*

p *Ibid. in vit. Bart. Monach.*

q *Greg. pap. appellat Hildebrād. in excō. et depoſ. Hen. Imp. apud Platinam.*

r *In vit. Ber. l. 1. c. 11*

ſ *In Diſc. de Temp. exem. de E. 41.*

t *Ex nou. Leg. Ang.*

CHAP. XCI.

Errour of the Romiſh Church concerning the manner of Sanctification of Sacraments, which (they ſay) is chiefly done by the Miniſters intention.

MAnifolde are the Romiſh corruptions in this reſpect. Firſt, how the Sacraments are holy: then, how Sacraments make others holy. Two things there are, which (they ſay) giue life vnto the Sacraments: the words of the Conſecration, and the intention of the Miniſter. Of the Conſecratory words it hath beene formerly ſpoken: now let vs examine their doctrine touching the intention of the Miniſter.

The Cautell of the Miſſall ſaith; (*a*) *Great things are hidden in the ſignes, greater in the words, greateſt of all in the Miniſters intention.* Bellarmine ſaith, *that after a certaine manner the Sa-*

a *Quoniā magna latēt in ſignis, maiora in verbis, maxima in intētione. in prima Cantela. Miſſ. Sar.*

craments (b) *depend of the power and will of the Miniſter* : and he calls it by the name of a *new hereſie, to holde, that the intention of the Miniſter of the Sacraments is not requiſite : but that the Sacrament is compleate, if the matter & the words be preſent, or ioyned together.* He ſaith, (*c*) *The Miniſters of Chriſts Sacraments are men indued with reaſon, therefore they ought to haue a certeine purpoſe and intention to performe the Inſtitution of Chriſt.* Wee confeſſe indeed, that it is required in reſpect of his owne duetie, that the Miniſter intend vnto the Inſtitution which he doth celebrate : but his negligence, or his wickednes doth not hinder in others the efficacie of the Sacrament ordained by Ieſus Chriſt, and receiued with a liuely faith.

To confirme his errour *Bellarmine* againe coineth a friuolous diſtinction, and ſaith, that (*d*) *the words of God are either ſpeculatiue, or practicke and working words : ſpeculatiue words are ſignificatiue, howſoeuer pronounced : but practicke or working words are not powerfull, except they be ſpoken both by him that hath power, and will, and intention to effect that which the vvords doe ſignifie.* Thus doth the Frier turne the Goſpell of Chriſt into magicall ſpells, and maketh it an enchantment, by which the elements are conuerted into Sacraments. *Manipulus Curatorum* teacheth, (*e*) *That in him which baptizeth it is requiſite, hee haue an intention to baptiſe, that is, to doe that which the Church in that ceremony doth : otherwiſe it is no baptiſme, although all other things neceſſary to baptiſme be there preſent. And yet it is not neceſſary* (ſaieth hee) *that the Miniſter baptizing ſhould intend, that this baptiſme be auaileable to the receiuer vnto eternall life.* Thus far *Manip. Curatorum:* with whom *Bellarmin* agreeing ſaith, (*f*) that *the intention of the action is requiſite in the Miniſter, but not of the end.*

And *Iohn de Lapide* teacheth, (*g*) *To the perfection of euery Sacrament the intention of the Miniſter is required : becauſe the perfection thereof is made by the act of a man proceeding from his will, which is determined by his intention, &c.*

Thomas Aquinas ſayth, (*h*) *To the perfection of the Sacrament the intention of the Miniſter is neceſſary.*

b *Aliquo modo ſtādēt verba ſacramētalia a miniſtri poteſtate, et voluntate.* Bell. de Sacr. in genere. l. 1. c. 27. idem Ro. Bre. in deſect. ius in celeb. Miſſ. verb. celebramus.

c The ſame is the opinion of Tho. *Aq. par. 3 q. 64. art. 8. et decimo.*

d *Ibid. ad verb. tertia ratio ſumitur.*

e *In illo qui baptiſat requiritur ſēper intētio baptiſādi: ſcilicet illud faciēdi, quod intēdit, ſeu facit eccleſia: aliter nō eſt baptiſmus, quāuis alia neceſſaria ad baptiſmū ſint ibi. Manip. Cur. c. 4*

f *Bell. de Sacr. in genere. l. 1. c. 27 porro quod eccleſia.*

g *Cū ad perfectionē cuiuſlibet ſacramēti requiratur intentio miniſtri : eo quod perfectio illa ſit per actū humanū à voluntate procedētem, quæ per intētionem determinatur et ſpecificatur, cōſtat quod maxime ad cōficiēdū hoc excellētiſſimū ſacrificiū eligitur intētio miniſtri : vnde et quādā gloſſa ſuper Mat. dicit, quātum intēdis, tantū facis. Io. de Lap. in Reſolutorio dub. circa celeb. Miſ. c. 2. art. 3.*

h *Ad perfectionem Sacramenti miniſtri Iohn. 3. part. c 64. intētio requiritur. Tho. Aq. q. 64. vt collig. à Bō*

The abſurdity of this doctrine bewrayeth it ſelfe. For if on the intention of the Miniſter the Sacrament depends, then the negligence, the ignorance, the malice of the Miniſter, makes the ſigne no Sacrament; neither can any man be aſſured that he is baptized, or that he hath receiued the *Euchariſt*. For he knoweth not, whether the Miniſter did intend to conſecrate the elements, that they might bee made Sacraments. Againe, *Manipulus Curatorum* ſayth, (*i*) that *though he intend to conſecrate neuer ſo much, if any one of the foure words, which are of the neceſſity of the Sacrament* (namely theſe, *Hoc eſt Corpus meum*) *be not pronounced, there is no conſecration.*

Now, no maruell if they teach, that no man hath aſſured certaintie of ſaluation: for without baptiſme (they ſay) is no ſaluation; and without the Miniſters intention there is no baptiſme: why then, in a maſſing Prieſts thought ſtands our ſaluation, or damnation. After the like manner in the *Euchariſt, The words of Chriſts inſtitution are working words*, (*k*) *But dependently vpon the miniſter: For they then only haue power, when they are ioyned with the vertue of the Miniſter.* They tranſubſtantiate the bread and wine into the very body and bloud of Chriſt, and by the power of the Prieſts office he makes it God and man, and as God and man it muſt bee adored: (*l*) But if the Miniſters intention faile, if he mind not, if he purpoſe not, if hee will not, if hee ſpeake not that the element ſhould be tranſubſtantiate, it remaineth bread ſtill; and hee that adoreth, adoreth bread, and worſhippeth bread, and is now an idolater. Wherefore a certaine Inquiſitor was very wary and cautious, who ſayd; (*m*) *Lord, if thou be there, I adore thee.* And the Miſſall of *Sarum*, when the Prieſt is to receiue many Hoſts at once, becauſe ſome perhaps are inclining to corruption, counſelleth the Prieſt to receiue the Hoſt of his owne conſecration firſt, and then thoſe which remaine. For (*n*) *Touching his owne, hee beleeueth and knoweth: concerning the other, hee beleeueth, but doth not know, whether it be the body of Chriſt or not.* *Manipulus Curatorum* ſayth, (*o*) *The Hoſt preſented to a man by an Angell muſt be adored, conditionally, that it bee the true body of Chriſt.* Thus doth the Romiſh Prelacie

reigne

[i] *Quātū ūque intēderet cōſecrare: tamē nō cōſecraret. Manip. Curat. c. 4. de forma Euch.*

[k] *Nī in verbis ſacramētalibus eſt virtus operatiua, ſed depēdēter à miniſtro. Bell. de Sacr. in genere. l. 1 c. 27.*

[l] *Idē in Ro. Miſſ. in defectibus in celebratione Miſſæ. Verbo ſacerdos celebraturus.*

[m] *Cypr. Val.* in his treatiſe of the maſſe.

[n] *De ſuis credit, & ſcit: de aliis credit, et neſcit. in Cautelis circa Miſ. Cau. 5*

[o] *Cap 2. de miniſt. Euchar.*

reigne ouer the ſoules of ſimple men, and with theſe perplexities, they robbe the conſciences of the ſweete comfort and conſolation, which Sacraments duly eſteemed adminiſter vnto vs.

From hence, and other groſſe conceits as touching Sacraments, ſpring manifold queſtions, thornes and bryers, to entangle and ſnare the Soule.

Whether it be baptiſme, if one in ſport or play caſt on water, and ſay, *I baptiſe thee?*

Whether it be neceſſary, that the Miniſter be free from mortall ſinne when he doth baptiſe?

Whether the Miniſter, who being in mortal ſinne, baptiſeth, doth therein ſinne?

Whether hee that thinkes himſelfe a Prieſt and is not, doth conſecrate?

Whether a child may be baptiſed in the wombe?

Whether, if any member but the head, come forth of the wombe, it may be baptiſed on that member?

Vid. Sum. Angel. Manip. Curat. Io. de Lap. Durãd. et ſimiles.

Whether, if you cannot come at water, you may caſt the child into a deepe well, and ſay, I baptiſe thee?

Whether one may baptiſe a Child in Urine?

Whether you may baptiſe in Ale?

Whether you may baptiſe in ſpettle, in lye, in Roſe water, in dirt?

Whether you may baptiſe a child in Pottage? of which *Manipulus Curatorum* diſtinguiſhing ſayth; (*p*) *If the Pottage be not ouer thicke, but good and fatte, you may baptiſe therein.*

Whether a man may buy water to baptiſe with?

Whether, (*q*) *If the Prieſt will not baptiſe a woman, except hee may deflowre her, ſhe may conſent?*

Whether the Prieſt may conſecrate any bread but of wheate?

Whether he may conſecrate any wine but of Grapes?

Whether he may conſecrate Vineger?

Whether he may conſecrate wine made of wild grapes?

How much bread and wine in quantity a Prieſt may conſecrate?

Whether he may conſecrate all the bread and wine in the towne?

If the Miniſter intend to conſecrate twelue Hoſts, thirteene being on the Altar, whether all be conſecrate?

p *Si autẽ nõ ſit tãta ſpiſſitudo brodij, ſed brodiũ ſit pingue, credo quod tũc in illo brodio poſſit baptiſari. Manip. Cur. l. c. 2. de materia baptiſm.*

q *Sum. Angelic. in quaeſt. bap.*

Whether hee may conſecrate bread, that is in the way of putrefaction?

Whether he may conſecrate bread of mingled corne?

Whether hee may conſecrate bread that is mingled with Roſe-water?

Whether he may conſecrate paſte made with wheate?

Whether hee may conſecrate waſhings, that is, *The water which is caſt vpon the Grapes after the wine is cruſhed out?*

Whether the pronouncing of the word, Enim, *bee of the neceſsity of conſecration?*

Whether conſecration may be, when there are no other words, but, This is my body?

Whether a Prieſt may conſecrate one peece of the Hoſt, and not the other?

Whether when the Hoſt is moued, Chriſts body doth moue?

Whether when the Hoſt is broken, Chriſts body is broken?

Whether he that worſhippeth an Hoſt, which hee thinketh to bee conſecrate, and is not, be an Idolatour?

Whether hee that doth ſwallow downe the reliques of his ſupper may celebrate?

Whether, if a Prieſt (r) *eate or drinke late, hee may receiue on the morrow?*

Whether hee may receiue the Sacrament before his meate bee digeſted?

Whether the Prieſt (s) *that gargarizing his mouth, lets ſome of the ſpettle or liquor downe, may communicate?*

Whether the actuall intention of the Miniſter bee required to tranſubſtantiation, or the habituall ſufficeth?

Whether a Prieſt may conſecrate in the Sea, leſt the bloud in the tottring of the ſhip be ſpilt?

Whether a Prieſt may conſecrate in the night?

Whether a Prieſt that thinks himſelfe baptiſed, and is not, doth conſecrate?

To theſe yee may adde that iolly queſtion, (t) *Whether Chriſt betrayed Iudas?* To conclude, (u) the anſwere of the eight thouſand doubts reckoneth vp two hundred fortie fiue queſtions concerning the Sacrament of the Altar onely.

All

r Io. de Lapid.

s Io. de Lapid.

t Grat. de Conſec. diſt. 2. cap. cum omnia in Gloſſ.

u *Opus aureum ornatum omni lapide pretioſo.*

All theſe ſpinoſities and Labyrinths of doubt, for the moſt part, doe ſpring from theſe falſe grounds, that the intention of the Miniſter is neceſſary to the conſtitution of the Sacrament: that the words of the Prieſt pronounced, are working and practicke words, like thoſe of the Poet,

(w) *Knit, in three knots, three colours, Amarillis:*
Knit, Amarillis, ſoone; and ſay of loue,
The knots knit I. ——

CHAP. XCII.

Of Opus operans, *and* Opus operatum; *the act acting, and the act acted, about Sacraments.*

COme we now to their opinion of *Opus operatum*, or *the acting of the Act*, as they call it. The *Compendium* of the *Theologicall veritie* ſayth, and with it all the reſt agree, that (a) *The Sacraments of the new Lawe doe iuſtifie, both in reſpect of the act acted, and the act acting.* The *Tridentine* Fathers hereto accord, and pronounce *Accurſed, whoſoeuer ſhall ſay,* (b) *The Sacraments doe not conferre grace, by the very acting of the act.* But here worthy of obſeruation it is, how the tongues of the Babyloniſh builders are diuided.

Manipulus Curatorum ſayth, that (c) *The act acted, is the dooing of the deede, or the action which is vſed about the Sacraments; as in Baptiſme the aſperſion, or dipping into the water. Scotus* and *Biel* ſay, *The conſecration, oblation, and receiuing of the venerable Sacrament is the act acted. Harding* (d) *will haue the act acted, not to bee the worke of the Miniſter, but the worke which God himſelfe worketh by the Miniſter.* Others ſay, that *The conferring of grace by the Act acted is not by the deſert of him that conferreth the Sacrament, or of him that receiueth it, but from the force of the externall action of the Sacrament*, that is, by the due application of the matter and forme of the Sacrament by the Miniſter. *Bellarmine* ſometime ſaith, (e) *The ſigne conferreth grace:* ſometime, *That God alone conferreth grace. Gerſon* ſaith, (f) *The word of the Creator, and the vertue of the ſpirit*

w *Necte tribus nodis ternos, Amarilli, colores: Necte, Amarilli, modo, et Veneris, dic, vincula necto: Virgil in eglog.*

a *Illã Sacramẽta noua legis iuſtificãt, et quãtũ ad opus operatũ, et quãtũ ad opus operãs. Io. de Cõb. in Cõp. Theol. verit. l. 6. c. 8. ad finem fere.*

b *Si quis dixerit, Sacramẽta nouæ legis opere operato nõ cõferre gratiã &c. Anathema ſit. Seſſ. 7. Can. 8.*

c *Manip. Curat. de efficacia et virtute Sacram. cap. 2. fere in princip.*

d Hard. art. 2. *ſect.* 1.

e *Itẽ id, quod actiuẽ et proximẽ, atq; inſtrumẽtaliter efficit gratiã iuſtificationis, eſt ſola actio illa externa, quæ Sacramẽtũ dicitur; et hoc vocatur opus operatũ. Bell. l. [illegible] de eff. Sac. c. 1. verbo igitur vt intelligamus.*

f *Vid. Lãb. Danæũ cont. Bell. ad 4. Cont. cap. 1.*

is the act acted. Gropperus ſaith, *It is the body of Chriſt.* The like controuerſies are amongſt them, whether the outward acting of the act onely conferreth grace in the Sacraments? *Cardinall Caietan* in his conference with *Luther* at *Auguſta* ſaid, (*g*) *Faith is not neceſſarie to him that receiueth the Euchariſt. Biel* ſaith, (*h*) *The Sacrifice doth not require ſpirituall life actually, but potentially in them, for whom it is offered.* And againe, *The* [i] *ſpecial motion of faith is not required in him that receiueth the Sacrament. Peter Lombard* ſaith, *Baptiſme is the externall waſhing of a man vnder a preſcript forme of words.* So that it is euident, he doth not require any internall motion in the receiuer. *Bonauenture* holdeth, *That it is not needfull the words bee pronounced with faith. Bellarmine* ſaith, (*k*) *Speciall faith is not required in the Sacraments. Iohn de Palude, Marſilius, Menſingerus, Thomas* (*l*) teach, that Sacraments *haue their efficacie, and conferre grace to the good and the euill, neither doe they require internall motion to the receiuing of them.*

g *In Parol. vueſper anno* 1518.
h *Biel lect.* 81 *in Paralip. vueſperg. anno* 1518.
i *Biel l.* 4 *ſen.* 2 *d.* 1. *q.* 2.
k *Bell. de Sac. l.* 1. *c.* 2.
l *Io. de Palud. in l.* 4 *ſent. q.* 1. *concluſ.* 2. *Marſilius in* 4. *quaeſt. art.* 2. *Menſingerus in c.* 6. *Io.*

The booke entituled, *Opus aureum ornatum omni lapide pretioſo,* ſaith, (*m*) *That in the receiuing of the Euchariſticall Sacrament all puniſhment of ſinne is not remitted, but according to the meaſure and quantitie of the deuotion and zeale of the offerer, or of him for whom it is offered.* The ſame, *Bon Ioan* collecteth out of *Aquinas*; (*n*) *This ſacrifice* (ſaith he) *is ſatisfactorious for the offerers, according to the quantitie of the deuotion, and not for all the puniſhment. Pomerius* ſaith, that (*o*) *when a man beeing contrite, on the day of the Feaſt of Chriſts body, is preſent at the Maſſe and Proceſſion, and giueth ſolemne reuerence to the Sacrament then borne about; by that worſhip, and that worke hee doth merite, and obtaine many good things; as, the acceptance of God, bleſſing, conuerſion from ſinne, &c.*

m *In dom. Palmar. dub.* 195. *tract.* 4. *ſent. diſt.* 3.
n *Comp.* 3 *part. cap.* 79.
o *Cherm. in exam. de Feſt. corp. Chri.*

The *Tridentine* Councell is more ſubtill. For in words it doth not ſhut out faith, (*p*) *But accurſeth him who ſaith, the Sacraments doe not conferre grace by the very doing of the deede, but that faith onely ſufficeth to obtaine grace.*

p *Concil. Trid. Seſſ.* 7. *Can.* 8.

The difference betwixt them is this. The Schoolemen taught, that the externall action conferred grace without faith: The Councell of *Trent* teacheth, that faith in the exerciſe of Sacraments doth not attaine grace alone, but the acting of the act conferreth it.

In theſe windie conflicts and ſtrifes of vaine imaginations, what way ſhall the ſimple, and ignorant man take? vvhom ſhall he follow? Surely there is no courſe, but to ſhun theſe brakes of errours, and to flye out of theſe Labyrinths of diſputation, vnto him that without perplexitie of vvords, or difficulty of tearmes proclaimeth plainely; (q) *Come vnto mee all you that trauell, and are heauy loaden, and I ſhall refreſh you.*

q Math. 11. 28.

CHAP. XCIII.

That the Romiſh Church peruerteth the vſe of the holy Euchariſt, by turning the Sacrament into a Sacrifice.

THat the holy *Euchariſt* is ſometime called a ſacrifice by the ancient Fathers, for that we in the receiuing thereof giue thankes to God for his incomparable benefits in Ieſus Chriſt, there is no man can deny; and ſurely the ground hereof is very good. For the onely Sacrifice, which is now left vnto the church, is that of prayer and thankſgiuing, (a) *The Calues of our lips*; as the Scripture calleth it.

a Oſee 14. 3.

Now, becauſe at the celebration of the holy *Euchariſt* chiefely and with greateſt magnificence, we giue praiſes and thankes to God for the death of his Sonne, therefore many times the Sacrament it ſelfe is called the Sacrifice, though vnproperly, becauſe in receiuing thereof we alwaies offer vp the ſacrifice of thankſgiuing.

In place of this holy and vnbloudy Sacrifice, the Romiſh prieſt contendeth, that he *euery day offereth vp the very naturall fleſh and bloud of Chriſt vnto God the Father* for the forgiuenes of the ſins of the quicke and the dead. But this is a figment iniurious to Chriſt, monſtrous in his Church, abominable to God, and to men offenſiue. Againſt which, ſundry reaſons may be produced; I will content my ſelfe with a few.

My firſt Reaſon I take out of the word of our Sauiour Ieſus Chriſt; who, ordaining this holy Ceremonie, doth not onely command what ſhall bee done, but alſo ſheweth to b Luke 22.19. what end and purpoſe it ſhould be done. (b) *Doe this* (ſaith he) *in remembrance of me*. Wherefore the end of this inſtitution is a remembrance of Chriſt. And this is the expoſition of the Apoſtle *Paul*; which hee moſt exactly inſtructing his *Corinthians* in the Doctrine of the Sacrament, maketh of c 1.Cor.11.26. Chriſts words. (c) *For as often as ye ſhal eate* (ſaith he) *this bread, and drinke this Cup, ye ſhew the Lords death till he come.* It is therfore euident, that the end of Chriſts inſtitution was, that we ſhould continue in the church alwaies to the end of the world an honourable remembrance of his death & Paſſion.

The ſecond argument I take out of the Apoſtle to the Hebrewes: who ſhewing that vnto the Prieſts office it is incident d Heb 5 4. to offer for ſinne, addeth; (d) *No man taketh this honour vpon him, but he which is called of God, as Aaron was:* but the Romiſh Prieſts haue no calling in the old or new Teſtament to offer vp Chriſts fleſh vnto God in ſacrifice; therefore it may not be granted vnto them.

If they ſay they haue any ſuch authoritie, let them ſhew vs their commiſſion, and their calling with the ceremonies belonging e Mar.16.15 thereto. Chriſt ſaid; (e) *Goe and preach:* Chriſt ſaid; f Math 28.19. (f) *Baptize in the name of the Father, the Sonne, and the holy Ghoſt:* and of the *Euchariſt* he ſaid, *Doe this in remembrance of me*: but he neuer ſaid; Doe this to take away your ſinnes: he neuer ſaid; ſacrifice me, offer me vp to God.

Thirdly, this figment of the offering vp of Chriſt for ſinne by the Prieſt, doth plainely croſſe the whole drift of the ſcripture. For of the Scripture the ſcope is, to ſhew that Chriſt g Heb.10.14. (g) *with one offering hath conſecrated for euer them that are ſanctified.* And the Apoſtle, leſt wee ſhould thinke that this one h Heb.10.10. offering might yet be often renued, ſaith, (h) *Wee are ſanctified euen by the offering vp of the body of Chriſt once for all.* Therfore where Chriſt once ſanctifieth and taketh away ſin, there needs no further ſanctification, nor taking away of ſinne. *Eſay* i Eſay 53.5. ſaith, (i) *We are healed with his ſtripes*: beeing healed, what k Eſay 25.10. more can be done. Wherefore *Eſay* againe calleth him (k) *The mountaine, wherein the hand of God ceaſeth*: and he ſaith, that (*l*) *The worke of iuſtice ſhal be peace*: and againe he propheciеth, that (*m*) *Saluation and iuſtice ſhould bee brought forth together*: meaning that Ieſus Chriſt ſhould at once ſaue, and iuſtifie them, whom God hath giuen vnto him. Wherefore the Apoſtle *Paul* in the tenth to the *Hebrewes* plainely affirmeth, (*n*) *that when the offerer is once purged, he hath no more conſcience of ſinne.* It is euident then, ſince the bloud of Ieſus Chriſt is that (*o*) *fullers Sope*, that *Spirit of fire*, which hath at once taken away all ſinne, and that in the Sacrifice of the Croſſe God reſteth as in his Sabbath: Man alſo ought to make it the reſt and Sabbath of his conſcience, and to offer no more ſacrifice for ſinne.

Fourthly, this figment of offering vp of Chriſt by the prieſt for the ſinnes of the quicke and the dead is ouerthrowne by themſelues. For they prohibite any man to receiue the Sacrament, except hee bee firſt confeſſed to the Prieſt: But in Confeſſion, by the penance enioined ſinne is taken preſently away; therefore the Prieſt neede not to offer for it.

Laſtly, the Romiſh Church teacheth, that the offering Sacramentall doth not take away all ſinnes, but the leſſer, and the ſmaller ſinnes: which the *Tridentine* Councel inſinuateth, ſaying, (*p*) *That the holy Euchariſt doth deliuer from our quotidian or daily ſinnes, and it preſerueth againſt mortall ſinnes*: and the Ieſuites of *Colen* teach, (*q*) that the Sacrament hath many notable effects, to them that are cleane from all great ſinnes, that is, who in confeſsion are cleared from great ſins: the ſmall which were forgotten in Confeſſion, are taken away by the Sacrifice of the *Euchariſt*, but not the mortall. *Thomas Aquinas* ſaith, that the cauſe of the inſtitution is againſt the rapine of certaine *quotidian* ſinnes, that as the body of Chriſt was once offered vpon the Croſſe for originall ſinne: ſo there ſhould be a continuall offering vpon the Altar for our daily offences: Or (as *Bon Iohannes* doth collect) (*r*) *When we deſire that this Sacrament may bee the waſhing away of ſinnes, it is to be vnderſtood of thoſe ſinnes, which wee are ignorant of: or that contrition may bee giuen or perfected in vs: or that ſtrength to auoid ſinnes may be giuen vs*: and againe (*s*) *By the ver-*

tue

l Eſay 32.17.

m Eſay 45.8.

n Heb. 10.2.

o Malac. 3.2.

p *Concil. Trid. in rat. inſtit. huius Sac. cap. 2.*

q *Ex Mart. Chemn.*

r *Cum itaq; petimus vt hoc Sacramentũ ſit ablutio ſcelerum, intelligitur eorum, quorũ notitiã non habemus; vel vt cõtritio perficiatur: ſeu vt robur detur ad ſcelera vitãda. Com tertia partis c. 9. & ſic ipſe author ſupplem. q. 9. art 4.*

s *Et virtute huius Sacramenti peccata venialia remittuntur Ibid.*

tue of this Sacrament veniall ſinnes are forgiuen: and againe, (t) *it belongeth to this ſacrifice to forgiue veniall ſinnes.* The ſumme is: Chriſt neither on the Croſſe, nor in the Sacrament doth take ſinne fully away; it muſt bee done by Penance, Satisfaction and indulgence, to fill the purſes of Prelates. O ſpirituall wickedneſſe in heauenly things!

t *Ideo cõpetit huic Sacramento, vt ipſa venialia remittat. ibid.*

CHAP. XCIV.

Of the figment of Tranſubſtantiation, with the reaſons againſt it.

AS the Oratour ſaid of the Romane *Augurs*, that he marueiled a Southſayer did not laugh, when he ſaw a Southſayer, knowing in their owne conſcience with what falſhoods they abuſed the people: the ſame may I truely ſay of this *Chymara*, this Monſter, this idoll of Tranſubſtantiation. Againſt which the reaſons are ſo plaine, the arguments ſo many, the proofe ſo euident, that no man, except hee be forſaken of all iudgement in ſpirituall things, nay, of common ſenſe, can beleeue it. As compendiouſly as I can, omitting the numeroſitie of concluſions againſt this figment, which in ſundry good authors may bee found, I will onely ſet before thee (diſcreet Reader) a few demonſtrations, which I doubt not, will ſufficiently confute the vanity of this imagination.

The firſt argument ſhall be from the words of the inſtitution themſelues. They complaine they cannot, nor dare not deny the truth of Chriſts ſaying; *This is my body*: *neither doe we.* But of the vnderſtanding, and the conſtruction or meaning of the words is the controuerſie.

Obſerue. It is a certaine and true Canon in expounding Scriptures, that one place muſt not be oppoſed againſt many, but the fewer muſt bee expounded by the more in number, and the doubtfull by thoſe that are plaine: Neither doe we euer make a true expoſition of any one text of Scripture, but vvhen the dignitie, the authoritie, and the veritie of all other ſentences of the Scripture, are equally and inuiolably preſerued. Wherefore the Romiſh Prelates vniuſtly enforce one ſhort ſentence againſt many, and foure words againſt ſuch a cloud of witneſſes, as the Scripture on the contrary ſide adminiſtreth: yea, they are moſt faulty, who allow of no other interpretation of the words, *This is my body*, but ſuch as is plainely repugnant to the whole courſe of Scriptures: and yet let vs examine the words themſelues, and no ſuch portent can be gathered out of them, as the *Archimago* of *Rome* maintaineth.

Ieſus tooke bread, and when he had giuen thankes, hee brake it, and gaue it to them, ſaying, Take, eate, this is my body. Luke addeth, (*a*) *which is giuen for you, this doe in the remembrance of me.* Notwithſtanding the diuers opinions, and diſputation of Sophiſters touching the word, *This*, it muſt needs in ſimplicitie of vnderſtanding be referred to that which Chriſt had in his hands: but that by the conſent of all the Euangeliſts was Bread; therefore, *This*, that is, the Bread, muſt bee his body. The Bread may not vaniſh, the Bread may not be taken away, but Bread ſtill remaineth: elſe our Sauiours propoſition cannot be true, *This*, (meaning the Bread) *is my body*. Such interpretation muſt bee made of the words, as the tearmes of the propoſition may ſtand ſtill: which cannot be, except it be Bread and Body. Wherefore, if wee follow the Grammaticall ſenſe, that opinion which taketh away bread in the Sacrament, falſifieth the words of Chriſt: but the opinion which ſaith the Sacrament is both Bread and Body (the bread naturally, the body figuratiuely) agreeeth with the very forme of Chriſts words.

a Luke 22.19.

When (*b*) *he had giuen thankes, hee brake it, and gaue to them.* This connexion ſheweth, that it was the very ſame he gaue, which hee brake: but it was *Bread*, which hee brake: therefore it was Bread, which hee gaue. No man can ſay, that he brake one thing, and gaue another, ſince the Euangeliſts vſe one and the ſame tearme; *He brake it, and gaue. Which is giuen for you*: theſe words are not referred to the ſigne which he brake and diſtributed, but to his owne naturall body, of which hee ſpake in the *Preſent tenſe*, *It is giuen for you*, becauſe it was ſpeedily to be giuen. For if that which he held in his

b Luke 22.19.

his hands, were the thing which was giuen for them, then doubtleſſe he was broken, and bruiſed, and ſuffered before he was betraied: for, that which hee held in his hands, hee brake, and bade them, *Take, and eate.*

In that he ſaith, *Doe this in remembrance of me*: it is plaine, that he did not meane, that his naturall body and bloud ſhould be carnally and really vnder the formes of bread and wine. For he ſaith, *Doe this*, that is, take and eate: but no ſober man will thinke, that Chriſt would haue his impaſſible, glorious, immortall body, after his reſurrection broken or eaten: ſurely he did not ſay; Conſecrate as I conſecrate, or ſpeake as I ſpeake: but he commandeth vs to do as he did: he brake that he gaue, ſhall we breake his body?

No man can ſay, that the bread is any otherwaies the body of Chriſt, then the wine is his bloud: now hee calleth not the wine his bloud ſimply, or the bloud of his body, but reſpectiuely, and in ſome ſort. (c) *This is my bloud of the New Teſtament*, that is (as *Luke* expoundeth) the New Teſtament in his bloud: and *Luke* nameth not the wine, but, (d) *This Cup is the New Teſtament in my bloud.* So that, if wee cleaue to the very letter, it is not the wine, but the cup it ſelfe, which is changed; not into bloud, but into *The New Teſtament of his bloud.* Wherefore as the Romaniſts themſelues cannot deny that the words of Saint *Luke* are figuratiue; *This cup is the New Teſtament in my bloud*: ſo are the other alſo, *This is my body.*

c Math.26.28.

d Luke 22.20.

My ſecond argument againſt Tranſubſtantiation, is the manifold authorities of the Scripture which plainely impugne the ſame. The Apoſtle *Paul* calleth that which is eaten and drunke, (e) *Bread and Wine three times together*, in the eleuenth chapter of the firſt to the *Corinthians*. And againe, (f) *Yee cannot partake of the Table of the Lord, and the table of Diuels.* Our Sauiour Chriſt both in Saint *Mathew*, and Saint *Markes* Goſpell doth plainely call it (g) *The fruit of the Vine* after conſecration.

e 1.Cor.11.26. 27,28. Or bread and the Cup.

f 1.Cor.10.21.

g Math.26.29. Marke 14.25.

To this let me adde the Doctrine of Saint *Paul*, (h) *We are all one bread and one body, because wee all are partakers of one*

h 1.Cor.10.17.

bread: But the Popiſh Tranſubſtantiation doth altogether ouerthrow this inference and concluſion; for it taketh away the bread in the Sacrament, and it denieth that we partake of any bread therein.

Chriſt telleth his Diſciples, that (*i*) *He leaueth the world and goeth vnto the Father*: the Diſciples anſwered; Now thou ſpeakeſt plainely, and without Parables. Wherefore it is manifeſt, that Chriſts words are to be vnderſtood literally, and not figuratiuely. For hee ſpeaketh plainely, that his naturall body muſt forſake the world, and bee taken vp to heauen: neither can it returne againe till his great and ſecond appearing, when we ſhall behold him. For ſo the Scriptures doe witneſſe; (*k*) *The heauens muſt containe him vntill the time that all things be reſtored*: Neither is hee ſo contained in heauen, that he is contained in the earth alſo. For he ſaith; (*l*) *Mee you ſhall not haue alwaies with you.* Which words muſt be vnderſtood of his bodily preſence. I will conclude theſe teſtimonies, out of the words of the Apoſtle to the *Hebrewes*, who ſaith; (*m*) This man, *After he had offered one ſacrifice for ſinnes, ſitteth for euer at the right hand of God*, nothing can bee more plaine: the meaning of the words is, that Chriſt hath finiſhed all his buſineſſe of ſacrificing and cleanſing ſinne, and now enioyeth a glorious Sabbath of reſt, ſitting at the right hand of God for euer: not for a time, not for ſome ſeaſon with diſcontinuation from thence, and negotiation other where, but *at the right hand of God for euer*.

i Ioh. 16. 28. 29.

k Act. 3. 21.

l Math. 26. 11.

m Heb. 10. 12.

The third argument againſt Tranſubſtantiation is taken from the compariſon with all other Sacraments. *The Rocke*, the Apoſtle ſaith, *was Chriſt*: yet no man will ſay, that the *Rocke* was Tranſubſtantiate into *Chriſt*. *Baptiſme is the putting on of Chriſt*: yet no man will ſay, that the fleſh and bloud of Chriſt is naturally vpon vs.

1. Cor. 10. 4.

Gal. 3. 27.

Fourthly, experience teacheth, that the ſubſtance of the bread and wine is not changed: for it hath the ſame properties that other naturall bread hath; colour, taſte, nutriment, putrefaction, corruption. (*o*) *Victor* the Pope vvas poiſoned in the Chalice: *Henry* the Emperour, vvith the bread,

o Marti. Polonus. Volaterranus. Math. Palmerius. Textor. Paralip. Vrſpergen. Anno 1313. Baptiſta Ignatius. Antoninus. Carion. in ſupplementū Chron. Textor in Officinis veneno extinctis.

bread. If it were Chriſts body and bloud, it could not produce theſe effects.

Fiftly, many abſurdities follow this figment of Tranſubſtantiation. Chriſts body muſt be in many places at one time: Chriſts body is often ſacrificed: Chriſt giueth no more in two parts of the Sacrament then in one: the wicked receiue Chriſt: the Mice eate Chriſt, the Flye drinkes his bloud: all the holy ſoules by Concomitance are on the Altar; and in a thouſand places, on a thouſand Altars at one time, for (n) *They waite on the Lambe, whither ſoeuer he goeth.* And this, *Odo Pariſ.* in his *Synod: Stat.* confeſſeth; for hee ſaith, (o) *The whole court of Heauen is preſent, when the Maſſe is celebrated.* Chriſt hath many bodies: God is made by man: Chriſts body is phantaſticall: (p) *Chriſts body is made of that which was neither the fleſh, the bloud, nor the ſeede of the Virgin*; which is a moſt blaſphemous abſurdity. Theſe and many other blaſphemies, and abſurdities doe neceſſarily come from this poſition of Tranſubſtantiation; as, that of *Aquinas,* (q) *If a Prieſt entend to make the body of Chriſt, that he may vſe it to Sorcerie, yet it is the body of Chriſt ſtill.*

Sixtly, there are ſo many conditions required in Tranſubſtantiation, that no man can certainely knowe, whether Chriſts body bee in the Hoſt or not. The intention of the Miniſter, the forme of words, the due matter, the due commixtion of wine and water. For, (r) *If the wine bee made of ſowre Grapes, or of Grapes not ripe: if there bee too much water therein. Non conficeretur*; the bloud of Chriſt ſhould not be made.

Seuenthly, the Doctrine of the Fathers is againſt it. *Tertullian* againſt *Marcion* ſaith; (s) *This is my body,* that is to ſay, a figure of my body. *Origen* ſaith; if you follow the letter, or words of this that Chriſt ſaid; (t) *Except you eate my fleſh and drinke my bloud*; This letter killeth. *Ierome* ſaith, *Chriſt tooke bread,* which comforteth mens hearts, that hee might repreſent thereby his very body and bloud. *Auguſtine* ſaith; our Lord doubted not to ſay, *This is my body:* when he gaue the ſigne of his body: And vpon the third Pſalme;

(u) he

n Reuel.14.

o *Odo in ſtat.Synod.c.de Sacr. Alta.*

p *Corpus de pane, corpus de virgine, primũ eſt cõuerſũ, ſed materiale ſecũdum Henr.de Vrim. in Pet.Lomb.4.l. diſt.11.cap.3.*

q *Th.Aq.ter.part. q.64.art.10.*

r *Si vinũ ſit factũ de vuis acerbis ſeu nõ maturis expreſſum, nõ conficitur Sacrament in Ro. Bre.in deſec.Vini. Item cauendum eſt. ne apponatur. In Caut.Miſſ.Sar.*

s *Tertul.cont.Mar. lib.4.*

t *Orig.hom.7.in Leuit.*

(u) he gaue the figure of his body to his Diſciples: and of all Sacraments he ſaith, they be ſignes of the things: they doe one thing, and ſignifie another.

u *Corporis ſui figurā diſcipulis ſuis cōmendauit & tradidit. Aug. in Pſal. 3.*

The eighth argument againſt Tranſubſtantiation, is the diſagreement of the Romiſh Synagogue it ſelfe concerning the doctrine. For ſuch contentions, ſtrifes, warres, diſputations, braules, as are amongſt them concerning this matter, are in no other Art or Science, learning or profeſſion to be found. *Themiſtius* vnto *Valens* the Emperour witneſſed, (w) that there were three hundred ſeuerall opinions in the religion of the Gentiles: and I am ſurely perſwaded, that if we did diligently peruſe them, there would be found many more queſtions and diſagreements in the bowels of the Romiſh Church concerning this one point of their faith: and in this behalfe the author of the anſwere to the eight thouſand doubts, of vvhom I ſpake before, ſhall vvitnes with me.

w *Socrates eccleſ. hiſt. l. 3. c. 27.*

The booke called the anſwere to the eight thouſand doubts; or *opus aureum ornatum, &c.*

Some teach Tranſubſtantiation, ſome Conſubſtantiation, ſome circumſtantiation or commixtion of the ſigne with the thing ſignified, ſome ſubſtitution of the ſubſtance of the thing ſignified, into the place of the ſubſtance of the ſigne: others hold tranſelementation of the firſt matter, of which the ſigne and the ſubſtance of Chriſts body doth conſiſt: there are who teach, that there is no change nor conuerſion of the ſigne into the thing ſignified, but a generation of a new ſubſtance, by the pronouncing of the words of Chriſt: ſome ſay, *The conſecration is by the laſt letter or ſyllable of the words*: ſome by the firſt words, *Hoc eſt corpus*: ſome ſay, the accidents of the ſignes doe vtterly periſh and come to nothing: other ſay, they hang in the aire: the reſt ſay, they are reſolued into their elements: Some ſay, the bread alone is the ſigne of Chriſts body without the bloud: other ſay, the bloud is a ſigne alſo: Some ſay, the conſecration of the bread into the body of Chriſt is done in heauen: ſome ſay, it is done on the earth: ſome ſay, it is done by an Angel: ſome by a Prieſt: ſome ſay, the wicked are partakers of Chriſts body: others ſay, they are not: ſome ſay, it is the very bodie of Chriſt which was crucified for vs, that is receiued in the Sacrament : other ſay, it is his ſpirituall body : ſome ſay, the Article, *This*, is referred to the body : ſome to the bread : ſome vnto both : ſome to neither : ſome thinke the body of Chriſt is made of the forme : ſome of the matter of the bread: ſome ſay Chriſt is ſenſibly: ſome inſenſibly in the Sacrament: ſome ſay, there is diſcretion of parts : other ſay, all the parts are confuſedly in one : ſome ſay, hee is there in his naturall quantitie : others deny. Let them firſt compoſe theſe contentions, and agree amongſt themſelues, and then vvee ſhall giue them anſwere. In the meane time wee muſt needs eſteeme it as the Idoll (*x*) of *indignation mentioned in Ezechiel*: And *Moſes* ſaith ; (*y*) *They haue moued mee to iealouſie with that, which is not God.*

x Ezech.8 3.
y Deut.32.21.

CHAP. XCV.

That the authors of the Maſſe themſelues did neuer beleeue Tranſubſtantiation.

I Know there are many that wil deem me very opinionatiue and phantaſticall, to diuine ſo Paradoxically of their faith who were the principal authors of the Maſſe, ſince for ſo many yeares and ages the Church hath alwaies beleeued, that the office of the Maſſe doth moſt plainely teach Tranſubſtantiation : for the Prieſt doth openly and boldly profeſſe, that (*a*) *He holdeth the fleſh of Chriſt in his hands.* But retaine patience a while (impartiall Reader) and thou ſhalt with me vndoubtedly reſolue, that the Miſſificatours themſelues neuer beleeued Tranſubſtantiation.

Firſt, let it not be paſt ouer, that they ſo often call the holy (*b*) *Euchariſt a Myſterie*, an *Image*, a *Pledge* : but how can it be a Myſterie, or an image, if it be the thing it ſelfe ?

Secondly, when they ſpeake of the oblation receiued, or laid on the Altar after conſecration, they ſpeake commonly in the plurall number ; (*c*) *Holy gifts, Hoſts, or Sacrifices :* but Christ is not many gifts, nor many Hoſts , nor many Sacrifices: he is one gift, one ſacrifice, and one Hoſte: therefore it cannot bee , that what the Maſſe-maker ſpeaketh in the

a Quem ego indig nus hic in manibus teneo In Can. Miſſ. ſecūdum vſū Sarū.
b Ex Miſſ. Sar. & Ro.
c Præſta quæſumus omnipotens deus, vt de perceptis muneribus &c. Ro. Miſſ. in poſt com. Sācti Paulini Sumptis, domine, muneribus ſacris in dom. 7. poſt Trinit. Poſt com. Miſſ. Sariſ. Hoſtias quæſumus domine, pius intende domine in 13. poſt Trin. in ſecreti Tribuant nobis quæſumus domine, continuum tua ſancta pr. ſid ū. Ro. Miſſ. Poſt com. in Ceſt. Sāc. Mariæ.

the plurall number, ſhould be meant of Chriſts body which is ſingular.

Thirdly, on the foure *Feriæ quatuor temporum*, they of *Sarum* confeſſe, that *God would haue his Sacraments to conſiſt of the fruits of the earth*: but if there bee Tranſubſtantiation, there is no fruit of the earth, of which the Sacrament doth conſiſt: the fruit of the earth is vaniſhed, it is not there. They plainely profeſſe of the Sacrament; (*d*) *Cibauit eos ex adipe frumenti*, hee hath fedde them with the flower of wheate. Wherefore, by their owne confeſſion, the Sacrament which is eaten, is the fruit of the earth, and the fat of the wheate.

In the Poſt-communion after euery Biſhop Confeſſor the Romane Miſſall; and the Miſſall of *Sarisbury* in the Poſt Communion prayer (*e*) *Feria ſexta* ſay, *Wee beſeech thee O Lord, that giuing thankes vnto thee for theſe gifts we haue receiued, we may receiue better gifts.* But (*f*) there is no better gift then Ieſus Chriſt the Sonne of the liuing God, in whom wee receiue life, and all that belongs thereto: therefore they thinke not that they receiue very Chriſt in the Sacrament.

In another place; (*g*) *That which we haue receiued with our mouthes, O Lord, grant, that with pure mindes wee may alſo take, that of a temporall gift, it may be made an eternall remedy.* This cannot be ſpoken of the very body of Chriſt; which is not a temporall, but an euerlaſting gift and remedy.

So likewiſe; (*h*) *That which wee haue receiued in the Image of the Sacrament, grant that we may receiue by manifeſt participation.* After the ſame manner they pray againe; *Let thy holy Sacraments perfect, O Lord, that which they containe, that what wee now doe in ſhewe, we may receiue in the certaine truth of things themſelues.* What can bee more plaine? They confeſſe they receiue Chriſt in ſhew, they deſire hereafter to receiue the things themſelues in veritie and deede.

Fourthly, in the Feaſt of Saint *Potentiana* the Virgin they pray, (*i*) *That they may ſo vſe his Sacraments, that they may be preſent at the eternall feaſt*: but if CHRIST very God and Man bee the thing receiued in the Sacrament, they haue

d *Ex horis de 5. Sacramento impr. per Iac. Keruer. Pariſ. anno 1570. Et in Ro. Miſſ. in Solen. ſacratiſ. corpor. Chri. in princip.*

e *In poſt. com. quæſumus omnipotens deus feria. 6. 4. tēp. in aduent.*

f *Nihil in ſacrificijs maius eſſe poteſt, quā corpus & ſanguis Chriſti. Alex. 5. Papa. Gratian de conſecrat. 3. part. diſt. 2.*

g *Quod ore ſūpſimus domine, pura mente capiamus, & de munere tēporali fiat nobis remedium ſempiternum. In Can. Miſ. et. Ro. Br. Fer. 5. poſt dō. paſſionis. Poſt-com. quod ore ſumpſimus.*

h *Quod imagine cōtigimus Sacramēti, manifeſta participatione ſumamus. in Feſt. Sancti Swythen. in Poſt-com. pignus vitæ æternæ in Miſ. Sar.*

i *Ita tuis nos facias vti Sacramentis, vt æternis mereamur intereſſe conuiuijs. Miſſ. Sar. in Poſt-com.*

alreadie taſted of the eternall banquet.

Fiftly, in the *Poſt-cōmunion* of the Virgin *Maries* Maſſe, they call the Sacraments (k) *Salutis noſtra ſubſidia*, the helps of our ſaluation : But if it be the very body of Chriſt it is horrible and blaſphemous detraction from our great high Prieſt, to call him the helpe to ſaluation, who is ſaluation it ſelfe, and all we neede thereto.

Sixtly, in the ſecret of the Office of the dead they ſay ; (l) *Receiue O Lord, for the ſoule of thy ſeruant, the hoſt which thou didſt offer to God the Father for vs bountifully.* If the Hoſt bee the very body of Chriſt, then their prayer is moſt abſurd, to deſire Chriſt to receiue Chriſt.

Seuenthly, in the feaſt of *Leo* they pray, *That the oblation may be profitable to them by the interceſſion of* Leo : And in the feaſt of Saint *Oſmund* they pray, (n) *Sanctifie we beſeech thee, O Lord, our gifts, and by the merits and interceſſion of bountifull* Oſmund *thy Confeſſor, let them be turned into the body and bloud of Chriſt, and be profitable to the health of our ſoules.* How many impieties are here, wherein they bewray themſelues? If the words of Chriſts inſtitution be working words, and beeing ſpoken intentiuely by the Prieſt doe tranſubſtantiate, then what need Saint *Oſmunds* merits and his prayers? And I pray you, what deſerts of *Oſmund* were ſo great, that for them Chriſt ſhould be new created? Now we ſee they pray both in this, and ſundry other, that Chriſt ſhould be auaileable to vs for the merits of Saints, and his ſacrifice be effectual by mens commendations ; as they are not aſhamed to ſay ; (o) *Wee haue, O Lord, receiued the pledge of eternall Redemption, which we beſeech thee let be the helpe of this preſent and future life by the interuention of thy holy Martyrs.*

Eightly, in the Canon they pray, (p) *That God would accept the things offered, as he accepteth the ſacrifice of his holy childe* Abell, *the ſacrifice of* Abraham, *and that which Melchizedech did offer.* But it is intolerable blaſphemie to compare Chriſts bloud with theſe: therefore of Chriſts body and bloud this may not be verefied.

If it be the very body of Chriſt, why doe they offer it vp

to

k *Miſ. Sar. in Poſt-com. in Miſ Bea. Virg. Mar.*

l *Miſſ. Sar. in offic. mort.*

m *Annue nobis, quaſumus domine, vt interceſſione beati Leonis hac nobis proſit oblatio.*

n *Munera noſtra, domine quaſumus, meritis & interceſſionibus munifici Confeſſoris tui Oſmundi ſanctifica, vt in filij tui domini noſtri Ieſu Chriſti corpus & ſanguinē conuertantur.* Ex *Miſ. Sar.*

o *Sumpſimus, domine, pignus redēptionis aterna, quod ſit nobis (quaſumus) interuenientibus Martyribus tuis vita preſentis auxilium pariter & futura. Ro. Miſſ. in poſt. Tiburt. & Suſanna.*

p *In Can. Miſſ.*

to the honour of Saints? As in the feaſt of *Vedaſtus* and *Amandus* and ſundry other; (q) *Vnto whoſe honour we offer theſe ſacrifices to thy holineſſe.* Sure ly, to offer vp Chriſt to the honour of man, is to make Chriſt the ſeruant of men: and it is againſt the rule of the Apoſtle; *Whatſo euer yee doe, doe all to the glory of God.*

Aboue the reſt it may not bee forgotten, that in their ſecrets before the bread and wine be tranſubſtantiated, they attribute as much vnto it, and deſire to receiue as much grace, and as many bleſſings by it and for it, as they doe in their *Poſt-communions* after it is conſecrated and changed. Wherefore it is euident they eſteem it to be ſtill the ſame. The Romane Breuiarie in the eight Sunday after *Pentecoſt* ſaith; (r) *Receiue, O Lord, theſe gifts which of thy owne bounty we bring vnto thee, that theſe holy myſteries, the power of thy grace working with them, may ſanctifie vs in the conuerſation of this preſent life, and bring vs to eternall ſaluation.* Conſider now, and iudge vprightly; by the myſteries they bring, which can be nothing but bread and wine, they deſire to be ſanctified and brought vnto the life to come: and more then this the Sacrament after it is tranſubſtantiated cannot procure vnto them. What neede then ſuch Tragedies? and why contend they ſo bitterly for their miraculous bread-turning, when the naturall and plaine elements before conſecration, may yeeld as much vnto them as they can deſire? The ſame is made plain alſo in the ſecret of the third *Ferie* after the fourth ſunday in Lent, wherein they pray; [ſ] *Let this Hoſt, O Lord, cleanſe our ſinnes, and let it ſanctifie the bodies and ſoules of thy ſubiects to the celebrating of thy ſacrifice.* Which way can they here eſcape, or what euaſion may be found? The words, *This Hoſt*, witneſſeth, that it is the bread and wine, of which they ſpeake, and not the body of Chriſt: for, the *Hoſt* they deſire may by ſanctifying prepare them to the Sacrifice of Chriſts body: and by the ſame Hoſt they deſire alſo cleanſing from ſinne. If then *From* and *By* the outward Symbols they deſire to receiue the ſame bleſſings as after tranſubſtantiation, Their Reall preſence is an idle and fruitleſſe figment.

q *In quorum veneratione pietati tuæ hæc Sacrificia offerimus. Miſ. Sar. in S. Vedaſt. & Amand. & plurimis alijs. Et Ro. Bren. Poſt-cõ. pro Sancto Paulo quæ pro illorum celebrata ſunt gloria.* 1 *Cor. cap.* 10. 31.

r *Suſcipe, quæſumus domine, munera, quæ tibi de tua largitate deferimus, vt hæc ſacroſancta myſteria, gratiæ tuæ operante virtute, & præſentis vitæ nos conuerſatione ſanctificent, & ad gaudia ſempiterna perducant. Ro. Miſ. dom.* 8. *poſt pent. in Secret.*

ſ *Hæc Hoſtia, quæſumus, emundet noſtra delicta, & ad ſacrificiũ celebrãdũ ſubditorum tibi corpora et mentes ſanctificet.*

On the ſixt day of the preparance at night, (*t*) *Two Prieſts in ſurplices, bare-footed carry the Croſſe, and the body of Chriſt, & put it into the Sepulchre, humbly bowing downe their knees.* This is a plaine argument, that they thinke it not to be the glorious immortall body of Chriſt. For then they ſurely would not doe ſo much wrong vnto it, as to bury the liuing, on vvhom death hath no more power. Nay, as the Poet reporteth of *Mezentius*, that he was vſed to ioyne the liuing and the dead bodies together: ſo the hiſtory of *Lombardy* doth witnes, (*v*) that *they buried the Hoſt*, that is, *Chriſt, with the body of a dead man in the ſame graue.*

After conſecration (*w*) they waſh their fingers ouer the Chalice with wine and water, in which it muſt needes bee, that ſome of the bloud is ſtill left, at leaſt vpon the ſides of the Chalice: But if they thought as they ſpeake, who would doubt it to be horrible impiety, to waſh filthy fingers ouer the bloud of Chriſt?

No leſſe inhumanity is it to mingle, with *Pilate*, the Sacrifice of Chriſt with his owne bloud in their commixtion, of which there can bee no ſufficient reaſon yielded. For if the body be naturall, it is not without his bloud already: and if in the Chalice be both the body and bloud, what folly and abomination is it to lay Chriſt vpon Chriſt? what ſhould I ſpeake of the drenching of him in water? I doubt not, but if they beleeued it to bee the very body of Chriſt, they would more reuerently, and with greater honour eſteeme it; as *Nicholas de Ploue* doth, *who forbiddeth Prieſts to blowe, & breath, and belch ouer the Sacrament.*

Laſtly, the Romiſh Church it ſelfe teacheth vs to doubt, whether Chriſt bee alwaies really preſent in the Sacrament. For the Canoniſt ſaith, (*x*) that *If the flower be tempered with honey, or any other liquor but water, ſuch bread is not tranſubſtantiate into the body of Chriſt.* And againe, (*y*) *If the Hoſt bee made of any bread but of wheat, it cannot be made the body of Chriſt:* nay, (*z*) *if any other ſeeds or ſpice bee added to the wheat, the wheat is changed, the other is not changed.* In theſe doubts who can bee aſſured, that the body of Chriſt is alwaies preſent in the *Hoſt*?

t Reponat crucē in ſepulchrū pariter cū corpore dominico. Miſſ. Sar. feria 6. in die Paraſceues.

v Leg. Lōb. in vita Bened.

w Abluit digitos, extergit, et ſumit ablutionē, extergit calicē. vid. ord. Miſſ.

x Quid ſi ex melle, vel alio liquore fuerit farina aſperſa, nūquid trāſubſtātiatur ille panis in corpus Chriſti? non. Gratiā de conſec. 3. part. diſt. 2. in Gloſ. ſicut in ſanctificādo ad finem.

y Nota, quod de alio pane nō poteſt cōfici corpus Chriſti, niſi de frumēto. ibid.

z Nūquid, ſi addatur piper frumento, cōuertitur in corpus Chriſti? non. Grat. de Conſecr. 3. part. in Gloſſ. in Sacram.

Eſpecially, ſeeing (as I haue formerly ſhewed) that on the intention of the Miniſter hangs the force of Conſecration. Inſomuch that of the *Hoſtes* of another Prieſts making, euery Prieſt hath cauſe to be doubtfull. The Roman Miſſall ſaith; (a) *If there want due matter, forme, intention, or Sacerdotall order, the Sacrament is not made.*: *If* (b) *the bread be made of Roſe-water, or any other diſtilled water, it is doubtfull whether the Sacrament be made*: Againe, (c) *If any thing bee wanting, which doth appertaine to the fulneſſe of the words, which are in the conſecration required, the Sacrament is not made.*

To conclude; concerning the doubts of theſe *Sceptike* Diuines, in this the higheſt *Hieroglyph* of their darke *Sphingian* faith they ſay, (d) *If a Prieſt haue before him eleuen Hoſts, and intend to conſecrate onely ten of them, not appointing in his intention, which ten ſhall be conſecrate, hee doth then conſecrate none at all, becauſe the intention is requiſite: otherwiſe, if thinking there are but ten Hoſts, he doth intend to conſecrate all that are before him, in ſuch caſe all are conſecrated: wherefore euery Prieſt ought to intend to conſecrate all that are ſet before him to be conſecrated.*

Is there any *Dædalus*, any *Oedipus*, any *Delphos* ſo darke? ſo intricate? ſo vnextricable, as the definitions of our ſeauen-headed Beaſt, and the *Ænigmaticall* ſtrumpet, which ſitteth on his backe, whoſe onely ſport is, to hould in ſuſpenſe the hungry ſoule with doubts and ambiguities: to keepe euery conſcience in vncertainty, to dazell, to delude the vnderſtanding of men, that the poore ſoule may be robbed of all peace and quietneſſe: of all comfort and aſſurance of Saluation in this earthly Pilgrimage. O *Rome*! O *Babell*! O *chaire of peſtilence*!

a *Quæ cum enim horũ deficit, ſcilicet materia debita, forma cũ intẽtione, et ordo Sacerdotalis in cõficiẽte, nõ conficitur Sacramẽtũ. de defectibus in celebr. Miſſ.*

b *Si ſit cõfectus de aqua roſacea, vel alterius diſtillationis, dubiũ eſt, an conficiatur. Miſſ. ibid.*

c *Si aliquid deſit ex iis, quæ ad integritatẽ verborũ in ipſa cõſecratione requiruntur, nõ cõficitur ſacramẽtũ. Ro. Miſ. iuxt. approb. cõ. Tri.*

d *Si quis habet corã ſe vndecim hoſtias, & intendat conſecrare ſolũ decẽ, non determinans quas decem intendit, non conſecrat; quia requiritur intẽtio: Secus ſi putans quidem eſſe decem, tamen omnes voluit conſecrare, quas coram ſe habebat, tunc omnes erunt conſecratæ: atq; ideo quilibet Sacerdos talẽ ſemper intentionem habere deberet, ſcilicet, conſecrandi eas omnes, quas ante ſe ad conſecrandũ poſitas habet. ibid. in Ro. Miſſali.*

CHAP. XCVI.

That the Romiſh Church offereth vp other Sacrifices and oblations to God for the taking away of ſinne, beſides the body & bloud of Ieſus Chriſt.

TWo kindes of oblation the Moſaicall lawe ordained vnto the children of Iſraell; (a) *Gifts, and Sacrifices.* Gifts

a *Vid. Carolũ Sigoniũ l. 4. c. 1. de Rep. Hebræor.*

were of three kindes; commanded by the lawe, promiſed by vow, and free-will offerings. The Sacrifices were of ſixe ſorts; burnt offerings, meat offerings, peace offerings, ſinne offerings, treſpaſſe offerings, and the ſacrifice of Conſecration.

b *Philo Iudæus in lib. de Sacrif.*

Of Sacrifices there were three cauſes; *(b)* firſt, the honor of God, to which the burnt offering was wholly ordained: for it was altogether conſumed with fire, neither did any thing thereof remaine to the vſe of the Prieſt, or the offerer. *Origen* therefore calleth it (*c*) *Holocarpoma*, becauſe all the fruit was to offer it vnto God.

c *Orig. hom. 5.*

The ſecond end of Sacrifices was, to obtaine good things at the hand of God: and thoſe were they which were called *(d) Salutares Hoſtiæ*, or *Pacificæ*; peace offerings, or health offerings: for they were offred, when either they would obtaine any good at the hand of GOD, or did giue thankes for that which they had obtained. *Origen* makes two kindes of them; (*e*) one of Vowes, another of Thanksgiuing.

d *Ex Carol. Sig. l. 4. c. 2. 3. 4. 5. de rep. Heb.*

e *Orig. hom. 5.*

The third end or cauſe, for which Sacrifices were ordained, was (*f*) for the turning away of euills: and thoſe were called Sinne offerings, and Treſpaſſe offerings.

f *Ibid.*

The firſt fiue kindes of Sacrifices (*g*) *Philo Iudæus* reduceth vnto three heads; burnt offerings, ſinne offerings, and peace offerings. And it is euident, that all theſe ſerued but for a time. For the Pſalmiſt ſaith; (*h*) *Thou deſireſt no ſacrifice, elſe would I giue it thee, but thou delighteſt not in burnt offerings.* And in *Eſay*; (*i*) *I deſired not the bloud of Bullocks, nor of Lambes, nor of Goats.* The Apoſtle therefore ſaith; *(k) The commandement that went afore, is diſannulled, becauſe of the weakenes thereof, and vnprofitableneſſe.* Theſe things were but figures of Ieſus Chriſt to come, the true Sacrifice, and oblation expiating and aboliſhing the ſinnes of the world. For he gaue (*l*) *himſelfe to be an offring, and a ſacrifice of ſweet ſmelling ſauour vnto God*, ſaieth the Apoſtle. And if the Legall Sacrifices at any time be called Sauours of reſt, or ſacrifices of ſweet ſauour vnto God, it is not in reſpect of the things themſelues, but for that they were Images and repreſentations of the great Sacrifice of Chriſt, who

g *In lib. de ſacrif.*

h Pſal. 51. 15

i Eſay 1. 11

k Heb. 7. 18.

l Eph. 5. 2.

who is come in their place, and is now a generall offering, an euerlaſting offering, a ſufficient offering for all that beleeue in him.

Hee is a generall offering; for that, whatſoeuer the ſixe ſundry kindes of Iewiſh offerings did ſignifie, *Chriſt is vnto vs.*

Secondly, hee is an eternall offering: for though he offred vp his body actually but once, yet the vertue of this Sacrifice was from the beginning, and indures to the end: his wounds were open before he had them, and his bloud neuer dry, but alwaies God beheld it, and was pacified in it towards Mankinde, both before hee ſuffered, and afrer. In this ſenſe hee is called (*m*) *the Lambe, which was ſlaine from the beginning of the world.* Heb.10.10.

m Apoc.13.8.

Thirdly, he is a ſufficient ſacrifice, a ſuperabundant price for all offences: in reſpect of whoſe worthineſſe, all the tranſgreſſions and debts, wherewith wee are charged, are lighter then winde, leſſer then nothing. Wherefore *Iob* as the type and figure of Chriſt, maketh his puniſhment as great as his ſinne, and his correction anſwereable to his offences; (*n*) *O that my griefe were well weighed, and my miſeries were laide together in the balance: for it would bee now heauier then the ſand of the ſea.*

n Iob 6.2.3.

The Sacrifice of Chriſt being then generall, eternall, ſufficient, it taketh away all other Sacrifices whatſoeuer: neyther can they be offered any more without vnſpeakeable iniury & reproach vnto the Sonne of God.

This notwithſtanding, hee that oppoſeth himſelfe againſt all that is called God, will haue his offerings, his gifts, his Sacrifices, his altars: the ſuperſtitious ſmoake whereof obſcureth the benefits, and hides from mens eies the glorious oblation of our great high Prieſt. For although Popiſh offerings differ, partly in the matter, partly in the maner, from the Iewiſh oblations: yet they agree with them in the name, in the kindes, in the end, and in the fruit.

In the name they agree; for they call them oblations, gifts, Sacrifices, incenſe, ſweet ſauours; as in the conſecration of

Bread, wine, ſalt, tapers, candles, incenſe, boughs, palmes, flowers, the Miſſalls yeeld plentifull record. So in the fourth falſe Apoſtolicall Canon they are alſo called oblations. For there it is decreed, (o) *that it may not bee lawfull to offer at the Altar any thing but new eares of corne, new grapes, and oyle for the lamps, and ſweet ſpices, that is, incenſe at ſuch time as the holy offering is preſented.* And, who knoweth not, the Canon commandeth; (p) *Let euery Chriſtian procure ſomething, to offer vnto God at the ſolemnity of the Maſſe.*

The kindes alſo are the ſame. For they are ſomtimes burnt offrings, wholly ordained to the worſhip of God: as, where they ſay of the Candle; (q) *Let it continue to the honour of thy Maieſty*: And of the Incenſe; (r) *Let this incenſe bee bleſſed of him to whoſe honour it ſhall be burnt.*

Somtimes they are peace offrings, to obtaine good things of God. So they pray; (ſ) that *the bread and wine before conſecration may be in all things bleſſed, approued, ratified, reaſonable, an accepted offring vnto God, that it may be turned into the very body of Chriſt.* Of their incenſe in their exorciſation thereof they pray; (t) *That the creature may bee ſanctified in the name of the Lord Ieſus, that all which taſte, touch, and ſmell the ſame, may receiue the power of the holy ſpirit.* Surely, this is a ſacrifice then of greater efficacie, then the Iewiſh euer were; for, the touching, taſting, ſmelling of the Legall Sacrifices did neuer conferre the grace of Gods Spirit. The ſame they attribute alſo vnto the hallowed fire; that (v) *whoſoeuer ſhall take light from it, may be illuminated with the light of grace*: And of the incenſe they ſay; (w) *Make, wee beſeech thee, moſt holy Father, this incenſe of ſweet ſauour to remaine continually to the vſe of thy Church for the cauſe of religion.* Thus they make incenſe an offertory to attaine good things, and to further the cauſe of Religion for euer.

Likewiſe, that they offer them to take away ſins, it is moſt euident in the xiiij. Sunday after *Trinity*; (x) *Be mercifull, O Lord, to thy people: bee mercifull to theſe thy gifts, that thou mayſt giue vs pardon and grant our requeſts.* *Iulius* the Pope

there-

n *Paſſim in Miſſal.*

o *Offerri non liceat aliquid ad Altare præter nouas ſpicas, & vuas, & oleum ad luminaria & Thymiama, id eſt, incenſum, tempore quo ſancta celebratur oblatio. Can. 4. quæ liceant offerri ad Altare apud Bartho. Caranz.*

p *Omnis Chriſtianus procuret ad Miſſarum ſolennia aliquid Deo offerre. Can. Greg. ap. Grat. de conſecr. diſt. 1. c. omnis Chriſtianus.*

q *Vt Cereus iſte in honorē tui cōſecratus ad noctis huius caliginē deſtruendā indeficiēs perſeueret in bened. Cer.*

r *Ab ipſo benedicatur hoc incenſum, in cuius honore cremabitur. in ordin. Miſſ.*

ſ *Can. Miſſ. quam oblationem.*

t *Vt omnes guſtantes tangentes ſiue odorantes eā &c. in exorciſa. Thymiam.*

v *Quicunq; lumē ex eo portauerit, ſit illuminatus lumine gratiæ. in Bened. ignis in Miſſ. Sar.*

w *Præſta hoc piiſſime pater, bonū odoramentū iſtud ad opus eccleſiæ tuæ ob cauſā religionis iugiter permanere. in orat. Deſcēdat benedictio. Miſſ. Sar. in Sab. ſanc. paſ.*

x *Propitiare Domine populo tuo, propitiare muneribus vt hac oblatione placatus et indulgētiā nobis tribuas, et poſtulata cōcedas. dñ. 14. poſt. Trin.*

therefore makes it an aſſured *Axiom*, that (*y*) *all ſinnes and treſpaſſes are taken away by the offering vp of Sacrifices to God.* The ſprinkling of aſhes *Coſterus* calleth (*z*) *an whelſome remedy to take away ſinnes.* The Miſſall alſo, of the ſame aſhes ſayth; (*a*) *It is done, ad emundanda delicta*, to cleanſe ſinne.

y *De cõſ. c. diſt. 2. c. cũ omne crimẽ atq; peccatũ oblatis Deo ſacrificijs deleatur.*
z *Lib. 4. inſtit. cap.* 10.

Laſtly, as they are oblations, ſo they are oblations alſo vnto God himſelfe. Of their waxen Tapers they ſay; (*b*) that *we may be worthy to offer them vnto the Lord our God*: ſo of their incenſe; Let this incenſe be a ſauour of ſweetneſſe acceptable to thy diuine Maieſty. Of their Flowers they ſay; (*c*) *we offer them vp before the ſight of thy glory.*

a *Miſſ. Sar. in capite ieiunij. orat. omnipotens ſempiterne Deus.*
b *Quatenus Domino Deo noſtro offerre digni. in purif. Virg. Mar. & bened. Candel. orat. omnipotens ſempiterne Deus qui hodierna.*
c *In conſpectum gloriæ tuæ offerimus. In bened. Frond. orat. Omnipotens ſempiterne Deus qui in.*

Philip Lonicerius witneſſeth, that to Sᵗ. *Leonard* they offered horſe-ſhooes: and ſayth, that himſelfe ſawe offered vnto Saint *Liborius* for the curing of the ſtone, in the Church of Saint *Peter*, the priuy members of a man made of pure ſiluer. And to Saint *Symphonia* diuers *Ramices* of ſiluer.

What can bee more done or ſayd, to euacuate the ſufferings of Ieſus Chriſt? to diſhonour his great ſacrifice? to extenuate the price of his bloud, then to offer vp theſe Iewiſh Rites, and beggerly elements, to be the honour of God and of his Saints, the obtaining of good things, the remedy of ſinnes?

Gal. 4.

Ariſe, O bright Sunne of righteouſneſſe, ariſe in thy glorie, diſpell the miſts of darkneſſe, the night of errour, the clouds of ignorance; that we may behold thee in thy truth, worſhip thee according to thy word, and acknowledge thee to be our only Prieſt, and our onely Sacrifice, once offered for the taking away of all our ſinnes.

Heb. 9. 26.

CHAP. XCVII.

Of the figment of Purgatorie, another meanes of cleanſing ſinne amongſt Papiſts, beſide the bloud of Chriſt.

WHo once are paſt the bonds of ſhamefaſtneſſe, neuer care into what outrage they fall. Hereof the Romiſh Church yeeldeth vs abundant proofe. For when ſhameleſly they make other meanes to purge ſinne then the bloud of Chriſt, any inuention of their owne, any tradition, any friuolous

uolous Ceremony, they are content rather ſhall bee the inſtrument of cleanſing our offences; then hee whom the Father hath ſent into the world to bee the ſaluation thereof. Wherefore not only holy-water, candles, palmes, confeſſion, penance, iubilyes, popiſh pardons, and ſuch like traſh, are ordained to be the ſanctification of the bodies and ſoules of men: but they haue alſo a fiery purgatory after this life, wherein euery ſoule doth ſuffer for it ſelfe, and payeth the price of his owne redemption.

Concerning the perſons in Purgatorie to be puniſhed; it muſt be vnderſtood they make three ſorts of men: The one perfect, whoſe ſoules goe preſently to heauen after their diſſolution, as being free from all ſinnes: the ſecond ſort are thoſe, that are altogether euill; without faith, without loue, without hope, without repentance: theſe are throwne immediately into the hell, from whence there is no redemption: thirdly, a middle ſort of people there are, which haue faith and charity, but imperfect, and not anſwerable to Gods ſeuerity of iuſtice; theſe are in Purgatory, to ſatisfie for their owne ſinnes, becauſe Chriſt (as they ſay) hath only ſatisfied God for the guilt of mortall ſinne, if we repent, but the blemiſhes and ſpots of veniall ſinnes, and the paine of thoſe ſinnes whoſe guilt is forgiuen, muſt be taken away by our owne ſatisfaction, which if in this life we do not ſufficiently performe, it muſt needes be done after this life in Purgatory.

The perſons in purgatory to be tormented. *Vid. Bel. l. 2. de purg. c. 3. verbo his ergo.*

The doctrine of purgatory.

They ſay, that the eternall paines due to mortall ſinnes by the power of the *keyes* of the Church, which are in the hand of the Pope, are changed into temporall paines, which euery man muſt performe, either in this life, or after this life by himſelfe or by another. *Albert* ſayth, (*a*) *There may bee ſo many prayers ſayd for one man, that in a moment he may be deliuered from all paine of Purgatory. And therefore in this caſe onely the condition of the rich is better then the poore: for the rich haue meanes and ſubſtance, by which they may procure many prayers:* according to that of the Scripture; (*b*) *A mans riches are the redemption of his Soule.* So plainly they make cleanſing of ſin, and

a *Vid. Iacob. Herbrand. in diſp. cont. purgat.*

b *Redēptio anima viri diuitiæ eius.*

and eternall glory to be gotten by money.

The puniſhment of Purgatorie (they ſay) is not alike to all, but greater or leſſer: according to the proportion of the fault is the puniſhment, which the Soule muſt ſo long ſuffer, till either it be purged by long indurance of torture, or ſome other meanes be vſed for deliuerance.

Vnto offenders this Purgatory is ſo vneuitable, that *Gratian* ſayth, (*c*) by repentance and contrition Purgatory cannot bee auoided. *Summa Angelica* ſaith, they which dye in charity, are yet for their offences puniſhed in Purgatorie, if they haue not made ſufficient ſatisfaction.

In Purgatory (they ſay) (*d*) there is a twofold puniſhment: one of paine, another of loſſe: loſſe of the happy viſion and preſence of God: paine in fire, or otherwiſe greater then the greateſt affliction in the world: not any thing leſſe then the paines of hell, but that theſe are temporary, and the helliſh tortures eternall.

Concerning the place of Purgatory they haue not yet fully agreed; ſo that the whole Church can deeme nothing thereof. (*e*) Some ſay, it is aboue vs towards Heauen, yet vnder heauen: ſome ſay, (*f*) it is only the conſcience of euery man: ſome ſay, (*g*) it is in the valley of *Ioſaphat*: ſome ſay, the place in earth, where euerie man hath committed his greateſt ſinne, is the place of his Purgatory. After all this, at laſt by (*h*) reuelation it was giuen to them to know, that the place of Purgatory is twofold: one common, to which they vſually goe all: the other priuate, as in ſundrie Bathes vnder the ſhadow of trees, and in the houſes wherein they haue offended. But to returne againe to the common place of Purgatorie; (*i*) ſome will haue it aboue Hell, ſome about Hell: ſome ſay, that the fire of Hell (*k*) within the heart of the earth tortureth the damned, and thence breaking out afflicteth the ſoules of the faithfull in Purgatorie, and ſo forth proceeding, falleth ſhort of the infants in the third Circle, and the Fathers in the fourth ſtation or *Limbus Patrum*.

Some ſay the diuels doe not torment the Soules in Purgatorie, but only conduct and bring them thither to be tormented:

[c] *Nō antē ita eſt in cordis cōtritione, vel pœnitētia, nā per eā nō poteſt purgatoriū euitari diſt.* 32. c. *præter hoc in Gloſſ. ad finem.*

[d] *Vid Comp. Theol. ver. in purg.*

[e] *Vid. Bell. l. 2. de purg. c.* 6

[f] *Philo. Greg. l.* 4. *dialog* 4.

[g] *Vid. Pet. Damia. de mirac. ſui temp.*—— *Vid. Bell. de purg. l.* 2. *c.* 6. *per totū.*

[h] *Vid. Comp. Theol. ver.* 7. *c.* 3

[i] *Vid Ia. Herbrand. de purg. ex Mart. Chemn.*

[k] *Vid. Bell. l. 6. de purg. c. 6. verb. deinde quod purgatoriū ſit etiā ſub terra et inferno damnatorum probatur.*

l *Lib. 2. cap. 13.*

mented: but *Bellarmine* ſayth, (l) this is to be doubted; for many Reuelations are to the contrary.

m *Ex Comp. Theo. ver. lib. 7. cap. 3.*

n *Bellar. de Purg. lib. 2. cap. 12.*

The fire of Purgatorie (they ſay) (*m*) is both elementary or true, and alſo Metaphoricall, and in ſhew and likeneſſe, as a painted Lyon is a Lyon. The naturall or materiall fire, though as it is corporall, it cannot worke vpon the ſoule: yet, as it is the inſtrument of Gods iuſtice, it may and doth make impreſſion vpon the Soule. For as the Soule by order of nature is vnited to the body, that it may giue life: ſo by order of iuſtice it is vnited to the fire in Purgatorie, that it may ſuffer puniſhment: but how this ſhould be, (*n*) *Bellarmine* acknowledgeth that no man can conceiue.

o *Summa Ang. in Suffrag.*

The meanes how a Soule from hence is to be deliuered, is fourefold. *Oblations of the Prieſt, prayers of the Saints, the almes of friends, the faſting and pious offices of the Kinne*; amongſt which, one of the chiefeſt is, to procure the Indulgences and Pardons of the Man of *Rome*, many Maſſes to be ſayd, and ſuch like. Wherefore; (*o*) *much auaileable alſo to the redemption out of Purgatory it is, to be buryed in a Churchyard, and to haue a Monument to moue mens minds to remember him in prayer, or to be buried in an holy place: yea the candles, the clothes, the incenſe, helpe accidentally to the deliuerance of Soules from Purgatorie.*

Hence now ſpringeth a world of queſtions, to perplexe the diſmayed conſcience: as, where is the place? what is the fire of Purgatorie? How long Purgatorie ſhall indure, whether to the time of the reſurrection only, or afterward?

Whether in Purgatorie Soules bee tormented by the diuels?

Whether they bee tormented by Angels, or of the fire it ſelfe?

What it is that can helpe the Soules in Purgatorie?

Whether the Pope may at once deliuer all Soules out of Purgatorie?

Whether the ſuffrage of one may helpe another?

Whether ſuffrages of ſinners auaile for the ſoules in Purgatory.

Whether, if the ſuffrages of another doe helpe, it be done by way of merit, or by way of prayer?

* Whether when a man maketh many partakers of his

good works, they be the leſſe auaile able to himſelfe?

Whether if the Executor of the dead bee ſlacke in performing his good beheaſts, the Teſtators ſoule ſhall be the longer deteined in Purgatorie?

Whether, if the Executor make ſtay to performe the Teſtators will, vpon a good intent that he may ſell the goods the better for to giue greater almes, this ſtay be preiudiciall to the Teſtators ſoule in Purgatorie?

Whether the ſuffrages which be made for many, bee as auaileable vnto them, as when they are made for one?

Whether vpon an Indulgence granted to thoſe that viſite ſuch, or ſuch a Church, hee merite as much that is dwelling neere the Church, as he that is farre off?

Whether hee that is enioyned to doe penance a whole yeere, may diuide the time, and doe now one Moneth, then another, till he haue done penance ſo many Monthes as be in the yeere?

Whether any but the Pope can grant plenary indulgence?

What if he that giueth the penance, be not a Prieſt?

What if the Prieſt enioining penance, be in deadly ſinne?

Whether he to whom a plenarie indulgence is granted at the houre of death, hath need of any other helpes; as almes and ſuffrages, and ſundry other which I paſſe ouer? The end of all which vaine and friuolous contention is, to take from the merits of Chriſt: to tyrannize vpon the conſcience of men; and to fill vp the inſatiable purſe of the *Nimrod* of *Rome*.

Let vs now ſhew the reaſons, which plainly ouerthrow this Poeticall *Chimæra* of the Romiſh Church.

Firſt, our Sauiour Chriſt, nor his Apoſtles make no threefold deuiſion of men: *Good, Euill, Indifferent*, as the Papiſts do. But our Sauiour diuideth all men into (p) *Spirit* and *Fleſh*, p Io. 3. 6.
Wheate and *Tares*, *Beleeuers* and *Vnbeleeuers*: and he aſſigneth only two places vnto the Soules out of this world departing.
(q) *Hee that heareth my word, and beleeueth in him that ſent mee,* q Io. 5. 24.
hath euerlaſting life, and ſhall not come into condemnation, but paſſeth from death vnto life. And againe, (r) *Hee that beleeueth in* r Io. 3. 18.
him,

him, ſhall not be condemned, but hee that beleeueth not, is condemned already.

s 1. Cor. 15.

t Acts 20.20.

u 2. Cor. 12.2.

Apoc. 20.

1. Pet. 4.

2. Pet. 2.

2. Pet. 3.

The Apoſtle *Paul* moſt carefully inſtructing his (s) *Corinthians*, and his *Theſſalonians* of the ſtate of the dead, ſpeaketh not any word of Purgatory: and yet elſe where hee witneſſeth, that *he (t) had kept backe nothing that was profitable*, but vttered vnto his auditors all the counſell of God. And who knoweth not, that (u) he was taken vp into the third heauen, where he ſaw vneffable things? If he ſawe this, why did hee not reueale it, that Maſſes and Dirges, and Trentalls, and ſuch other offices might bee done for the dead? Saint *Iohn* alſo had diuers Reuelations, whereof ſome were concerning the dead, and their reſurrection, but not a word in any of them touching Purgatorie. Saint *Peter* in his Epiſtles reaſoneth much of the puniſhment of them that walke inordinately, and after their owne Luſts. He ſpeaketh alſo of the day of the Lord, and of his comming, but of Purgatorie not a ſyllable.

To conclude this argument, in the whole volume there is not one word Cathegorically, plainly and diſtinctly ſet downe, by which Purgatorie, an Article of the Romiſh faith, a matter of ſuch vnſpeakable weight, a generall *Neceſſity* lying vpon men, is taught or deliuered.

Secondly, the figment of Purgatorie is plainly againſt the Catholicke and Apoſtolicall faith contained in the Common Creed, wherein it is confeſſed; *I beleeue the remiſſion of ſinnes.* Where remiſſion is, what puniſhment can there be? If ſinnes be puniſhed according to the offence, they are not remitted; if they be remitted, they are not puniſhed.

Though the body in hell ſuffer materiall fire, the ſoule doth not ſo.

Thirdly, the dreame of Purgatorie is againſt naturall reaſon. For how can the Soule, that is an vncorporall ſubſtance, ſuffer in corporall fire? The worme, the fire, the brimſtone in Scripture, wherewith the Soules are tormented, are Metaphorically to be vnderſtood.

Fourthly, this dotage of Purgatorie doth contradict the whole ſcope of Scriptures; whereof the end is to ſhew, that Ieſus Chriſt is a full, abſolute, and compleate Redeemer: not a parcell Sauiour, nor halfe a Sauiour, but ſuch a one, as hath himſelfe borne our ſinnes, and was wounded, that wee might be cured: Hee hath not ſatisfied for the fault onely, and left vs to ſatisfie for the puniſhment, but hath exactly ſatisfied the lawe, and ſuſteined our paines; as *Eſay* witneſſeth, (*w*) *He was wounded for our tranſgreſsions, hee was broken for our iniquities.*

w Eſay 53.5.

Fiftly, this phantaſticall mockerie of Purgatorie denyeth that ſweete reſt to the Soules of Chriſtian men, which God in his holy word abundantly promiſeth, ſaying; (*x*) *Bleſſed are the dead, which hereafter dye in the Lord; euen ſo ſaith the Spirit, for they reſt from their labours, and their workes follow them.* What bleſſing, what reſt, is to them that in mercileſſe flames of helliſh fire are ſo long and lamentably tormented?

x Apo. 14. 13.

The Scripture calleth the death of the godly, *Sleepe.* Surely it might better bee called roſting or broyling, horror and ſlaughter, if the Soules departed go hence into ſuch fearefull paines aboue all that euer was in the world indured.

Deut. 31.16.
1.Theſ.4. 13.
1.King.2.10.
Math.27.52.

The Apoſtle *Paul* (*y*) glorieth ouer death, and the graue, and the Lawe, *by that victory which we haue thorow our Lord Ieſus Chriſt.* But there is no iuſt cauſe of ſuch boaſting, if wee be ſtill held vnder the Law, to ſatisfie in our owne perſons, induring the vnſpeakable torment and tortures of Hell, no man knoweth how long.

y 1.Cor.15.55, 56,57.

Sixtly, and laſtly, in *Leuiticus* and other bookes of the Law, all maner of Sacrifices are deſcribed both generally and ſpecially: but amongſt all thoſe ſundrie kinds of gifts, oblations, ſacrifices, burnt-offerings, peace-offerings, ſinne-offerings, there is not any oblation, gift, or ſacrifice for the dead.

Knowing therefore that the prooſes, which out of Scripture he pretendeth, are not ſufficient for his defence, (*z*) *Bellarmine* the voluminous Cardinall, who careth not with what chaffe hee ſtuffe his papers, flyeth to the teſtimonie of Philoſophers, Poets, Heathens, and the *Turkiſh Alcaron* it ſelfe, and ſhameth not to cite the fabulous *Æneiads* of *Virgil* for his witneſſe.

z *Bellar. de Purgat. lib.1.cap.11. verb. tertia ratio ſumitur a communi opinione omnium; ergo exercentur pœnis veterumq; malorum ſupplicia expendunt.*

CHAP.

CHAP. XCVIII.

The obiections of the Romiſh Church for the eſtabliſhing of their Purgatorie.

IT is now time to ſpeake of their vniointed ſinewleſſe arguments, with which this Bugbeare, and *Phlegeton* of their folly they doe maintaine.

Ob. Firſt they ſay, that Purgatorie is proued out of the Hiſtorie of the *Machabees*, where it is written, that (*a*) *Iudas made a reconciliation for the dead, that they might bee deliuered from ſinne.*

a Mach. 12. 45.

Sol. To this I anſwere: the booke of *Machabees* hath not Canonicall authoritie: euery man knoweth how the ancient Fathers did eſteeme of theſe volumes. *Cyprian* ſaith, (*b*) that we may not take authoritie of faith out of them. *Hierome* ſaith, (*c*) the Church readeth the bookes of *Machabees*, but counteth them not among Canonicall ſcriptures.

b *Cyp. in Symbol. Apol. poſt. medium ſi ſit ille tractatus Cypriani.*

c *Legit quidem eccleſia, ſed eos inter Canonicas ſcripturas non recepit. Hier. in prologo. in Prou.*

Auguſt.

Auſten alſo witneſſeth, that the booke of *Machabees* is not in the Hebrew Canon, or in the number of thoſe bookes, of which Chriſt ſaith, that they beare witneſſe of him as the bookes of *Moſes*, and the Prophets: yet are they not vnvnprofitably receiued of the Church, if they be ſoberly read and heard. This ſheweth that from the bookes of *Machabees*, no proofe, nor rule of faith can bee taken; Wherefore wee muſt not inſiſt vpon the fact of *Iudas*; but conſider, whether he did it lawfully, duely, and according to the word of God.

Ob. *Toby* ſaith, *Poure out thy bread on the buriall of the iuſt, but giue nothing to the wicked*; *ergo*, there is Purgatorie.

Sol. The booke of *Toby* is not authenticke, it is not Canonicall; therefore it preſſeth not, it proueth not. But were it neuer ſo aſſured and certaine in authoritie, what concluſion can ariſe from hence? *Toby* himſelfe did beſtowe his ſubſtance vpon the buriall of the godly, and exhorteth his ſonne to doe the ſame; *Ergo* it was done to deliuer Soules out of Purgatorie. If *Toby* did meane, that his ſonne ſhould make

expence for the Redemption of ſoules out of Purgatory, the
more wicked, the more was there neede of helpe : as for the
iuſt they paſſe not into Purgatorie, but into heauen ; where- Ioh.5.24.
fore there was no cauſe to lay out money for the ranſome of Luke 16.20,
the iuſt. 21,22.

The Citizens of *Iabeſh Gilead mourned for* Saul *ſeuen daies :* *Ob.*
and Dauid *mourned for* Saul *and* Ionathan, *and other that were* 1.Sam.31.
ſlaine : *ergo*, there is Purgatorie. 2.Sam.1

The men of *Iabeſh* lamented for their King, as it was their *Sol.*
duty : all *Iſrael* (*d*) made a great and exceeding ſore la- d Gen.50.10.
mentation for *Iacob*, (*e*) and for *Moſes* alſo they wept in the e Deut.34.8.
plaine of *Moab* thirtie daies: They lamented for *Samuel* : (*f*) f 2.Chro.35.24
all *Iudah* and *Ieruſalem* mourned for *Ioſiah*. I truſt there is no
Ieſuite ſo ſhameleſſe as to ſay, that *Iacob*, *Moſes*, *Samuel*, and
Ioſiah were plunged in Purgatory. (*g*) As for *Dauids* la- g 2.Sam.1.12.
mentation the text ſheweth plainely, it was not, becauſe *Da-*
uid feared that *Saul* and *Ionathan* were in Purgatorie, but be-
cauſe they were ſlaine with the ſword of the vncircumciſed.

The fourth argument taken out of the Old Teſtament is *Ob.*
grounded vpon the eight and thirtith Pſalme ; where *Dauid*
ſaith, *O Lord rebuke me not in thine anger, neither chaſten mee in*
thy heauy diſpleaſure : out of this the *Alogicall* Frier *Bellarmine*
concludeth Purgatory.

The meaning of the Pſalmiſt is literall and myſticall. Lite- *Sol.*
rally, *Dauid* being ſtriken with ſome great ſickneſſe for his
ſinnes, deſireth forgiuenes thereof, and mitigation of Gods
wrath towards himſelfe: the myſticall meaning of the Pſalme
is, to point vnto the great and extreme humiliation of Ie-
ſus Chriſt, bearing the ſinnes of the whole world in his
owne body vpon the Croſſe, and being ſtriken and woun-
ded for them.

Thou (*h*) *haſt cauſed men to ride ouer our heads : wee went* *Ob.*
through fire and waters, but thou broughteſt vs out into a wealthy h Pſal 66.11.12
place.

The Pſalmiſt ſpeaketh of the calamitie of *Iſrael*, being gi- *Sol.*
uen vp into the hands of proud & inſulting enemies, which
did as it were, ride and trample ouer their head. What is this

to Purgatorie? Fire and water are here taken for the afflictions of *Iſrael* in this life, not in the life to come.

Ob. *Eſay* ſaith; *(i) The Lord ſhall waſh the filthineſſe of the daughters of Zion,* and purge the bloud of *Ieruſalem* out of the middeſt thereof, by the ſpirit of iudgement, and by the ſpirit of burning; *Ergo* there is a Purgatorie.

i Eſay 4.4.

Sol. This is nothing to the matter of Purgatorie: it is a propheſie of the cleanſing of ſinne by Ieſus Chriſt: and ſo is alſo the place of *Malachy,* (k) wherein he ſpeaketh of the ſpirit of fire and fullers Sope: the bloud of Chriſt is therfore called Fullers Sope, and the ſpirit of fire, becauſe it is a perfect and full cleanſing of ſinne, which doth abſolutely performe the ſame.

k Mal. 3.3.

Ob. The ninth of *Eſay,* the eighteenth verſe, is brought to eſtabliſh Purgatorie; *Wickedneſſe burneth as a fire, it deuoureth the Bryars and the Thornes, and will kindle in the thicke places of the forreſt.*

Sol. I maruell, any man hath ſo much leiſure, as to ſpend time in heaping together ſuch vaine interpretations. The Prophet ſaith not, Purgatorie burneth, but *Iniquitie burneth*: not very fire, but *as fire*:. VVhat is this to the purpoſe?

Ob. I will beare the wrath of the Lord, (*l*) *becauſe I haue ſinned againſt him*; vntill *he plead my cauſe, and execute iudgement for mee.*

l Mich. 7 9.

Sol. In this whole chapter the Prophet ſpeaketh of the church afflicted by her enemies in this life, and of the iniquitie of the times; not a ſyllable of Purgatory after this life.

Ob. *Thou (m) alſo ſhalt be ſaued by the bloud of the Couenant: I haue looſed the priſoners out of the pit, wherein is no water.*

m Zach 9.11.

Sol. Purgatorie cannot hence bee proued: the Prophet ſpeaketh of the deliuerie of the Church of *Iſrael* from the captiuitie of *Babylon*: and myſtically from the priſon of ſinne, the pit without water.

n Vid. Lamb. Dan. Reſp ad Bell. controu. 6. ad cap. 3.

Thomas in 3. *ſecunda* vnderſtandeth this place, of Hell it ſelfe: ſome Schoolemen, of *Limbus Patrum.*

CHAP.

CHAP. XCIX.

Anſwere to the reaſons for Purgatorie taken out of the New Teſtament.

FIrſt, they vrge the words of the good thiefe vpon the croſſe to proue Purgatorie, and that there is forgiueneſſe of ſinnes after this life. For, he ſaith, (*a*) *Lord remember me, when thou commeſt into thy kingdome.* *Ob.* a Luke 23 42.

If all the Ieſuites in the world were in one hiue buzzing together, they could neuer conclude Purgatorie out of this premiſſe, but much ſooner the contrarie. The Thiefe deſireth not Chriſt when he commeth into his Kingdome, to forgiue his ſinnes, but *to remember him*, that is, to make him partaker of his glory, by receiuing him into the number of his elect: which is the fruit, and manifeſtation of the forgiueneſſe of ſinne, which on the Croſſe he had in this life. Surely, if any man had neede to be drencht in Purgatorie, the Thiefe had moſt neede of all other, whoſe ſhort repentance was accompanied with the feweſt workes; and whoſe flagitious life deſerued much correction: but GOD hath mercy freely on whom he will haue mercy. The Schoolemen (*b*) and Sententiaries themſelues haue a poſition; *Sol.*

Gods mercy great doth not giue grace by halues:
Or none, or all of thy true teares he ſalues.

It is ſaid; (*c*) *Whom God hath raiſed vp, looſing the ſorrowes of hell, becauſe it was impoſſible that hee ſhould bee holden of it.* Hence they conclude Purgatorie. *Ob.* c Act. 2. 24.

This of all other is the moſt aſyllogiſticall or vnconcluding argument. For here it appeareth, that Chriſt ſuffered his Purgatorie in this life: for after this life ended, hee ſaith to the Thiefe, this day thou ſhalt bee with mee in Paradiſe. But what an Hereticke is *Bellarmine*, who ſeemeth by this reaſon to enforce, that Chriſt after this life ſuffered the paines of Purgatorie? *Sol.*

In the ſecond to the *Philippians* the Apoſtle ſaith, (*d*) *That at the name of Ieſus euery knee ſhould bow, both of things in heauen* *Ob.* d Phil. 2.

b *Larga dei pietas veniam non dimidiabit. Aut nihil, aut totum, te lachrimante, dabit.*

uen, and things in earth, and things vnder the earth; *Ergo*, there is a Purgatory.

e Epheſ.1.21. Mat.28.18.

I anſwere; This place deliuereth not a word concerning Purgatorie, but onely proueth the great (*e*) Dominion and infinite ſoueraignty of Chriſt ouer all creatures, whom Men, Beaſts, Birds, Fiſh, Fowles, the very Diuels themſelues doe ſerue and obey.

Ob. f Luke 16.9.

Chriſt commandeth vs, (*f*) *To make vs friends of our vnrighteous Mammon*; *Ergo*, there is Purgatorie.

Sol.

Pope Ioane was deliuered of a childe; *Ergo Paul* the fift is not lawfully elected. This concluſion is as neceſſarie as the other. Chriſt ſpeaketh of Almes, which in this life we ought to giue. How doth hee here eſtabliſh Purgatorie? O magnificke Logicke of a Frier Cardinall!

Ob. g *Bell. de purg. l.*1. *c.*4. h 1.Cor.3.15.

Out of 1. *Cor.* 3. (*g*) they labour to confirme Purgatorie. For the Apoſtle ſaith; (*h*) *If any mans worke burne, he ſhall loſe, but he ſhall bee ſaued himſelfe, neuertheleſſe yet as it were by the fire.*

Sol.

This place is not literally to be vnderſtood. For how can the worke it ſelfe, or the labour of the Miniſter burne? It is therefore a Metaphor: which the Apoſtle vſeth, to ſhew that if the hearers of any Miniſter ſhrinke from the faith, and fall from religion, though there be loſſe of his trauaile, yet hee himſelfe after the enduring of many tribulations (as all the other members of Chriſt doe) ſhall be ſaued. To this I may adde, that the Apoſtle doth not ſay, that he ſhall be ſaued by fire; but *as it were by fire*: ſo that it is euident, that the Apoſtle doth not ſpeake of true and naturall fire, but of Metaphoricall fire; for affliction is in ſundry places of the Scripture called fire. *Peter* [i] compareth the faith of the church to *gold tried in the fire*. The Pſalmiſt alſo of the affliction of *Iſrael* ſaith; (*k*) *thou ſufferedſt men to ride ouer our heads: wee went through fire and water, and thou broughteſt vs into a wealthy place.* I conclude therefore, ſince the words of the Apoſtle *Paul* ſpeake of Metaphoricall fire, this place cannot bee vnderſtood of the fire of Purgatorie, which the common conſent of the Romiſh ſchoole affirmeth, (*l*) to be true, proper, elemen-

i 1.Pet.1.7.

k Pſal.66.11.

l *Bell. de Purg. l.*1.*c.* 11.*in ipſo princ.cap.*

elementarie fire, of the ſame kinde which we haue on earth.

Auſten, though he is no where ſo much inconſtant in his opinion, as concerning this matter of Purgatorie: yet hee plainely expoundeth this place of Saint *Paul,* not of the fire of Purgatorie, but of ſorrow and anguiſh which ariſeth from the loſſe of temporall ſubſtance.

Hierome (*m*) expoundeth this place, of the teachers in the Church and their auditors; for by the good auditors which remaine conſtant in triall, they ſhall receiue reward: but by the euill, which like ſtubble or droſſe are burnt vp in the fire, which ſhould try them, the Miniſters receiue loſſe; for they haue laboured in vaine.

m *Vid. Iac. Herb. in diſp. de Purg.*

Ob.

Out of *Mathew* they maintaine their Purgatorie; (*n*) *Whoſoeuer ſhall ſpeake againſt the holy Ghoſt it ſhall not be forgiuen him, neither in this world, nor in the world to come.*

n Mat. 12. 32.

Sol.

I anſwere; The meaning of the Euangeliſt Saint *Mathew* is explained by the other Euangeliſts. *Marke* ſaith; *He* o *that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiueneſſe. Luke* rendreth it after the ſame manner; (*p*) *It ſhall not bee forgiuen. Iohn* therefore calleth it (*q*) *Sinne vnto death*: But their Purgatorie (ſay they) is cleanſing vnto life. To conclude, *Auſten* interpreteth the words of *Mathew,* to the ſame purpoſe; (*r*) he hath not remiſſion for euer.

o Mar. 3. 19.

p Luke 12. 10.

q 1. Ioh. 5. 16.

r *Non habet remiſſionem in æternum: — de verb. domini. ſer. 11.*

Ob.

Thou ſhalt not come out thence till thou haue payed the vtmoſt farthing. From hence they conclude there is Purgatorie, in which a man may diſcharge the full ſumme of his debt.

Sol.

Here the word *Donec,* vntill, is of the ſame power, that it is in the firſt of *Mathew*; (*s*) *Hee knew her not till ſhee had brought forth her firſt borne Sonne,* that is, he neuer knew her. And ſo *Auguſtine* alſo expoundeth the place; I maruell if he vnderſtand not that puniſhment, which is eternall.

ſ Mat. 1. 25.

t *Aug. de ſer. domini in Mont. l. 1. c. 2. Miror ſi non eam ſignificat pœnam, quæ eſt æterna.*

Other places there are, which without iudgement they heape together, to proue their Purgatory. As though, whereſoeuer the wrath of God, the tempeſt of his indignation, the lake of fire, priſon, fetters, darkneſſe is ſpoken of, there by and by Purgatorie were taught. But as the better learned of the Aduerſaries themſelues in ſuch places put no great truſt:

ſo I will paſſe them ouer as vnworthy to bee anſwered: and ſuch, whereof the true meaning the reader himſelfe out of the proportion of Scriptures, and circumſtance of the Text, may eaſily finde.

Being deſtitute of all good authoritie out of the Scriptures, they flye to the helpe of Fathers, Councels, Decrees of Popes, and ſuch like. Of all which we may deeme, as *Auſten* doth of the workes of *Cyprian*: (*u*) where they agree with Scriptures, he receiueth them, where they diſſent from Scriptures, with *Cyprians* fauour, hee refuſeth them. In this caſe then with *Panormitan* we more eſteeme the ſaying of a ſimple priuate perſon, hauing better authoritie out of the Old and New Teſtament, then the ſaying of the Pope without authoritie. They themſelues ſtand not to the iudgement of the Fathers, when it maketh againſt their Idolatry and Traditions: why enforce they then the ſaying of a Father or two, ſpoken moſt commonly by way of Rhetoricall amplification, againſt vs as a binding Law?

u *Cont.Fauſt.Manich.l.1.c.14.& cont.Cre.grammat.l.2.c.32.*

Ob. They obiect, that *the communion of the body and bloud of Chriſt is in many writers called an offering, an oblation, a ſacrifice for the quicke and the dead*; and this proueth Purgatorie.

Sol. Vnderſtand (diſcreet Reader) that the *Euchariſt* is called a Sacrifice: not, that it is offered for the quicke and the dead, but becauſe it is the memoriall of the Sacrifice of the body & bloud of Chriſt, which he offered vpon the Croſſe for vs.

Secondly, it hath the name of oblation or offering, becauſe at the celebration thereof the faithfull were wont to offer bread, wine, and other almes for the vſe of the poore.

Laſtly, it is called an offering or ſacrifice, becauſe it is the ſolemne thankſgiuing of the Church for the death and paſſion of Ieſus Chriſt.

The ſecond argument taken from the Fathers is, becauſe they pray for the dead: but this argument proueth not Purgatorie. For it is euident, that many Fathers did hold, that the ſoules of the elect did encreaſe in glory and ioy more and more, till the conſummation of all happineſſe at the reſurrection; wherefore they prayed for this increaſe of honour to the Saints: (*w*) but yet this was without warrant of Scripture, (*x*) and therefore of no authoritie.

w *Hom. 69. ad. & Dion. c. 7 Hierarch. & Ambr. l. 2. e. 8. & Hieron ad Delphin.*

The Lyturge of Saint *Iames* is produced for the kindling of this fire of Purgatorie: but it is a doubtfull vncertaine writing, without any aſſured proofe, that it was the doing of Saint *Iames.*

x *Vid. Aug. tract. 84. in Io.*

Origen and *Tertullian* the Papiſts themſelues reiect, as ſtained with many blots of erroneous opinion: yea, *Bellarmine* alloweth not the Purgatorie of *Origen*, who teacheth, that in time the very Diuels ſhall in Purgatory be ſo cleanſed, that they ſhall be ſaued.

The Lyturge of [y] *Baſil, Dionyſius, Damaſcene, Gregory*, are not of ſuch truth, authoritie, or integritie, as their words ſhould be lawes to binde the conſcience of men. *Auguſtine* is doubtfull and inconſtant in this buſineſſe. *lib. 5. Hypognoſticon* (if that booke be *Auſtens*) hee manifeſtly taketh away Purgatorie: and ſo in the *Enchiridion cap. 69.* hee is doubtfull, whether the ſoules after this life be tormented; wherefore the authoritie of *Auguſtine* cannot be produced on the Romiſh behalfe.

y *Ex Lamb. Daneo.*

Aug. hypog. l. 5.

Aug. l. peccat. mer. 2. c. 28 in Enchir. c. 69

Let vs now ſee how by this falſe coined figment of their Purgatorie, the high and honourable office of Ieſus Chriſts Prieſthood is wronged.

Firſt, it maketh Chriſt an vnſufficient redeemer, who hath not cleanſed vs fully from our ſinnes: but hath onely prepared the way, that we may ſatisfie for our owne ſinnes in our owne perſons. This doctrine is contrarie to the teaching of *Iohn*; (*z*) *The bloud of Ieſus Chriſt his Sonne purgeth vs from all vnrighteouſneſſe.*

z 1. Ioh. 1. 7.

Secondly, it taketh away from the dignitie of Chriſts Sacrifice, which (they ſay) doth onely ſatisfie for the guilt of ſinne, but not for the whole puniſhment.

Thirdly, by this figment of Purgatorie, an idle diſtinction is brought in concerning ſinnes veniall, and mortall, by which the Maieſtie of God is wronged; as though there were any thing committed againſt God by man, which is not mortall in man. The Scripture maketh all ſinne deadly.

o Rom.5.14. For the Apoſtle ſaith; (o) *Death raigned from* Adam *to* Mo-
ſes, *euen ouer them alſo, that ſinned, not after the like manner of the*
tranſgreſſion of Adam: And againe, of all ſinnes generally he
a Rom.6.23. ſaith; (a) *The wages of ſinne is death.* *Iohn* indeede ſaith, (b)
b 1.Ioh.5.17. *There is a ſinne not vnto death.* But his meaning is not, that
any ſinne is of it ſelfe veniall; but that ſome ſinnes God for-
Mat.12.31.32. giueth, and ſome he neuer forgiueth: namely, *The ſin againſt*
the holy Ghoſt.

Fourthly, by this figment of Purgatorie they make Merchandiſe of Chriſts Prieſthood, while they ſell Pardons and Maſſes for the redemption of ſoules, out of the imaginary *Cocytus* of their owne inuention: and grant full, fuller, and moſt full pardons, euen as your money will ſtretch vnto.

Fiftly, they lift vp themſelues herein aboue all the power of Chriſt. For they ſay, Chriſt onely hath remitted the guilt: but the *Pope in his Pardons doth remit guilt and puniſhment*: yea, that *he hath power to remit the paines of Hell alſo.*

To conclude, if we ſhall anſwere a foole according to his fooliſhneſſe, it is euident, that if there be any Purgatorie, yet there is none therein tormented. For *Euery Maſſe* (ſay they) *deliuereth a ſoule from Purgatorie*: but there are many more Maſſes ſung, then there are Catholike ſoules departed.

Againe, if Almes, if Pardons can deliuer ſoules from Purgatorie, why doe not the Monkes and Friers ſell their fat Abbeyes, and Lordly Priories to procure Pardons from the Romiſh Sea, vnto all thoſe poore impriſoned ſoules, which cannot helpe themſelues?

Laſtly, what a toy is it, to ſee the purple Fathers, and My-
tred Biſhops of the Latine Church, from their great Lord the
Pope promulge pardons of *Three thouſand yeares*, *fiue thou-*
ſand yeares, thirtie thouſand yeares, 100000. yeares, to the ſoules
in Purgatorie, and yet the beſt of them agree, that after the
1.Cor.10.11. reſurrection there is no Purgatorie? And now the later ends
of the world are fallen vpon vs, who can beleeue then that
the reſurrection is ſo farre off? Thus much of their fabulous
Phlegeton, the *Popes* Mint or Treaſurie, which nouriſheth his
Kitchin, and feedeth fat the Kine of *Baſan*.

ANTI-

ANTI-		CHRISTVS.
BY [a] the reliques of Saints people are ſanctified & lightened.	1	*I The Lord doe ſanctifie Iſrael.* Ezech 37.28.
Cities [b] receiue bleſsing from the reliques of holy Martyrs.	2	*Ye are ſanctified, yee are iuſtified in the name of the Lord Ieſus.* 1.Cor.6.11.
The [c] Prieſts of the new Law haue power to purge the filth of the ſoule.	3	*The Lord ſanctifieth you.* Leuit.22.32.
A Biſhops [d] bleſsing taketh away veniall ſinnes.	4	*Chriſt gaue himſelfe for vs, that he might redeeme vs from all iniquities.* Tit.2. 14.
God [e] by the vertue of this oile forgiue thee thy ſinnes.	5	*Chriſt loued the Church, and gaue himſelfe for it, that he might ſanctifie it, & cleanſe it by the waſhing of water thorow the word.* Epheſ. 5. ver.25.26.
For [f] new ſinnes other remedies be daily requiſite.	6	*The blood of Ieſus Chriſt purgeth vs from all ſinnes.* 1. Ioh. 1.

[a] *Ado Treu. in vit. Ignatij apud Aloy part.2.fol 4.Sch.1.* [b] *Aloy in vit. Igna. per Metaph. Scho.2.* [c] *Rhem. in Math 8 annot.* 1. [d] *Rhem. in* 10. *Math. annot.*2. [e] *Ex forma extrem. vnct.* —— [f] *Rhem. in* 10 *ad Heb. annot.*4.

The

ANTI-		CHRISTVS.
The [g] preſentation of the ſacrifice of the Croſſe, becauſe it is in heauen, is not ſufficient to vphold religion in earth.	7	*With one offering hath hee made perfect for euer, them that are ſanctified.* Heb. 10. 14.
Let [h] vs magnifie the girdle, by which the ayre is ſanctified, the heauens are moſt bright: by which the Sunne and Moone ſhine aboue nature: by which the whole world of foure corners conſiſting is renued.	8	*They ſhall not ſanctifie the people with their garments.* Ezech. 44. 19.
The [i] Donaries and gifts beſtowed vpon Churches and Altars, be ſanctified by dedication to God, and by touching the Altar.	9	*It was neceſſarie, that the ſimilitudes of heauenly things ſhould bee purified with ſuch things: but the heauenly things themſelues are purified with better ſacrifices then are theſe.* Heb. 9. 23.
Our [k] Sacraments of the new law giue by the doing of the deede, that grace and iuſtice of faith.	10	*Not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt to God by the reſurrection of Ieſus Chriſt.* 1. Pet. 3. 21.
Man [l] ſanctifieth himſelfe by his free-will vvorking together vvith Gods grace.	11	*We are ſanctified by his will, euen by the offering of the body of Ieſus Chriſt once made.* Heb. 10. 10.

[g] *Kelliſon l. 4. ca. 2. pag.* 380.

[h] *Euthimius Monac. apud Aloy. Lyp. part.* 1. This is ſpoken of our Ladies girdle.

[i] *Rhe in Mat.* 23. *annot.* 7.

[k] *Rhem. in Ro.* 4. *marg. not.* 2. *in ver.* 11.

[l] *Rhem. in* 1. *epiſt. Ioh.* 3.

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THE

THE SECOND BOOKE.

THE PROPHETICALL OFFICE OF *Ieſus Chriſt.*

AT LONDON,
Printed by *H.L.* for *Mathew Lownes.*
1618.

BRITISH MUSEUM

TO THE MOST
REVEREND FATHER
in God, *George*, by the grace of God
Archbiſhop of Canterbury, Primate and Metropolitane of England, and one of his Maieſties
moſt Honourable Priuy Councell, encreaſe of honour
and all felicitie both in this life,
and the life to come.

WHen it firſt came into my thoughts to offer vnto your Grace, moſt Reuerend Father, the ſecond part of theſe my labours, I found not a little conſternation of minde, and conflict of opinion in my ſelfe, conſidering your exquiſite learning, and the grauity of your iudgement: it cauſed me oftentimes to take my hand from the paper, as abaſhed to offer theſe rude and vnpoliſht lines vnto your patronage. But on the other ſide, when I remembred the ſingular clemency and gracious diſpoſition which in the whole courſe of your gouernement hath ſo abundantly declared it ſelfe, I was animated and encouraged to preſent the poore fruits of an vnlearned pen vnto you, not without aſſured hope to *finde fauour in your ſight, ſince true honour is alwaies gracious, and the greateſt learning hath moſt facilitie.*

I know not what conceit ſowre and ſuſpicious hearts will haue of my trauailes, neither after what manner the ſharpe ſwords which are in the mouthes of the popiſh Emiſſaries will entertaine me: but ſurely neither hatred of the perſons of them of the Romiſh Church, nor any other ſiniſter motion of minde (I truſt) but onely the deſire of the ſaluation of their ſoules whoſe ſimplicitie is led aſtray by the deceits of Antichriſt, hath ſtirred me vnto the performance of this duty. For when ſhould dogs awake the houſhould, but at what time it is compaſſed about with theeues? Or when is it ſo fit to lift vp our voices in the Church, as when the Hereticks and falſe teachers labour moſt earneſtly to ſet vp the abominable deſolation? which certainly in theſe our daies they more buſily and earneſtly practiſe to effect, then euer they did ſince reformation of religion in the Church was firſt begunne.

And here, if I might be bold humbly and reuerently to ſhew vnto a great part of the Miniſters of our Church their blemiſh, as David *ſhewed vnto* Saul *the cruſe of water, and the Speare that ſtood at his head, I would preſume to ſay, that euen by the fault of the Candles themſelues the Watchmen and Shepheards of the flocke, the darkneſſe ſpreadeth it ſelfe euery day more and more ouer the whole houſe of God, and the Wolues haue free acceſſe vnto the fouldes of Chriſt: For ſurely vnto two ſorts of Clergy men may this euill be chiefely imputed.*

The firſt are they who neglecting to ſtand vp in the breach for the houſe of Iſrael, and to make warre againſt the Beaſt, ſpend all their miniſterie in digladiation de lana Caprina, *fighting about the ſhining of the Moone in the water: all their labour and endeauour is nothing elſe but to declaime againſt the gouernement and the diſcipline of the Church. With their owne hands they bulge the ſhip that beareth them, and breake downe the walles of the* *houſe wherein they dwell, and become* ſpiculatores pro ſpeculatoribus, *and* pro diſpenſatoribus diſsipatores. *A miſerable thing it is that by their contentions and Schiſme, Hereſie ſhould take oportunitie, and the kingdome of darkneſſe encreaſe amongſt vs: in this vnhappy ataxy what remaineth? but with the Patriarch to pray,* God perſwade *Iaphet* that hee may dwell in the Tents of *Sem*, and that *Canaan* may bee his ſeruant. *The Lord of his mercy grant a Chriſtian ſyncretiſme vnto his Church, that* Iudah *and* Ephraim *may ioine together and* flee vpon the ſhoulders of the Philiſtines, *till they bee rooted out. To ſpeake no more concerning them that buſie themſelues ſo much in tything of Mynt and Rue, but leaue the greateſt and the chiefeſt office of their Miniſtery alone, I would wiſh them to remember often and aduiſedly, that if wee ſhall all giue account what we haue done in our owne bodies, much more ſhall wee bee called to a ſtrict and ſeuere reckoning of that which wee haue done in the body of Chriſt, which is his Church.*

Author. Ser. ad frat. in eremo.

Gen. 9. 27.

Eſay 11. 13.

The ſecond ſort is of them who though they approue the gouernement and conſent vnto the diſcipline of our Church; yet whether they feare to diſpleaſe the few of Babylons *great Merchants which are left amongſt vs; or whether they miſ-doubt the ſtabilitie of times, I know not: but howſoeuer in all Morall arguments they lift vp their voices like Trumpets, yet in the cauſe and controuerſies of Religion they are mute; like the inhabitants of* Meros *they come not forth to help the Lord, againſt the mighty.*

Iud. 5. 23.

In thoſe great and grieuous warres of Arians againſt the Son of God, the Orthodox profeſſors, to ſet forth the Conſubſtantiality and Coeternitie of the Father, the Sonne, and the holy Ghoſt, vſed in the publique worſhip to ſing Glory be to the Father, and to the Sonne, and to the holy Ghoſt; *but the Hereticks to ſeparate themſelues from the Church, ſung after another manner;*

Theod.l.2.c.24. Glory be to the Father, by the Sonne, in the holy Ghoſt. Leontius *Biſhop of Antioch, that he might offend neither part, would chaunt out the later verſe of the Hymne,* As it was in the beginning, is now and euer ſhall be, *like a morning Larke: but the firſt part,* Glory be to the Father, to the Son, and to the holy Ghoſt, *he did with a lowe and ſubmiſſe murmure whiſper forth* Mat 12.30 *like the ſecrets of a Maſſe. He that is not with him is againſt him,* Cic.de na.deor.l.1 *and he that gathereth not with him ſcattereth. If the Athenians could not endure* Protagoras, *who of their Gods would neither define whether they were or were not; is it not to bee feared leſt our God, a iealous God, and a conſuming fire will ſpue ſuch lukewarme* Laodiceans *out of his mouth, as are neither hote nor cold?*

Euill muſt be alwaies reſiſted, and falſe doctrine as carefully quenched, as fire when it burneth houſes, or the peſtilence which infecteth the Citie. Wherefore not onely the Prophets, and Apoſtles, and all holy men which ſpake by the Spirit of God, were directed to cry out againſt the wickedneſſe of their time, but in all ages the Fathers of the Church haue applied themſelues to withſtand the Hereſies which ſprung vp in their daies. Iræneus *laboured againſt* Valentine *and* Marcion, Athanaſius *againſt* Arians, Auguſtine *againſt* Donatiſts, Pelagians, Priſcillianiſts, *and* Manichees, Leo *againſt* Eutiches, Euſebius Doroleus *againſt* Neſtorius, Iohn *Biſhop of* Conſtantinople *againſt* Nouatus, Theodotus *Biſhop of* Antioch *againſt the* Apolinariſts, Rutherius Veronenſis *againſt the* Anthropomorphits. *The time would faile mee to rehearſe all that haue oppoſed themſelues againſt ſpirituall wickednes in heauenly things; in euery age the worthy Fathers of the Church thought it their duty to root out of the field of Chriſt the ſeed of Satanicall and peruerſe doctrine diſperſed.*

I truſt therefore no man will maruell that I, a very worme *of the earth, a man of obſcure place, and meane gifts, haue put my ſelfe into the battaile againſt this huge and peſtilent mountaine, the Whoore that ſitteth vpon many waters: For though I confeſſe this argument requireth the pen of a ready writer, and skilfull artiſt to handle it; yet who is ſo ignorant but can demonſtrate that the Sunne ſhineth when the day is bright, that the water is moiſt, the fire hote, the earth by nature heauy? There are ſome things ſo manifeſt that a very child may proue them; and of ſuch ſort I haue alwaies eſteemed the Idolatrie, Superſtition, Hereſie, falſhood of the Romiſh* Miſſals *to bee. Wherefore ſince to the opening of their impietie, there rather needed faithfulneſſe, then learning, and much labour then great knowledge, I preſumed to take the worke in hand: like the poore and ſimple Chriſtian, of whom* Zozomen *witneſſeth that he ſtood vp againſt the curious and ſubtill Philoſopher in a great Councell, and euen with ſimplicitie of Chriſtian faith beat down the* Goliah *of heatheniſh and prophane Idolatry. Neither doe I feare to maintaine my propoſitions, and to proue theſe blaſphemies by me alledged, againſt any of the Romiſh brood, bee they neuer ſo fallacious and full of Sophiſtications, being prepared if God permit to yeeld a ready account of any thing that in this poore volume I charge them with.*

Zozom.l.1.c.17.

To conclude, I am with all humilitie bold to preſent this poore Worke vnto your Grace, hoping aſſuredly that it ſhall find an honourable and faire acceptance with you, for that the cauſe is the Lords; and the dignity it is of our great Prophet Ieſus Chriſt, which I deſire to vindicate from the barbarous violence, and treacherous hands of the Romiſh Antichriſt. The Lord of his mercy giue ſucceſſe thereto.

Now the God of all glory and mercy long and long continue your Lordſhip in that honourable gouernment of the Church, vnto which the diuine prouidence hath choſen you: that after many *happy daies of labour in his Vineyard here on earth, you may be tranſlated into the glory of his eternall Kingdome, and heare that ſweet and comfortable bleſsing pronounced ouer you,* Good ſeruant and faithfull thou haſt beene faithfull in little, I will make thee ruler ouer much, enter thou into thy Maſters ioy. *This, God grant vnto you, through Ieſus Chriſt, our onely Lord and Sauiour.*

Seauern Stoke in
Worceſter-ſhire.

Nouemb. 6. 1618.

Your Graces bounden

in all dutie,

RICHARD FOWNS.

THE PROPHETICALL OFFICE OF IESVS CHRIST.

THE SECOND BOOKE.

CHAP. I.

Of the neceſſitie, and manner of Chriſts Propheticall Office.

OF the bright Sunne, whoſe glorious beames chaſe away the darkneſſe of the pitchie night, and repleniſh all things with ioifull light, who can ſpeake the praiſe ſufficiently? But, of a more excellent luſtre, of light more diuine, which poureth light into the Starres: at whoſe preſence the Sunne and Moone are darke, and without glorie, I am to ſpeake; the light of lights, the true light, which lighteth all that come into the world: which is both the light and the life of all Ioh. 1.

that receiue the ſame. Vouchſafe O fire diuine, O fountaine of cleareſt brightneſſe, O faireſt Starre of righteouſneſſe, to ariſe in my blinde and ignorant heart, that my darkneſſe may comprehend ſome little ſparke of thine ineſtimable clearenеſſe, whereby I may intreate of this thy high office to the honour and praiſe of thy Name, and to the inſtruction and comfort of them who ſhall peruſe theſe Meditations.

After GOD had created the Heauen and the earth, the maſſe and matter of the whole world, it was ſet in diſcomfortable and heauy darkneſſe: ſo that, though it had being, it had not beauty, but was without forme and void. For what is beautifull, which cannot be ſeene? But God, who alwaies is glorious in accompliſhing and perfecting his own
a Gen. 1. worke, ſaid, (a) Let there be light; and this light being created, he ſaw that it was good. After the ſame faſhion, when in the death of Chriſt all things were made new againe, and the loſt world was with another creation the ſecond time formed, the ſame Word, which made the creature anew (that the beauty of his worke might appeare) hath alſo adorned the ſame with comelineſſe, and ſhed of his owne light into our hearts by the ſpirit of his propheſie, according to that
b Eſay 60. 1. which was long agoe foreſpoken; (b) *Ariſe O Ieruſalem, be bright, for thy light is come, and the glory of the Lord is riſen vpon thee: behold, darkneſſe ſhall couer the earth, and groſſe darkneſſe the people, but the Lord ſhall ariſe vpon thee, and his glory ſhall be ſeene vpon thee, and the Gentiles ſhall walke in thy light, and Kings at the brightneſſe of thy riſing vp.*

His death is our life, and his ſuffering our new birth: But to be borne blinde, alas, it were to little purpoſe. For to none is Chriſts death auaileable, but to them who looke vpon it with the eye of faith, and haue knowledge to apply this all-healing medicine to their wounds. Wherefore after he had finiſhed all things which belonged to their Redemption, he
c Luke 14 49. Act. 1. 4. telleth them, there yet remained another thing behinde; (c) *The promiſe of the Father*, the ſpirit of truth, which ſhould lead them into all truth.

As Redemption then is the worke of his Prieſthood: ſo is the illumination of his Church, and the Sanctification of it by the word of truth, the fruit of his Propheticall function. Neither are wee without the teſtimonie of the Scripture in this behalfe.

Eſay ſaith, (d) *The people that walked in darkneſſe, haue ſeene a great light: they that dwelled in the land of the ſhadow of death, vpon them hath the light ſhined.*

Ieremy witneſſeth; (e) *After thoſe daies* (ſaith the Lord) *I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people: and they ſhall teach no more euery man his neighbour, and euery man his brother, ſaying, Know the Lord; for they ſhall all know mee from the leaſt of them vnto the greateſt of them, ſaith the Lord: for I will forgiue their iniquitie, and will remember their ſinnes no more. Thus ſaith the Lord, which giueth the Sunne for a light to the day, and the courſes of the Moone, and of the Stars for a light to the night.* To this the Prophet *Dauid* aimed, when he ſaid, (f) *In thy light ſhall wee ſee light*: *Simeon* calleth him (g) *a light to lighten the Gentiles. Ezechiel* ſaith, (h) *The earth was made light with his glory. Daniel* foreſheweth, that in his time (i) knowledge ſhould be increaſed. And Saint *Iohn* calleth him (k) *the true light, which lighteth euery man that commeth into the world*: (l) *and the life was the light of men.* Of this the Iewiſh high Prieſt was a manifeſt figure, in whoſe breſt the (m) *Vrim* and *Thummim*, light and perfectneſſe, were placed.

I may then, by ſo many Teſtimonies of Scripture vvarranted, inferre this vndoubted concluſion; That as Chriſt is our Prieſt by redeeming his Church: ſo it was neceſſarie that hee ſhould bee our Prophet, to lead vs into the trueth: whoſe light directeth in the darknes, comforteth in the troubles of this our Pilgrimage, till we come to the new Ieruſalem, (n) *where is no night, neither neede of Candle, nor of Sunne, for the Lord God giueth them light.*

Whoſo now acknowledgeth that Chriſt is their Prieſt and hath redeemed them, muſt alſo confeſſe, that he is their

Prophet

d Eſay 9.2.
e Ier.31.33. 34.35.
f Pſal.36.9.
g Luke 2.32.
h Ezech.43.2.
i Dan.12.4.
k Ioh.1.9.
l Ibid.ver.4.
m Exod.28.30.
n Apoc.22.5.

Prophet and inſtructeth them. For the Apoſtle ſaith, (o) not onely that hee is made our Redemption, and Iuſtification, and our Sanctification of God, but our wiſedome alſo: ſo that, if thou acknowledge Chriſt to be thy Saluation, thou muſt alſo take him to be thy wiſedome: thou muſt follow him as thy guide: thou muſt hearken to him as thy teacher: learne him as the onely knowledge, by which we approche vnto God. Chriſt the Prieſt died for them onely, who embrace Chriſt the Prophet, as their truth, their wiſedome, their light. Doe not thinke, Chriſt the Prieſt wil confeſſe thy name before his Father, if Chriſt the Prophet deny thee to bee one of them who would be learned by him.

o 1.Cor.1,30.

Now whereas of Prophets there be diuers kindes: (p) the firſt by Extaſie; (q) as when *Peter* had the ſheete let down to him from heauen: the ſecond by viſion; (r) as when *Ezekiel* ſaw the glory of God ſitting vpon the Throne: the third by dreames; (s) as when *Iacob* ſaw the Ladder reaching vp to heauen: the fourth in clouds; (t) as God ſpake vnto *Moſes*: the fift by voice from heauen; (u) as vnto *Abraham, Lay not thy hand vpon the childe:* the ſixt by Parable; as *Balaam* and *Salomon*: the ſeuenth by repletion of the ſpirit; as generally all the Prophets: (Wherfore *Theophylact* ſaith, euery propheſie may be called *Lemma*, becauſe it is taken or receiued by the Prophet.) Chriſt though he needed not any externall motions, and ſecond ſubordinate meanes of propheſie, yet hee vſed them ſometimes, being a Prophet miniſteriall in his humanitie, as in his diuine nature hee is the fountaine of Propheſie.

p *Vid.Haym.l.2.c.8.in Apoc.*
q Act.10.11.
r Ezek.1.
s Gen.28.12.
t Exod.19.9.
u Gen.22.11,12

To conclude, Chriſt being God and Man, the engraued forme of his perſon, the very word of the Father, hath deliuered his propheſie immediately from God, as hee heard of the Father, and wrought with the Father: Angels, Cherubs, Viſions, Dreames, Voices, Clouds, hee needed not to bee his Mediatours. For as he is called the Chriſt Emphatically: ſo he is alſo called (w) the Prophet, or that Prophet, the wiſedome and word of God Emphatically.

w Luke 24.19.

CHAP.

CHAP. II.

That none but Ieſus Chriſt can be the great Prophet, or the fountaine of Propheſie.

1

AS of the polluted waies of Man the very Heathen and vncircumciſed Gentiles, by the light of nature, did conclude, that they muſt needs haue ſome higher, and more ſupernaturall meanes of purging, then foule fleſh to it ſelfe could yeeld: So of the illumination and ſplendour of the ſoule they alſo taught, that of it ſelfe it could no better ſpeculate (*a*) and behold the heauenly things, then the Bat, or the nightly owle the beames of the gliſtering Sunne. *Mercurius Triſmegiſtus* therefore calleth the Sonne of God, that (*b*) ſhining and luminous word, which commeth from the minde: *Plato,* (*c*) that power and vertue of the Sunne, by which we ſee all things. *Proclus* ſaith, (*d*) this mind receiuing the power of vnderſtanding from the Father, doth poſſeſſe knowledge and power, and doth diſtribute the minde and vnderſtanding of the Father, to all beginnings and ſprings. *Zoroaſtes* calleth him (*e*) the ſecond minde. *Philo Iudæus* ſaith, (*f*) The Sonne of GOD is the booke, wherein the Eſſence of all things that are in the world is written, the illumination alſo, the light, the wiſedome, and image of the higheſt God. The Greekes and Arabians generally, (*g*) as alſo *Abunaſar Alpharabius,* did beleeue, that our vnderſtanding was lightened by a greater and higher vnderſtanding, whether it bee GOD, as ſome, or a minde nearer vnto men, as others thought. The (*h*) *Platoniſts* generally beleeued, that GOD was the light of mindes, to diſcerne all things.

a *Ariſt.*
b *Mer. Triſm.*
c *Plato.*
d *Proclus.*
e *Zoroaſt.*
f *Philo in alleg. Leg.*
g *Ex Io. Pic. Mirand. Hept. l. 4. c. 2.*
h *Aug. l 8. de ciuit. dei c. 7. ad finem.*

Among the Iewes, *Rabbi Samlay* calleth *Meſſiah,* (*i*) the light which the Cocke looketh for, not the Bat; Meaning (though vntruely) that Chriſt was for the Iewes, not for the Gentiles: The *Chalde Paraphraſt* vnderſtandeth the Starre, which *Balaam* propheſied ſhould riſe out of *Iacob,* to be the Chriſt of God. *Rabbi Biba* calleth *Meſſiah, Nehira,* light. *Rabbi Aba,* and *Rabbi Ionathan,* vpon the words of the Pſalmiſt,

i *Ex Genebr.*

miſt; *In thy light we ſhall ſee light*, teach, that the light of Iſraell hath beene often kindled, and often quenched: but at the laſt wee muſt not looke, that the light thereof ſhould come from man, but that God in his owne ſubſtance ſhould illumine vs. Thus Gentile and Iew, euery one who apprehended any thing of the ſoules purging, vnderſtood that our redemption, & illumination muſt be neither from our ſelues, nor from any other, but from one and the ſame heauenly power and beginning.

l Io.1.1.4.9 Saint *Iohn* calleth him (*l*) *the word and the light, which lighteth euery man that commeth into the world.* Theſe Epithets of vnſpeakeable honour ſhew, that as the word of a man communicates his minde vnto another, and as the light proceedeth from the gliſtering Sunne into the world, to make it bright: ſo Chriſt lighteneth the Church from the Father, bringing his hidden wiſdome into the ſame.

If any man doubt, why the Sonne of God ſhould rather haue this office then the Father or the holy Ghoſt, let him know, that it was meeter the Son ſhould be called the word, then that the Father ſhould be called the word, for the word is from God: but the Father is from none; therefore maie not the Father be called the word. The holy ſpirit alſo cannot well be called the word; for the word is from one: but the ſpirit proceedes from two. Thus among the diuine perſons the Sonne onely is fitly tearmed the word, and the wiſdome; but yet by community of operation, and act of loue, the Father and the ſpirit alſo illuminateth the world; as together with the Sonne, the Father & the holy ſpirit by community of will redeemed the world.

Vid. Ric. l. de Trin. c. 12.

It may perhaps bee obiected, that the holy ſpirit may bee more fitly called the Prophet, becauſe both our Sauior tearmeth him (*m*) *the ſpirit of truth*, and ſaith, *he ſhall teach you all things:* And Saint *Iohn* alſo witneſſeth; *The anointing teacheth you all things.*

m Io.15.ver.26
Io.14.26.
1 Io.2.ver.27

To this may be truely anſwered, that Chriſt illuminateth the Church, and the holy ſpirit alſo illuminateth the Church. For, as Chriſt is the Fathers word; ſo the ſpirit is the Fathers loue. The ſpirit therefore proceeding from the Father & the Sonne teacheth, while he moueth the heart to conſent to the word, by the word deliuered. And we rightly alſo affirme, that from the Sonne is the illumination of the Church. For the ſpirit proceedeth from the Father and the Sonne: the Sonne worketh with the ſpirit, and by the ſpirit; (n) *He ſhall receiue of mine, and ſhewe it vnto you.* Wherefore, hee is called (o) *the Spirit of Chriſt*, and (p) *the Spirit of the Sonne*: not a created qualitie, but connaturall, conſubſtantiall, coeſſentiall, coeternall with him.

n Ioh.16 15.
o Ro.8.9
p Gal.4.6

From this light-ſperſing Sunne, the ſhining raies refuſe not alſo the very dungeons, and vaults of darkeneſſe & horrour to illuminate, while euen diuells, and reprobates from the ſame fountaine receiue all knowledge and vnderſtanding they haue: not for their owne ſakes, but either for his glory, and the execution of his will, or elſe for the good of his elect, that his Iſraell may borrowe the Iewells of the Egyptians, for the furtherance of truth and religion.

Chriſt illuminates the reprobates & the diuells.

How much more then doth our Sunne poure himſelf into the ſtarres of glory, that ſhines euen vpon the dung-hils? and with what ſweetneſſe doth hee fill the angelicall nature, confirming them with all knowledge and grace, whom for his owne ſelfe he hath created, thouſand thouſands to miniſter vnto him: he created them light, and into the light hee poureth light vnceſſantly. But I will wade no further in this argument, ſince of the illumination of mankinde, the yonger Childe of grace, I am to ſpeake. Of which *Eſay* yet foreſheweth; (r) *The light of the Moone ſhall bee as the light of the Sunne: the people that walked in darkeneſſe, haue ſeene a great light.*

Chriſt illuminates the Angels and heauenly ſpirits.

Sic Picus Mirand, Heptapl.l.c.2.

r Eſay 30.26
Eſay 9.2

Let vs now ſee for what reaſons we beleeue, that Chriſt is the onely morning ſtarre, ariſing vnto the Church: the morning ſtarre (I ſay) not as though any greater light were to come after; but becauſe, as he is the conſummation, ſo he is the beginning of our knowledge alſo.

V.d Muſc. in Pſ.2

As, for the redeeming of man, it was neceſſary that the Son of God ſhould deſcend from the boſome of the Father,

Ratio 1.

and take our nature vpon him: ſo for the illumination of man it was as neceſſary, that wiſdome ſhould proceed out of the Throne of God; (ſ) the wiſdome which knoweth the workes of God. Becauſe, as man was infinitely euill, ſo man was infinitely blinde. From the ſame fountaine then ought to be his illumination, from whence was his redemption. That man was infinitely blind, I hope none is ſo blinde, that will not confeſſe. *Eſay* euen of the holieſt men ſaith (t) *Who is blinde as the perfect, and blinde as the Lords ſeruant? ſeeing many things, but thou keepeſt them not: opening the eares, but hee heareth not.* And in another place he ſaith; *We grope for the wall like blinde men: wee grope as one without eyes: wee ſtumble at the noone day as at the twi-light.* It is then neceſſary, that as infinite ſinne was taken away with ſupernaturall righteouſnes: ſo infinite blindeneſſe ſhould be remoued, and cleared by ſupernaturall illumination.

ſ Sap. 9.9

t Eſa. 42.19.20.

Ratio 2. The ſecond reaſon which proueth, that Chriſt Ieſus is the onely fountaine of Propheſie vnto the Church, is taken frō the ſimilitude of the naturall and ſpirituall man. Chriſt is called (v) *the head of the Church*, and the Church is called *the body of Chriſt*. In the head three things are conſidered; *Order, Perfection, Power*: in *Order* the head is the firſt, the higheſt, the ſupreme member: in *Perfection*, it is the ſeat of all ſenſes, except *touching* onely, which is throughout the whole body diffuſed: In *Power*, all motion, all vertue is from the head. Therefore it muſt needs be, that from Chriſt the whole Church, and euery member of it, hath all influence of grace and knowledge; who is the firſt, the higheſt, the neareſt vnto God in excellency and order: who is fulleſt of grace and truth; for in him all fulneſſe dwelleth as concerning perfection: as for power, he hath alſo to diſperſe into euery member, his vitall and intellectuall mouing, as it is written; (w) *Of his fulneſſe haue we all receiued.* Except then it can be ſhewed, that the Church by ioynts is coupled vnto any other but CHRIST, in vaine it is to thinke, that from any other it receiueth the increaſe of the body, to the edifying of it ſelfe.

v Eph. 1.22.23.

w Io. 1.16. & Col. 1.19

Thirdly,

Ratio 3.
Mat. 11, 27

Thirdly, all true Propheſie and knowledge is from God, the Father of lights: but no man hath knowne God the Father but the Sonne Ieſus Chriſt, and they to whom the Son doth reueale him; Wherefore there is no ſuch Prophet as Chriſt. If you conſider the Godhead of Chriſt, it is the vneuacuable fountaine of light and truth: if you conſider his Manhood, it is nearer vnto the cauſe of grace & knowledge, then any man, or Angell; being vnited perſonally vnto the Godhead. But what is neareſt to the ſpring, is alwaies fulleſt; therefore with all knowledge, truth, grace, Propheſie, Chriſt is moſt repleniſhed, being in one nature the foũtaine: in the other, vnited to the fountaine a thouſand times more indiuiſibly, becauſe more ſubſtantially, then either the light to the Sun, the heat to the fire, or to the water moiſture; *(x) He that is come from on high is aboue all.*

x Io. 3. 31

Ratio 4.

Fourthly, the firſt mouing cauſe in euery kinde is moued by no other, or helped by no other: but Chriſt is the firſt mouer vnto life, and light; therefore vnto Chriſt in this his Propheticall office nothing can helpe, nothing can aſſiſt: neither Angells, nor men, nor any creature can adde, according to that of the Apoſtle; *(y) Who was his counſellor? or who hath giuen vnto him firſt?* Surely, if to the Sunne, the ſtarre: if to the Spring, the ſtreame: if to the Carpenter, the houſe: if to the Potter, the clay: if to the firſt cauſe, no effect can bring any thing in his operation: no more can man vnto Chriſt, in his wiſdome, his truth, his Propheſie.

y Ro. 11. 34. 35

Ratio 5.
Vid. Alex part. 3 q. 77 memb. 3 Tho. Aquin.

Fiftly, in Propheſie there are two parts; Prediction and Preaching. Concerning Prediction, true it is, the Prophets themſelues knew not the very things they foreſpake, but by a liuely faith onely beleeued them. For in humane apprehenſion, *Ens et Verum conuertuntur*: all knowledge is of things being or in the preſent: but Chriſt comprehendeth things that are, and things that are not, with the ſame knowledge. In place of faith there is a more excellent vnderſtanding in him, by which he ſees al things as in the preſent; knowing all things, not in their generall, but in their ſpeciall and indiuiduall cauſe, and in themſelues alſo. Therefore none ſo able to teach his Church as himſelfe.

As concerning the denunciatiue part of Prophecy or Preaching, he not onely deliuereth the doctrine, but by his ſpirit can prepare the heart to receiue it. Wherefore one well ſaieth, it was neceſſary to our Saluation, that God ſhould not ſend an Angell, or a Meſſenger into the world but his owne Sonne, who raineth downe knowledge and wiſdome, nimbler then all nimble things: which goeth through, and attaineth vnto all things; manifolde, ſubtile, moueable, cleare, paſſing through all intellectuall, and pure ſpirits: the breath of the power of God, a pure influence, that floweth from the glory of the Almighty. Therefore hee is able not onely to teach the truth, but to prepare the heart, to moue it, to turne it. For this cauſe then we may not grant, that there is any Prophet like vnto him.

Rupertus. — Wiſd.

As the Sunne is not only the cauſe of light by his naturall brightneſſe, but doth by his beames diſperſe the ſame into the world: ſo the Sonne of God is the true light, and his Spirit the inſtrument, which conuaieth this light into our hearts. Hee both ſhineth into the houſe, and openeth the window, that the light may enter in: he teacheth the truth and prepareth the vnderſtanding to receiue it: as it is in *Luke*; (z) *Then opened hee their wits, that they might vnderſtand the Scriptures.*

z Luc. 24.45.

Of the eye Philoſophers diſpute, whether it be illuminated by ſome vertue of the light entring into it: or by ſome vertue proceeding out of the eye to apprehend the light. But of the illumination, which our glorious morning Starre CHRIST IESVS, worketh in the heart of man, there can be no ſuch queſtion. Hee is the light, he is the vertue, which worketh in vs to behold this light: He ſhineth vpon vs, he moueth in vs, he declareth what is truth: He ſanctifieth the heart, to conſent vnto the truth: Hee beſtoweth the gift, and he openeth our vnwilling hand to receiue it; the beginning, the middle, the end, the workeman, the worke, the inſtrument. O light of lights! O grace moſt gratious, which filleſt all things with thy glory!

Laſtly, the Scripture euidently ſheweth, that we haue no *Ratio 6.*
Prophet but Chriſt our Prieſt, and our Redeemer. For in him
only is all the treaſure of wiſedome and knowledge, other
where (*a*) *it is not found in the land of the liuing. The deepe* ſayth, a Iob 28.13 14
it is not in me: The ſea alſo ſayth, *it is not with me; it is hid from* Iob 28.11
the eyes of all the liuing.

Wherefore, *Salomon* himſelfe the wiſeſt that euer was, yet
of this wiſedome was too ſhort; (*b*) *I haue not learned wiſedome,* b Pro 30.3
nor attayned to the knowledge of holy things. And as of
himſelfe, ſo of all other he pronounceth, that of the mortall
race none hath brought light from heauen to earth; for (ſaith
he) (*c*) *Who hath aſcended vp to heauen and deſcended? Who hath* c Ibid. 4.
gathered the wind into his fiſt? Who hath bound the waters in a
garment, and eſtabliſhed all the ends of the world? Moſes com-
playneth, that (*d*) *he was not eloquent, that he was ſlow of ſpeech.* d Exod 4.10
Eſay complayneth; (*e*) *I am a man of polluted lips. Ieremy* ſaith; e Eſay 6.5
(*f*) *I cannot ſpeake, for I am a child.* Finally, of all the ſonnes f Ier.1.6.
of men, the Apoſtle *Paul* confeſſeth (*g*) that *we are not ſufficient* g 2 Cor.3.5.
of our ſelues to thinke any thing, as of our ſelues. And againe,
(*h*) *The things of God knoweth no man, but the Spirit of* h 1 Cor.2.11
God: but the doctrine of Saluation, is the things of God.
Peter, to ſhew that in no other the truth of prophecie is to be
found, but in Ieſus Chriſt, ſayth; (*i*) *Lord, whither ſhall we go?* i Io.6.68
thou haſt the words of eternall life. I conclude then, though the
Stewards of the myſteries of God labour in the Goſpell, and
preach, and miniſter Sacraments: yet all of them muſt acknowledge
him the *Lucifer* of their day, the fountaine of
their chanell, the roote of their ſappe. Miniſteriall Prophets
there are many in the Church, but theſe are taught by him
only. If they moue themſelues: if they deliuer their owne;
if they ſpeake their owne: if they hearken not vnto the
voice of the Shepheard, they are neither his Miniſters, nor
his members, who is the husband of the Church, the head of
the houſe of God; To whom bee all prayſe for euer and euer.

CHAP. III.

That our great Prophet, IESVS CHRIST, *hath deliuered all things needfull to eternall life, in the booke of his Propheſy, the Canonicall Scripture.*

HAuing proued that Chriſt is the ONLY Lampe and brightneſſe, which can enlighten the Church: the ONLY Shepheard and Prophet, which can inſtruct the people; it remaineth now to conſider, whether hee hath left in his ſacred Oracles ſo much knowledge, as may ſuffice to the full illumination, and perfect erudition of his flocke. And ſurely ſundry arguments, and plentifull proofes there are, by which it may be cleerely manifeſt, that the Cononical Scriptures are an infallible path, a perfect rule, an vndoubted guide, a Lantherne moſt cleare, a full definition of all things requiſite to bee beleeued or done, of them that deſire to become Citizens of the glorious *Ieruſalem* which is aboue.

Argum. 1. The firſt argument is taken from the excellency of the Author: for of the Scripture there is no other cauſe nor ſpring
but the higheſt God. Hee that made all things of nothing,
who in the wondrous volume, and ſpacious booke of the vniuerſall world, hath in ſuch faire letters of glorie expreſt his
power, his wiſedome, and his goodneſſe, is the only Dictator of the Scriptures: the written word is from the begot-
a Iob.38.28,29 ten word, (*a*) *Who is the Father of the rayne: who hath begotten
the drops of the deaw; out of whoſe wombe comes the yce: who hath
engendered the froſt of the heauen;* out of this mind is this word
proceeded. I confeſſe, mortall men were the pennes of this
ready writer; but the water of the fountaine taketh nothing
from the Conduit, thorow which it runneth; nor the light
from the ayre thorow which it ſhineth: Neither did any of
b 1.Cor.11.23. the Scribes of the holy Ghoſt intermingle ought of their
c 2.Pet.1.20,21 owne. (*b*) They deliuered what they receiued, neither was
& 2.Pet.1.16. it (*c*) of any priuate motion what they did ſet downe: they
followed not deceiueable fables, when they opened to vs the
comming of our Lord Ieſus. The Apoſtle therefore calleth

the word of God (d) *Immortall Seede.* Now then, if from a perfect cauſe there cannot be an vnperfect effect (but how much euery cauſe is more excellent, ſo much more is his worke excellent) they vniuſtly blaſpheme the Scripture, that deny it to bee the abundant treaſure of all heauenly knowledge needfull vnto the Church. *Moſes* ſhall reproue them; for hee ſayth, (e) *Perfect is the worke of the mighty God.* The Pſalmiſt ſhall reproue them; for he ſayth, that the perfection of the word of God is aboue all perfection; (f) *I haue ſeene the end of all perfection, but thy Commandement is exceeding large.* Yea, the Lord himſelfe reprooueth them; (g) *Wilt thou diſannull my iudgement? or wilt thou condemne me, that thou mayeſt be iuſtified?* Well ſayth the Schooleman therfore, (h) Scripture is from God, and of God, that it might bring vs vnto God.

d 1.Pet.1.23.
e Deut. 32.4.
f Pſal.119.96.
g Iob 40.3.
h *Alexand. Halenſ.*

The ſecond argument let vs take from the end and purpoſe, for which the word was ordained. *Iohn* ſayth, *The Goſpell is written, that wee might beleeue, and in beleeuing haue euerlaſting life.* So, two ends he maketh thereof: Faith the ſubordinate: Eternall life the finall end of Scriptures. It is alſo called (k) *The word of truth, the word* [l] *of life, the word* [m] *of reconciliation;* for that thereby we be taught, what is truth, where is life, how we are reconciled vnto God. The Pſalmiſt ſaith; (n) *Bleſſed are they that keepe his Teſtimonies.* So that of the Scriptures, bleſſedneſſe is the ſcope with *Dauid.* The Apoſtle *Paul* ſheweth, that the end of Scriptures is; (o) *That the Man of God may bee abſolute, being made perfect vnto all good workes.* *Salomon* ſayth, the fruit of the word is, to *finde fauour and good vnderſtanding in the ſight of God and man.* *Peter* ſaith, (p) *The purpoſe of the preaching of the Goſpell is, that we might be condemned, according to men in the fleſh, and we might liue according to God in the ſpirit.* God himſelfe calleth it, *The word of his Couenant:* then muſt it needes containe all that his Couenant doth require; Euangeliſts, Apoſtles, Prophets, Wiſemen, Angells, yea, God himſelfe vvitneſſing, that the end and purpoſe for which the vvord was deliuered, is truth, faith, life, reconciliation, perfection vnto all good vvorkes. Barke now vvhoſo

Argum. 2.
i Io.20.31.
k Eph.1.13.
l Act.5.20.
m 2.Cor.5.19.
n Pſal.119.1.
o 2.Tim.3.16, 17.
Pro.3.4.
p 1.Pet.4.6.

ſo will againſt this glorious light of the Sunne of righteouſneſſe: let them reproach it with all the venim of their Diabolicall ſlanders, of imperfection, inſufficiency, obſcurity, inconſtancy: Euery good Chriſtian vvill aſſure himſelfe, that the God of povver fayleth not in his purpoſe: the God of *Wiſedome* fayleth not in his knowledge: the God of *Mercie* fayleth not in his promiſe; his word is perfect, full, ſufficient vnto the vvorke, for vvhich he hath ordained it.

Argum. 3. A third reaſon ariſeth from a ſufficient diſtribution, or diuiſion of the things that to ſaluation are needfull. And ſurely, to inſtruct vs herein, foure things are neceſſary to bee knowne from vvhom we are; vvhat we are; to what end we are: and how this end muſt bee obtained: but all theſe things the Scripture doth fully comprehend; therefore it hath in it all that is to be knowne vnto Saluation. Others otherwiſe diſtribute, & ſay, the things neceſſary to be known, are either concerning the eſſence & the perſons of the Trine Vnity, the ſupreme Maieſty of God; and thoſe the Scripture, either explicitly in open words, or implicitly by neceſſity of concluſion, doth ſufficiently deliuer: or elſe they concerne the creation of all things, and their preſeruation, the corruption of ſinne, the remedy againſt ſinne, the inward grace, the outward inſtruments, the finall iudgement. In theſe things conſiſteth all that concerning ſaluation may be knowne: but all theſe are ſet out in the Scriptures; therefore Scriptures containe *Omne ſcibile*, all that can be knowne vnto ſaluation.

If there were nothing elſe, the very Goſpell it ſelfe by the iudgement of *Aquinas*, containes wiſedome enough to inſtruct vs vnto Saluation. For the new Teſtament is diuided into the Euangelicall, and Apoſtolicall writings. The Euangelicall deſcribe the head, and the offices thereof, which is Chriſt: the Apoſtolicall writings deſcribe the body, which is the Church; and that after three manner of waies. In the Primitiue ſtate, as the Acts of the Apoſtles: the middle ſtate, as the Canonicall Epiſtles: the finall ſtate, as the Reuelation. But more cannot bee deliuered concerning the Spiritual

Vid. Tho. Aq. in Proem. Apoc.

tuall man, then the head and the body: the beginning, the middle, and the end: therefore all that is needefull to ſaluation, is contained in the Goſpell; and the Apoſtle might iuſtly ſay, that (q) *it is the power of God vnto ſaluation, to euery one that beleeueth.*

q Rom. 1. 16.

There are that diſtinguiſh, and ſay, the holy Scripture concerning God ſheweth vs the Sonne in the Father, and the Father in the Sonne, and the holy Ghoſt from them both: and this is as much as can bee knowne concerning God: it teacheth man what helpeth, and what ſaueth: what is comely, and what is neceſſarie; therefore it deliuereth vs as much as is needfull to be knowne vnto ſaluation concerning Man.

Quod iuuat, & quod ſaluat. Iſichius in 6. Leuit.

Another diuideth the Scripture into the Hiſtorie, the Propheſie, and holy writings. The Hiſtory declareth things paſt: the Propheſie things to come: the *Hagiographa*, or holy writings, doe order the preſent conuerſation, and magnifie the ioies to come.

Simile habet Honorius in Prolog. Pſa.

Some ſay, that according to the three *Theologicall* vertues, the Scripture is ordained and diſpoſed; *Faith, Hope,* and *Charitie:* But in theſe conſiſteth all the completure of a Chriſtian man; therfore in the Scripture al to a Chriſtian man required is deliuered.

Rupertus de proceſſ. ſpir. Sanct. c. 19.

All Meditations are of three ſorts; one conſiſteth in conſideration of our owne manners: a ſecond in contemplation of Gods law ordained: the third in contemplation of the workes of God. Our manners are either good or euill: his lawes either commanding, promiſing, or threatning: His workes threefold; what he hath made by his power: how he gouerneth by his wiſedome: how he ſaueth by his grace. Theſe are all the things mans ſoule can meditate vpon: But all theſe are handled in the Scripture; therefore all is in Scripture deliuered that the thoughts of Man can worke vpon.

Potho. l. 2. de ſtat. domus dei. ex Cit. 12.

All that wee ought to doe, is comprehended in the ten Commandements: all that we ought to beleeue, is contained in the Creede: all that we ought to pray for, is contained in the Lords Prayer: But all theſe are found in the Scripture,

taken out of the Scripture, taught in the Scripture; therefore
all that we ought to doe, to beleeue, to deſire, is comprehended
in the Scripture.

Laſtly, we may not omit the Apoſtle *Pauls* diſtribution,
r 2.Tim.3.16. who vnto *Timothy* ſaith, that (r) *All Scripture is giuen by inſpiration
of God: and is profitable to teach, to improue, to correct, and
to inſtruct in righteouſneſſe.* And ſurely, nothing more can be
required in any teacher, vnto the perfection of doctrine.

Argum 4. The fourth argument to proue the ſufficiencie of Scriptures
is taken from the diuine prohibition, forbidding vs to
ſeeke any other learning but the Scriptures. The prohibition
ſ Prou.30.6. appeareth in ſundry places. *Salomon* ſaith; (ſ) *Put nothing vnto
his words, leſt he reproue thee.* This the Lord denunciatiuely,
t Deut.4.2 and peremptorily commandeth in his Law; (t) *You ſhall put*
* Eſay 29.13. *nothing vnto the word, which I command you, neither ſhall you take*
Mat.15.9. *ought there-from.* Our Sauiour out of the Prophet ſaith; * *In
vaine they worſhip me, teaching for doctrine precepts of men.* God
the Father himſelfe recalleth vs from all other teachers, vnto
u Math.17.5. the Goſpell of his Sonne onely; (u) *This is my beloued Sonne,
in whom I am well pleaſed, heare him.* Our Sauiour alſo giuing
his Apoſtles commiſſion to goe forth and preach, teacheth
them how farre they ſhall therein proceede, bidding them
Math.28.20. *obſerue and keepe all that I haue commanded you.* Now might it
not ſeeme cruelty to confine them onely to his word: to forbid
all other doctrine and learning concerning heauenly
things, if his owne ſacred Oracles were not ſufficient?

Argum. 5. The fift argument I take from the witneſſe of God himſelfe.
w Deut.28.1. In *Deuteronomie* it is ſaid; (w) *If thou ſhalt obey diligently
the voice of the Lord thy God, and obſerue, and doe his commandements,
which I command thee this day, then the Lord thy God
will ſet thee on high, aboue all the nations of the world.* Our Sauiour
x Ioh.8.31.32. ſaith; (x) *If you continue in my word, ye are verely my Diſciples,
and ſhall know the truth, and the trueth ſhall make you free.* Againe,
y Ioh.12.50. of his Fathers commandement hee ſaith, (y) *It is euerlaſting
life.* The Apoſtle *Paul* witneſſeth to *Timothy*, that the ſacred
z 2.Tim.3. (z) *Scriptures are able to inſtruct him vnto eternall ſaluation.*
a 1.Ioh.2.5. And Saint *Iohn* ſaith, (a) *He that keepeth his word, in him is the*

loue of God perfect. All theſe places directly proue, that the word of God is ſufficient to eternall ſaluation.

The laſt argument I take from the witneſſe of the Fathers and Doctors themſelues, whoſe authoritie the Romiſh church imbraceth. *Auguſtine* ſaith, (*b*) Firſt by the Prophets, then by himſelfe, after by the Apoſtles, hee hath ſpoken ſo much as he thought to be ſufficient, and hee ordained the Scriptures, which are called Canonicall, of moſt eminent authoritie. *Tertullian* ſaith; (*c*) I reuerence the fulneſſe of the Scripture, by which to me the maker and the workes are declared. *Cyprian* ſaith, (*d*) the diuine precepts are as armour to them that fight; they are the exhortation of the militarie trumpe, the onſet vnto Souldiers: by them the eares are raiſed vp, the mindes are inſtructed, &c. *Leo* (*e*) calleth the Scripture the moſt bright glaſſe of his Commandements, in which man may behold the face of his ſoule, how like it is to the image of God, or how vnlike. *Ierome* to *Paulinus* (*f*) hauing reckoned vp the ſeuerall praiſes of the bookes of Scripture, beſeecheth him to liue among the Scriptures, to meditate on them, to know nothing elſe, to ſeeke nothing elſe. *Chryſoſtome* (*g*) ſheweth the excellencie of the Scripture by the manifold argument thereof: it intreateth (ſaith hee) of the things in heauen: of the ſoule, of our life of the end for which wee are made: of the cauſe why wee ſtay in this world ſo long: whither we ſhall goe from hence: what ſhall entertaine vs: whereof this body doth conſiſt: what is the nature of death: what this preſent life is, and what is hereafter to come. *Irenaus* ſaith; (*h*) to him that putteth to, or taketh ought from the Scripture, remaineth no ſmall puniſhment. *Iuſtine* in his Colloquie with *Tryphon* the Iew bringeth him in thus ſpeaking; (*i*) We would neuer haue indured to conferre with thee, except thou hadſt referred all to the Scripture.

Athanaſius ſaith; (*k*) Except the Sacred Scriptures helpe vs, wee cannot bee entire and perfect. *Baſil* ſaith; (*l*) Let vs heare the words of truth, not deliuered in the perſwaſion of humane

Argum. 6.

b *Hic prius per Prophetas, deinde per ſeipſũ, poſtea per Apoſt. quãtũ ſatis eſſe indicauit, locutus &c. de ciu. dei l. 11. c. 3. in ipſo princip.*

c *Adoro ſcripturæ plenitudinẽ, qua mihi & factorẽ manifeſtat & facta. Ter. aduer. Hermog. circa med.*

d *Cyp. libell. ad Fortunat. in Proem. verb. præcep. ipſa.*

e *Leo ſer. 11. de quadrag. verbo Artifex enim.*

f *Oro te frater chariſſime, inter hæc viuere, iſta meditare, nihil aliud noſcere, nihil quærere. Hieron. ad Paulinũ fere ad finem.*

g *Chryſoſt. in hom. 10. ad pop. Bernacceſ fere in princip. verbo hic vero contra.*

h *Lib. 5. aduerſ. Hæreſes Valentini fere ad finem.*

i *Ac ne te quidem tuliſſemus, niſi ad ſcripturas referres omnia. Iuſtin. in Colloq. cũ Tryph. Iudæo in medio fere.*

k *Niſi ſacræ litteræ opitulẽtur, integros nos & perfectos reddi nõ poſſe. in 2. Tim.*

l *Audiamus igitur verba veritatis, non in humanæ ſapientiæ perſuaſoriis, ſed in doctrinis ſpiritus prolatæ: quorũ finis non eſt audientium collaudatio, ſed eorum, qui docẽtur, ſalus. Baſil. Hexamerõ hõ. 1. in princip. fere.*

humane wiſedome, but in the doctrines of the Spirit of God: whoſe end is not the applauſe of the auditorie, but the ſaluation of them that are taught. Thus you ſee the honour, the excellence, the learning, the perfection, theſe worthy Organs of Gods praiſe, and ancient Fathers, aſcribe to his holy Word. Yet he that doth euill hates the light. The Owles of the Romiſh Church indure not the bright beames thereof to ſhine vnto the people. Ignorance, blackneſſe, obſcuritie, darkneſſe, night, clouds and miſts: in theſe they raigne, in theſe they triumph; (m) *for errour and darkneſſe* (ſaith *Syrach*) *are appointed for ſinners.*

m Ecclus.11.16

CHAP. IIII.

Canons and obſeruations concerning the Propheticall Office of Ieſus Chriſt.

Can. 1.

THe firſt Canon is concerning the meaſure of knowledge. We muſt not dreame with the *Gnoſticks*, that our perfection by the excellency of knowledge, is equall to that of Chriſt himſelfe or his Apoſtles: neither may we thinke any Father or Teacher to be ſanctified with the trueth, that he cannot erre: or that any earthly man hath all lawes humane and diuine in the treaſure of his breſt. This is the priuiledge of the great Prophet only, who is the way, the truth, the life; the way without wandring: the truth without erring: the life without ending. The Apoſtle *Paul* teacheth, that as yet, (a) *our knowledge and vnderſtanding is vnperfect, we ſee as in a glaſſe, we vnderſtand as children*: Chriſt yet reuealeth vnto vs according to our capacitie. Hereafter when our bodies are glorified, our knowledge ſhall be perfected: wee ſhall ſee face to face, and know as we are knowne.

Ioh.14.6.

a 1.Cor.13.

Can. 2.

The ſecond, that whatſoeuer in the word of Chriſts Propheſie is neceſſary for our ſaluation, it is plaine and open to the ignorant and very Idiot; (b) *It is not hidden from thee,* ſaith *Moſes*. And againe, (c) *The ſecrets of the Lord our God are opened vnto vs and to our children for euer, that wee may doe all the words of his law.* So that euery one may by reading ther-

b Deut,30.11.
c Deut.29.29.

in, learne all the principall points, the purpoſe and the ſubſtance of Scripture, although they ſee not perhaps the Art, and the Grammaticall power of the words, the Dialecticall inferences, the Rhetoricall illuſtrations therein vſed. The things which are darke and intricate, they are rather to declare the glory of God, and to ſhew his wiſedome to be infinite aboue our comprehenſion; then for edification, and furtherance to ſaluation. Wherefore it is a true obſeruation, that in the Scripture there are *Res dei*, and *Res hominum*: ſomething that ſerues for mans inſtruction, ſome for Gods glory. In the hard places the Scripture is bread, it muſt haue chewing: in the eaſie it is water doe but taſte and it will nouriſh. The Scripture is a Riuer; here are pleaſant foords and ſhelues, the ſimple Lamb may wade ouer it: there are whirlepooles and bottomleſſe pits, the Elephant cannot ſwimme ouer: (*d*) the plaine and open things are for vs, the hidden and ſecret for our God. (*e*) Curiouſly to ſearch the glory of the heauenly things is not commendable: ſearch not into the ſecret, leſt thou bee confounded of the Maieſtie: Let God alone with (*f*) the things that hee hath put in his owne power. Yet thoſe darke and hard places are profitable alſo two manner of waies; (*g*) that a diligent Reader may vnderſtand, what being negligent he cannot: that the vnderſtanding of the Scripture ſhould not be baſely eſteemed of vs.

d Deut. 29. 29.
e Ecclus. 3.
f Acts 1. 7.
g *Ut exercitatus capiat, quod capere non poteſt ocioſus: 2 ne ſacra ſcriptura ſenſus viléſcat. Greg. Ezech. l. 1. Hom. 6.*

Can. 3.

The third Canon; Whereſoeuer the Scripture ſeemeth to command a thing wicked or vnlawfull, and to forbid that which is good and holy: thoſe places are not literally to bee vnderſtood, but figuratiuely. Wherfore they muſt be expounded by other ſentences of the holy word. (*h*) For *God tempteth no man, neither is iniquitie with him: hee is right in all his waies, and holy in all his workes.*

h Iacob. 1. 13.

Can. 4.

The fourth Canon; One place of Scripture muſt not be enforced againſt the whole ſcope and current of the word: but one place muſt bee ſo vnderſtood, that all the reſt may haue their due eſtimation and authoritie. Scripture is neuer well expounded, nor according to the minde of the holy Ghoſt, when we make one place to contradict an other, or when one place is ſo expounded, that it taketh away the veritie of another. Wherefore, (*i*) when the Diuell tempted Chriſt with Scripture, Chriſt ſtopt his mouth alſo with Scripture. *It is written, &c.*

i Math. 4. 7.

Can. 5. The fift Canon; In the vnderſtanding of the word or Propheſie of Ieſus Chriſt we muſt conſider, what is figuratiuely, and what is literally ſpoken. That which is ſpoken plainely, muſt not be turned into Allegories, but with great caution and good warrant of the word it ſelfe: and that which is ſpoken Allegorically, muſt not be vnderſtood literally, except it bee, when the Hiſtory is both literall and myſticall. Now what is Allegoricall, and what is plaine, the comparing of Scripture with Scripture will beſt declare. Some make ſeuen waies to interpret the Scripture[k], ſome foure. But let them follow ſubtilties, that are delighted in them: it is vnto a ſoule that hungereth and thirſteth after righteouſneſſe, ſufficient to know what is literally to be vnderſtood, and what Allegorically in Scripture.

Vid. Angelom in pref. ſuper l. Reg. ex Cent. 9. cap 4. de ſac. ſcrip.
k *Hiſtoricall. Tropicall, Allegoricall, Anagogicall, Figuratiue, Abſolute. Dignitiue.*

Can. 6. The ſixt Canon; Againſt the voice of Chriſt wee may not hearken to any teacher: None hath power to diſpenſe with his precepts but himſelfe. For this is to deny Chriſt to be the wiſedome of God, and to make Prophets ſuperiour to our great Prophet; (*l*) *Though wee, or an Angel from heauen preach any other Goſpell vnto you, then that which wee haue preached vnto you, let him be accurſed.*

l Gal. 1. 8.

Can. 7. The ſeuenth; there is a difference betwixt the words of other teachers, and the word of Chriſt, though in ſubſtance they teach the ſame thing: neither is the doctrine of euery Miniſter, which is in the vnity of the Church, very Scripture. Wee muſt reſerue that honour and appellation to the Canonicall volumes onely. The workes of the Fathers are but handmaids to the Scripture: Neither is any Decree of Man equiualent to the booke of the Propheſie of Ieſus Chriſt. *Multa ſunt verba, ſed non ſicut verbum iſtud,* there are many words, but none like this word. The very Iewes did witneſſe of him; (*m*) *Neuer man ſpake as this man doth.*

m Ioh. 7. 46.

Can. 8. The eight Canon; Ieſus Chriſt muſt not be meaſured by the eſtimation of fleſh and bloud. To examine the doctrine of the ſpirit by the reaſon of Man, *Theophylact* ſaith, is very blaſphemie. The myſteries of our faith are aboue the reach of Logicke or Philoſophy: (*n*) *The wiſedome of the fleſh is enmitie against God. Who is this* (ſaith the Lord) *that darkneth the counſaile by words without knowledge.*

Can.9. The ninth Canon; Euery Parable by a darke ſimilitude doth repreſent the truth vnto vs: but the Parable is not in euery point correſpondent vnto the thing which it ſignifyeth; wherefore euery particle in a Parable muſt not bee applied to the thing in the parable ſignified, but ſo much as is to the end and purpoſe, for which the Parable was vttered; as, in that of the (*p*) *Vniuſt Steward*, if we enquire why one owed oile, another wheate: why one owed fourescore, an other an hundred meaſures, we ſhall be no leſſe tedious then ridiculous.

Can.10. The tenth Canon; Except the ſpirit of God open the vnderſtanding, and moue the heart of man to conſent vnto the truth of the holy word, we ſhall neuer take fruit thereby. When God prepareth not the heart, the teacher fiſheth in the night, and catcheth nothing. *Chryſoſtome* well ſaith, (*q*) the knowledge which proceedeth from reading only, commeth from the mouth: but that knowledge which is from the holy Ghoſt, proceedeth fro the heart, & therfore it is not only ſpoken, but felt: it is not onely taken from the word, but it is inſpired into the heart. This ſheweth, that *Chryſoſtome* maketh two kindes of knowledge; *Naturall* and *Spirituall*. The knowledge which is mere Hiſtoricall and Naturall moueth not, worketh not in vs to ſaluation; but that which out of the Scriptures is ſuggeſted to the heart by the ſpirit of God.

Can.11. The eleuenth Canon; In reading of the Scriptures and words of our great Prophet, all preiudice and affection muſt be ſet aſide. It is the milke of the ſpirit, it muſt be receiued with ſimplicitie. Sophiſtications, cauillations, wreſtings of Scripture to make it ſerue our turne, to enforce it to ſpeake what it intendeth not, is the greateſt blaſphemie that can bee

n Rom. 8. 7.

o Iob. 38. 1.

p Luke 16.

q *Scientia, quæ ex ſolis lectionibus eſt, ex ore procedit: quæ autem de ſpiritu Sancto eſt, ex corde profertur, et ideo ſpiritualis ſcientia non ſolum dicitur, ſed ſentitur: non tantum in ſcripturis legitur, ſed ex corde ſuggeritur. Chryſoſt. in op. imperf. cap. 7.*

1. Pet. 2. 2.

r Deut. 16. 19.

bee committed. *Moſes* therefore commandeth; (a) *Wreſt not the Law.*

Can. 12.

The twelfth Canon; It is diligently to be obſerued in our reading of the word of God, that it muſt bee ſerious: wee muſt not come vnto it as to a prophane Hiſtorie, or a Poets Elegie. The Scripture requireth to bee read with the ſame ſpirit, wherewith it was written. *Bernard* well ſaith, (ſ) Caſuall reading of the word, and that which is by chance, doth not edifie, but makes the minde vnconſtant: lightly receiued, it lightly fals from vs againe. Wherefore to the reading of the word wee muſt come preparedly, aduiſedly, ſeriouſly.

ſ *Fortuita enim & varia lectio, & quaſi caſu reperta, non ædificat, ſed reddit animum inſtabilē, & leniter admiſſa, leniter recedit à memoria. Ber. ad fratres de montedei.*

Can. 13.

The thirteenth Canon; Wee muſt vſe the ſentences of Scripture reuerently and ſoberly. Many make Stage-playes of the holy Hiſtories: ſome fetch ieſts and merriments out of them, and apply the wiſedome of GOD to their fooliſh ſports. But of all theſe the ſpirit hath pronounced, (t) *You haue made a mocke at the counſell of the poore*: and in *Ezechiel*; (u) *with their mouthes they make ieſts.*

t Pſal. 14. 6.

u Ezech. 33. 31.

Can. 14.

The fourteenth Canon; the ſimplicitie of the Phraſe of Scripture muſt not be changed. After one manner ſpeaketh the Lord, after another manner the ſeruant: in one faſhion a priuate man, in another a publique perſon: an Oratour after one ſort, after an other ſort a Iudge. God ſpeaketh not as Man ſpeaketh, neither muſt his words bee iudged by the rules of *Donatus*, or the Oratory of *Quintilian*. It was an obſeruation long agoe deliuered by *Theopompus* to *Demetrius Phalerius*, that certaine which went about to turne the natiue ſimplicitie of Scriptures into the eloquence of Greece, fell beſides themſelues, and were by the ſeuere caſtigation of God taught to know, how diſpleaſing vnto him is all ſuch wantonneſſe. (w) It was a graue reprehenſion, which *Spiridion* that worthy Confeſſor vſed towards *Triphilus* Biſhop of *Ledramum*: who preaching before a Synode in *Cyprus*, and taking the words of Chriſt for his Theame; (x) *Tolle Grabatum tuum & ambula*, take vp thy Couch and walke, refuſed the word *Grabatum*, which ſignified a Couch, and choſe a finer and

w Zozom. l. 1. cap. 11.

x Ioh. 5. 8.

and more eloquent tearme: which when *Spiridion* heard, Art thou (ſaith he) better then Chriſt, which vſed the word *Grabatum*, or Couch? This Canon then muſt in handling the word of GOD bee duely obſerued, that we content our ſelues with the ſimplicitie of trueth, and (*y*) *keepe the true paterne of the wholeſome words which thou haſt heard of mee*; as *Paul* counſelleth *Timothy*. y 2.Tim. 1. 13.

Can. 15. The fifteenth Canon; When we come to the hearing, or reading of the word of this Prophet, wee muſt not truſt to our owne wiſedome, but caſt our ſelues downe in heartie prayer vnto God, that he will vouchſafe, (*z*) *who hath the Key of* Dauid, *and openeth, and no man ſhutteth, and ſhutteth and no man openeth*: who* *onely looſeth the cloſed booke, and openeth the ſeales thereof*, to enlighten the darknes of our mindes, that we may vnderſtand the wondrous things of his Law. Let him then that will take profit by this learning, (*a*) *Knocke, that it may bee opened, aske that hee may obtaine*: for God vvill bee called vpon for his graces, *And will be ſought after of all that feare him.* z Apoc. 3. 7. * Apoc. 5. 5. a Mat. 7. 7.

Can. 16. The ſixteenth Canon; That is true doctrine and agreeable to the word of the great Prophet Chriſt, which ſeeketh the glory of God onely, and aſcribeth onely vnto him all the worke of our Saluation, Iuſtification, Sanctification and glorification: It is mans doctrine, which ſeeketh mans glorie. This is the touchſtone of all holy learning. For if it magnifie God onely, if it acknowledge him onely, if it teach him only, if it worſhip him onely, without ioining any other vnto him, this is true doctrine, and none but this. Wherefore the Apoſtle *Paul* (*b*) *eſteemed not to haue knowne any thing, but Ieſus Chriſt, and him crucified.* b 1.Cor. 2. 2.

Can. 17. The ſeuenteenth Canon; The ſcripture is the beſt iudge of the Scripture. Wherefore (*c*) the *Beræans* examined the doctrine of *Paul*, comparing it with the Scriptures. No Synodes nor Councels haue power to iudge the Word of God giuen to them. In ciuill gouernments the greater part of voices iudge their conſtitutions: but in the church of Chriſt, if millions and Myriads of Prelates interpret the word contrarie c Act. 17. 11.

trarie to the word, wee muſt not caſt in our lot with the multitude.

*Can.*18. The eighteenth Canon; We may not pretend a priuate
ſpirit in our ſelues in expounding the Scripture: but the
ſpirit which doth truely expound the Scripture, is it vvhich
doth animate and quicken the whole Church of God vni-
uerſally, and euery member thereof particularly: and this
ſpirit doth not teach vs to expound the word, but accord-
ing to the word. For the ſpirit of God and the word of
d Io 16 13. God are not diuided. (*d*) *He ſhall not ſpeake of himſelfe* (ſaith
our Sauiour) *but whatſoeuer he ſhall heare, that ſhall hee ſpeake.*
e Ibid. ver. 14. And againe, (*e*) *He ſhall glorifie mee, for hee ſhall receiue of
mine, and ſhew it vnto you.* Wee muſt flee then the priuate ſpi-
rit, the ſpirit of Sectaries, which interpret the word againſt
the word. *Ezekiel* ſheweth, that it is one ſpirit, that ſpeaketh
f Ezech, 1. 20. in all Scripture; (*f*) *For the ſpirit of the Beaſts* (ſaith he) *was
in the wheeles.* If the true ſpirit of God then teach vs to in-
terpret, we ſhall obſerue the golden concord of Scriptures,
and interpret the word according to the word. For the
Spirit doth not teach by internall motion onely, but con-
iunctiuely, by the inward working, and the outward rule of
the word.

CHAP. V.

Antichriſt oppoſeth himſelfe againſt Chriſt, by making himſelfe a Magiſtrate ouer the word of God: ſo that without him the holy vvord hath neither life, povver, nor authority.

a 2. Theſ. 2 4. THe Apoſtle *Paul* teacheth, (*a*) that it is the euident mark
of Antichriſt, To exalt himſelfe againſt all that is called
God, and that is worſhipped, & to ſit in the Temple of God,
ſhewing himſelfe that he is God. *Auguſtine* interpreteth this
b *Aug de ciuit. dei* Propheſie, of Antichriſt ſitting (*b*) *in Templum,* not *in Templo,*
lib. 20 *cap.* 19. that is, ouer the Temple, or ouer the whole houſe of God,
which is his Church. *Hierom* vnderſtands this of Antichriſt
c *Vid. Hier. in Mi-* (*c*) altering the lawes and ceremonies of Chriſt, and caſting
cheam tom. 6 *c.* 7.

all religion vnder his owne power. *Origen* ſaith, *(d)* the holy volumes of the olde and new Teſtament are the Temple, wherein Antichriſt ſhall ſit, and extoll himſelfe aboue euery word that is called the word of God. According to theſe expoſitions, to none the title of Antichriſt doth ſo well agree, as vnto the Ro. Biſhop, who takes vnto himſelf to be the only iudge of Scriptures, and Cenſour of the holy Volumes, both to decree which are Canonicall, and to decide concerning the interpretation of them.

Eckius ſaith, *(e) The Scripture is not authenticke but by the authority of the Church* : And for ſo ſaying the Printer in the margent claps him on the backe, and calls him, *The Achilles of Catholikes. Hoſius* ſaith, that (*f*) *Scripture againſt the Tenet of the Church, is the expreſſe word of the diuell. Bellarmine* dares not in words iuſtifie theſe blaſphemies: but that which hee teacheth, is in ſenſe and force of reaſon all one. For firſt, he doth not admit, that in the word of God there is any ſuch ſplendour or excellence, by which it may declare it ſelf to be the word of God: Nay, the diabolicall Frier ſhameth not to compare it with the *Turkiſh Alcoran.* For, *although* (ſaith he) *the Scripture call the bookes of Prophets and Apoſtles diuine, yet I ſhould not beleeue it to bee ſo, except I firſt beleeue the Scripture, which ſo ſaith, to be diuine: For in* Mahomets Alcoran *we read, that the ſame* Alcoran *was from heauen and from God.* In the colloquie at *Ratisbone* a Ieſuit ſaid, *The Scripture was the fountaine of al hæreſie. Tannerus* a Ieſuit ſaid, (*h*) *There was neuer, neuer, neuer any hæreſie, which could ſufficiently out of the Scripture alone be refuted. Gretſerus* proceedeth further, and in the Colloquy of *Ratiſ.* openly ſaid, *(i)* that *neither the Scripture alone as it is the word of the ſpirit of God: nor the holy ſpirit it ſelfe as it ſpeakes by the Scripture, is the ſupreme and infallible iudge of controuerſies of religion. Syluester Prierias* ſaith, (*k*) *Indulgences were not made knowne vnto vs by the authority of Scripture, but by the authoritie of the Romiſh Church, and the Roman Biſhops, vvhich is greater.*

Secondly, *Bellarmine* ſaith, that (*l*) *The Pope hath povver to declare, which are Canonicall bookes, out of the teſtimony of the* an-

d *Orig. hom. 29. in Mat.*

e Eck. *Enchir. loc. com. de eccleſia & eius author. impreſ. Pariſ. p. Hulliar. an 1572.*

f *Hoſ. de exp. Dei verb. edit. Io. Stelſii Antwerp. an 1561*

g *Nā, etiā ſi ſcriptura dicat, libros Prophetarū, et Apoſtolorū eſſe diuinos, tamē nō certo id credā niſi prius credidero ſcripturā, quæ hoc dicit, eſſe diuinam: nam etiā in Alcorano Mahumeti, paſſim legimus ipſum Alcoranum de cœlo a Deo miſſū. de verb. Dei non ſcript. lib. 4. verbo quarto neceſſe eſt. cap. 4.*

h *Nulla, nulla, nulla vnquā hæreſis fuit quæ ex ſola ſcriptura ſufficiēter refutari potuit. Hūnius in tract. col. Ratiſ. pag. 28.*

i *Dauid Rūgius ſcrip. col. Ratiſ.*

k *Cont. Luth.*

l *Bell. de verbo dei l. 1. c. 10*

ancients, out of the conformity of the bookes, out of the common ſenſe and minde of the Church: but this is a mere colluſion. For the Pope is neither bound to hearken vnto the ancient Fathers: nor to the conformity of the writings: nor to the ſenſe and minde of the Church: nor to the opinion of other Biſhops, or to the determination of generall councells. They ſaie indeed, that the Councels or Biſhops are the repreſentatiue Church: but yet, that all Biſhops and Councells are in the Pope by fulneſſe of knowledge, it is amongſt them an infallible concluſion. The Canoniſt ſaith; (m) *By authority the Pope is the onely ſpirituall man, which iudgeth all things.* And againe, (n) *There is none that may ſay to him, Why doſt thou thus?* (o) *He hath power to diſpence with the lawe, and of vnrighteouſnes to make righteouſnes, by correcting the lawes and changing them; for he hath fulneſſe of power.* And againe, (p) *If the whole world ſhould iudge againſt the Pope, it ſeemeth wee muſt yet ſtand to the Popes opinion.* With one voice they teach, that Chriſt therefore gaue one groat for himſelfe, another for *Peter*, becauſe as in Chriſt, ſo in *Peter* all are contained: that Chriſt gaue his name and his office vnto *Peter*, and made him companion of his death: that Chriſt ſaid to *Peter*; I go againe to bee crucified at *Rome*, when *Peter* ſhould be crucified, meaning that himſelfe and his Vicar were one. Wherefore, what is done to *Peter* (ſaith he) is done to Chriſt, whom God hath made Lord of his houſe, and Prince of all his poſſeſſions: And whatſoeuer is ſpoken of *Peter*, is ſpoken of the Pope; For *Peter* liueth and ruleth in his owne ſeat, and doth yeeld to euery one the truth of faith. In (q) the Councell therefore of *Chalcedon*, when the ſuggeſtions of *Leo* the Pope of *Rome* were read, they all cried out; Peter *hath ſpoken to vs by* Leo: and therefore they ſubſcribed thereto, as vnto Apoſtolicall doctrine. *Iulius* himſelfe doth witnes, that *Peter* dwelles in the Pope. To conclude, the Pope hath no need to expect the iudgement of Fathers, the coherence of Scriptures, nor the opinion of the Church; who is a Lord and Maiſter like Chriſt: ſo that none dare ſay vnto him, Why ſaieſt thou or doeſt thou thus? The Roman ſeat is the firmament of all Coun-

m Authoritatiue ipſe ſolus eſt ille ſpiritualis homo, qui iudicat omnia.

n Nō eſt, qui ei dicat, cur ita facis? extrau. Io. tit. 4. c. 2. ad apoſtolatus noſtri in Gloſſa.

o Ipſe enim poteſt ſupra ius diſpēſare, et de iniuſtitia facere iuſtitiā, corrigēdo iura et mutādo, nā plenitudinē obtinet poteſtatis. in c. 4. de trāſ. ep. tit. 7. in gloſſ. vid. Hē. Bull. in comm. in 2. Theſſ.

p Si totus mūdus ſētētiaret in aliquo negotio cōtra Papā, videtur quod ſētētiæ Papæ ſtādū eſſet. Extr. iu de elec. ſignificaſti. ex Hen. Bulling. in 2. Theſſ. 2.

q Ex Barth. Carāz. in conc. Chalced. ex noua trāſ. act. 2.

Cōcil. Chalc. apud Bart. Carāz. act. 2.

Councells. All other ſeats were founded by man, but the Papall by God himſelfe; euen by that word, which in the beginning made heauen and earth. Wherefore when *Eckius* had taught, that the Scripture is not authenticall without the authority of the Church, he ſheweth whom he meant by the Church, euen the Pope himſelfe. For he alleageth the commandement of God, in difficult queſtions to repaire vnto the high Prieſt: and he concludeth; See the power of the Prieſt of the Lawe. How great then, thinke you, is the power of the Prieſt of the Goſpell? *Chriſt* (ſaith he) (r) *gaue the keies not to one, but to the Vnity:* ſo, (ſ) Peter *beares the perſon of the Church, as the Emperour beares the perſon of all* Germany.

Bellarmine therefore concludes, (t) that *to* Peter *onely it was ſaid, Feed my ſheepe, yea, all his ſheepe*: ſo that the Apoſtles themſelues were not excluded. Now it cannot bee doubted (ſaith hee) but that amongſt the dueties of a Sheepheard this is one, to diſcerne the good paſtures from the euill.

There is none, I thinke, now ſo blinde, but doth ſee, that all the authority of the Church is in the Biſhops and Councells by repreſentation, and all the authority of Biſhops and Councells is in the Pope by fulneſſe of power. Thus doth he exalt (v) *his Throne beſide the ſtarres of God: he ſitteth in the ſeat of God in the midſt of the Sea.* (w) *To whoſe authority* (Thomas Aquinas ſaith) *onely pertaineth the ſetting forth of a Creed,*[x] *and to determine finally of the matters of faith.* And the Canon witneſſeth, that the Roman Biſhop hath all *lawes humane and diuine in the cloſet of his breaſt*. And againe, *The Pope can doe all that Chriſt can doe*.

CHAP. VI.

The Romiſh Church chalengeth vnto the pope ſole power to interpret the holy word.

OF the illumination of his whole Church & al the members thereof, the Lord witneſſeth by the Prophet *Ieremy*; (a) *I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.* And of

r *Chriſtus dedit claues non vni, ſed vnitati.*

ſ *Ita Petrus geſſit perſonā eccleſiæ, vt Imperator Germ. Eck. de primatu ſedis apoſt. ac Petri.*

t *Bell. l. 4. de Pont. Ro. c. 1. verbo in euangelio nihil.*

v Eſay 14. 13. & Ezec. 28. 2

w *Th. Aq. 2a. 2æ. q. 1. art. 10. et ſic coll. a Bin. Iohn. cap. de fide.*

a Ier. 31. 33.

this perſpicuity of the word *Moſes* himſelfe beares witnes; (*b*) *This commandement, which I haue commanded thee this day, is not hid from thee, neither is it farre off.* Yet notwithſtanding, as though all other men were blocks and ſtockes in reſpect of their Capitoline *Iupiter*, to the Roman Biſhop, all his vaſſals reſerue the interpretation of Scriptures, and conſtruction of difficult places vnto him alone, as vnto the minde of the *Holy Ghoſt*, the *Lambe* of the *Mount Sion*, which hath the key of *Dauid*, to ſhut and open, without all others. A Canoniſt therefore ſaith; (*c*) *The Lord ſhould ſeeme to haue wanted diſcretion, except hee had left ſome ſuch behinde him.* And *Eckius* ſaith, that (*d*) *Chriſt had not prouided for his Church, except there were ſuch a ſupreme Moderatour.* *Bellarmine* therefore referres vnto the Idoll of *Rome* all the authority in expounding of Scriptures. For out of the ſecond of *Aggee*, and the ſecond of *Malachy* he concludeth, that (*e*) *it belongeth not to priuate men to iudge of the vnderſtanding of the lawe of the LORD, but to the Prieſt, who is the Angell of God, & is his meſſenger, to whom by his office it doth appertaine to expound the minde of God.* And in the fift chapter of the ſame booke he ſaith, that (*f*) *to* Peter *& his ſucceſſours are giuen the keyes*, that is, *not onely power to binde & looſe ſinnes, but all other impediments which hinder the entrance into the heauenly kingdome. For Chriſt doth not ſay, What man ſoeuer, but what thing ſoeuer thou doſt looſe, ſhall bee looſed: ſo that thereby we may vnderſtand the looſing of all bonds of laws by diſpenſation: and of all ſinnes by relaxation: and of all doctrines and controuerſies by explication.* And againe, *God was not ignorant* (ſaith he) *that in his Church ſhould ariſe many difficulties touching faith, wherefore he ought to appoint ſome eccleſiaſticall iudge to prouide for the Church:* (g) *but this iudge cannot be the Scripture it ſelfe, nor any priuate ſpirit of Reuelation, nor any Secular Prince; therefore it muſt needs be ſome eccleſiaſticall Prince, either alone, or with the conſent of Biſhops.* As for the euaſion which they pretend, that the Pope with the Councell expounds Scriptures, or with the opinion of Biſhops; it is an idle ſophiſtication. For they account Biſhops and Councells but ſecond iudges, who without the Popes conſent can do nothing. *Gelaſius* the firſt

b Deut. 30. 11.

c *Nō videretur dominus diſcretus, niſi talē vnū poſt ſe in terris reliquiſſet.* Pet. Ber. in Gloſſ.

d Eckius de primat. Pet. verbo ratio ſuadet.

e Bel. l. 3. de verbo Dei. c. 4.

f Bel. l. 3. de verbo dei, c. 5. in ipſo prin.

g Bel. l. 3. de verbo dei. c. 9. in prin. cap.

firſt pronounceth, (*h*) *That all acts of any Synod, except they be confirmed by the Roman Biſhop, haue no force at all; for all conſiſts in the power of the Apoſtolicall Sea.* Innocent ſaith, (*i*) *All queſtions muſt be referred to* Peter, that is, *to the heire of his name & his honour.* The Biſhops and Prelates interpret the Scriptures, as Doctours and Preachers: (*k*) *The Pope onely doth define & pronounce as iudge.* (*l*) *Other teachers do not propoſe their opinion neceſſarily to be followed, as the iudge doth.* Againe, (*m*) *Between the Pope and all other men, in all Councells gathered without the Popes authority, there is great oddes, ſay they: for* (n) *the Pope teaching out of the chaire cannot erre: all other may erre.* So irrefragably and without contradiction the doctrine and iudgement of the Pope muſt be receiu'd, that no man may ſay, why doſt thou ſo? his doctrine muſt be entertained without examination. Nay, *if the Pope ſhould erre,* (o) *in commanding vice, and forbidding vertue, the Church were bound to beleeue vertue to be euill, and vice to be good, except it would ſinne againſt the conſcience; for the Church muſt reſt vpon the iudgement of the chiefe Biſhop.* This is the *Hierarchy,* which the *Romiſh Nimrod* exerciſeth ouer the word of God. Firſt, none can iudge what is Canonicall but he: then, none can interpret but he: whom, whatſoeuer he teach and pronounceth, we muſt obediently receiue, and humbly obey without examination, and without contradiction. And yet in this chaire ſome haue beene, that ſacrificed to Idols: maintained the hereſie of *Arrius*: counted lawfull marriage pollution: denied two natures in Chriſt: taught, that Chriſt deliuered vs from actuall ſinne onely: maintained the *Monothelitan* hereſie: profeſſed, that baptiſme in the name of Chriſt onely, without the name of the Father and the holy Ghoſt, is ſufficient: publiſhed, that the lawe of *Moſes* is not abrogated: taught, that Hereſie diſſolued Matrimony: that the ſoules of men ſleepe and behould not God, till the reſurrection: came in by Simony, practiſed Nicromancy, liued in Adultery. If you obiect any of theſe Monſters vnto them, either impudently they denie the hiſtories of the times, or elſe (forſooth) they erred as writers, not as Popes: it was their opinion, not their doctrine:

they

h *Quæcūq; cuiuſcūq; ſynodi acta, niſi per Ro. Pōtif. cōfirmētur, nullū habeāt robur, totū (inquit) in ſedis apoſtolicæ poſitū eſt poteſtate. ex Bart. Caranz. in ſum. decret. Gelaſ.*

i *Ex Gratiano cau. 24. q. 1. cap. quotiēs ratio fidei.*

k *Aliud eſt quæſtionē de fide motā terminare quod nulli præterquam Rō. ſedi permittitur Grat. cauſ. 24. q. 1. quotiēs fidei. in Gloſ*

l *Bell. l. 3. de verbo dei c. 10. verb. reſpond. aliud eſt.*

m *Bell. ibid.*

n *Sūmus Pōtifex cū totā eccleſiā docet, in his quæ ad fidē pertinēt nullo caſu errare poteſt. Bel. de Ro. Pōtif. l. 4. c. 3 in titulo et per totum capu.*

o *Si Papa erraret, præcipiēdo vitia, vel prohibēdo virtutes, teneretur eccleſia credere vitia eſſe bona, et virtutes malas, niſi vellet cōtra cōſciētiam peccare. Bell. l. 4. de Ro. Pontif. c. 5. verbo ſecundo quia tunc neceſſar.*

they ſpake as priuate men, not as the heads of the Church. *O tortuoſe Serpens!*

CHAP. VII.

That the Romiſh Church offereth wrong to the Propheticall Office of Ieſus Chriſt, by obtruding and inforcing the tranſlation of the Scriptures, called the vulgar tranſlation, neceſſarily to be receiued of all the Church, which is in many places improper and faulty.

ALthough there were many verſions of the Scripture among the Iewes; as, that of the Septuagint, the Chalde, & the Greeke: it appeareth yet, that euery godly Teacher had power to vſe what tranſlation to him ſeemed to come neareſt to the truth of the Originall. Wherefore our Sauiour Chriſt ſometimes ſpake after one, ſometimes after another tranſlation. Vpon the croſſe he alledged the words after the *Syriack* or *Chalde* interpretation. The Apoſtles for the moſt part vſed the Greeke interpretation: and ſo the Eunuch of Queene *Candace* did read the propheſie of *Eſay* in the Greeke. Saint *Luke* (as *Genebrard* doth witneſſe) rehearſeth the Genealogie of Chriſt according to the ſeuenty interpreters.

Hierome witneſſeth, (*a*) that there were almoſt as many ſundry Latine verſions, as there were bookes of the New Teſtament. Therefore he wiſheth euery man to returne (*b*) to the originall Greeke; and by it to amend, what euill interpreters had corrupted. But ſuch is the Lordlineſſe of the Romiſh chaire, that it commandeth and enioineth all men to receiue the old vulgar Latine (*c*) tranſlation as authenticke, in publique Lectures, Diſputations, Sermons, and Expoſitions: and that no man bee bold vpon any pretext to reiect the ſame. And yet the ſame tranſlation ſince this *Tridentine* Decree hath beene oftentimes reuiewed and corrected by the Popes themſelues, as by *Sixtus Quintus Anno* 1519. and by *Clement* the eight *Anno* 1592. and ſundry others. They call it the old verſion: but *Auguſtine* ſaith, that (*d*) the Latine

verſions

a *Tot enim ſunt exemplaria pene, quot Codices. Hieron. in proœmio in 4. Euang. ad Damaſc.*

b *Si autē veritas eſt quærenda de pluribus, cur non ad Græcā originem reuertentes ea quæ vel à vitioſis interpretibus male edita vel à præſumptoribus imperitis emendata peruerſio: vel à Librarijs dormitantibus aut addita ſunt, aut mutata, corrigimus? Ibid.*

c *Seſſ. 2. in decret. de numeratione ſacrorum l. Sacroſāc. œcumenica & generalis Tridentina.*

d *Aug. de doct. Chriſt. l. 2. c. 11. Sic citatur à Mart. Chemnit.*

verſions cannot be numbred. Who can then tell that this is the old? They (*e*) attribute this verſion which is called the vulgar, to Saint *Ierome*: but it doth not agree with *Ieromes* verſions in his Hebrew queſtions, neither doth *Ieromes* tranſlation of the Pſalmes and *Eccleſiaſtes* agree vvith this. Hereto adde wee the negligence and errour of the Scribes, by which it may bee, that ſome things therein are abſolutely changed from the true ſenſe: ſo that to be bound to euery ſentence, that the vulgar Latine doth render, were an vnreaſonable yoake.

e *Ibid.*

It may not be forgotten alſo that diuers Fathers alledging ſundry places of Scriptures doe not follow the vulgar Latine; as it appeareth by *Tertullian, Cyprian, Arnobius, Hillarie, Ambroſe*, and others.

Laſtly, no man can deny, that the vulgar Latine text is in many places corrupted. I will onely ſhew thee, good Reader, what errours that famous learned man *Martin Chemnicius* recordeth, with ſome few other by diuers learned obſerued.

The vulgar Latine maketh (*f*) three bookes of *Machabees*: but in the ancient copies of the Scripture there are but two: And hee confeſſeth, this booke is knowne but to few, being newly added.

f *Quibus tertius Machabæorũ liber pauciſsimis cognitus, iam recens acceſsit. edit. Colo. anno domini* 1527. *per* Petr. Quentell.

In the booke of the ſonne of *Syrach* there are many whole ſentences in the vulgar Latine tranſlation, which are not to be found in the Greeke copies: And there are diuers places falſely rendred; (*g*) as, that *Hee gaue his precepts to his heart*: for, *Hee gaue him the commandements before his face.*

g *Dedit præcepta ad cor.* ſor, *dedit illi coram præcepta.* ex Bell. *confeſsione de verb. dei l.* 2. *c.* 11 *verb. primo quãdo.*

In the ninth of *Geneſis* the Text is, (*h*) *He that ſheddeth the bloud of Man, his bloud by Man ſhall be ſhed*: the vulgar leaueth out, *by Man.*

h *Fatetur Bell in l.* 2. *de verb. dei. c.* 12.

In *Mathew* the ninth an excellent ſentence is maimed; *I came not to call the righteous, but ſinners to repentance*: The vulgar Latine leaueth out, *Repentance.*

Romanes the firſt; the later end of the Chapter is changed in the vulgar Latine, which readeth, *Non cognouerunt*, they had not knowne: the Rhemiſts read quite contrary, *They knew the iuſtice of God.*

In the booke of *Wiſedome* they horribly corrupt the Scripture, which ſaith; *Thinking it vnſeemely for thy power to condemne him, that hath not deſerued to be puniſhed:* they read; (*i*) *Thou condemneſt him, which ought not to be puniſhed.*

i *Ipſum quoque qui nō debet puniri, condemnas.in edit. Colonienſi.*

I haue written vnto you, which beleeue in the name of the Sonne of God, that you may know, that you haue eternall life, and that you may beleeue in the name of the Sonne of God: The Latine rendreth it thus; (*k*) *That you may know, that you haue life eternall, which doe beleeue in the name of the Sonne of God.*

1.Ioh.5.13.

k *Bellarmine* confeſſeth it to bee otherwiſe in the Greeke Copies, then in their cōmon tranſlation: *de verb.dei.l.2.c.14*

Where the Apoſtle ſaith, that *Abraham was not iuſtified by workes:* the Latine tranſlation addeth, *By workes of the Law*; as though the Apoſtle did ſpeake onely of Ceremoniall workes.

In the eleuenth to the *Romanes*, the ſaying, *If it bee of workes, then it is now no grace, &c.* the vulgar Latine leaueth out: yet it is in the Greeke Copies.

In the place likewiſe in the ſixt to the *Epheſians*; *Take vnto you the whole armour of God, that yee may bee able to reſiſt in the euill day, and hauing finiſhed all things, to ſtand faſt: hauing finiſhed all things,* is left out in the vulgar.

In the eleuenth to the *Hebrewes*, the verſe twenty one is corrupted moſt ſhamefully: where the vulgar readeth, *Adored the top of his Rod*: for *worſhipped toward the top of his Scepter*; as (*l*) *Auguſtine* witneſſeth, (*m*) and the *Syriack* interpreter alſo.

l *q.162.in Gen.*
m *Vid.Will.Fulk in Heb.11.ſect.9. ad Rhemiſt.*

Bellarmine ſaith, that the words of the ſeuenteenth of *Deuteronomie*, verſe the tenth, *According to all that they informe thee*, are in no other Copies but the common: and therefore doth except againſt the ſame.

I omit the ſundry falſe tranſlations of the Pſalmes, obſerued by *Caluin*: and the errours noted by *Valla*, *Stapulenſis*, and *Eraſmus*. Yet ſuch is the imperioſitie of the Romiſh Church, that no man may read, expound, interpret, but after the rule of this vulgar Latine.

I doubt not but the vulgar Latine, whoſoeuer did it, doth in many things tranſlate very ſincerely and truely: and I aſſure my ſelfe, if there were no other tranſlation, yet Popery ſhould fall downe before it, as *Dagon* at the preſence of the Arke of God. But to reſtraine the gift of God to that interpreter only: or in the excellent knowledge of tongues, which in this age aboundeth by the ſingular gift of God, to take all power from the ſeruants of Chriſt, to read any other waies then their Latine Text affoordeth, is to tyrannize ouer the Church of God: and to raigne ouer the conſciences of men: and to force it to ſwallow all errours they thruſt vpon it. It is alſo a great wrong to the Propheticall office of Chriſt; as though neither in the *Originall Hebrew*, nor in the *Greeke*, God had preſerued the truth of Doctrine, till their Latine tranſlation came vp; as the author of the Complutenſe edition is not aſhamed moſt blaſphemouſly to ſay, that (n) *hee placed the Latine verſion betwixt the Greeke and the Hebrew, as Chriſt vpon the Croſſe betweene two Theeues.*

1.Sam.5.

n Ex Do.Fulke in Apoc.13.

CHAP. VIII.

The violence which the Romiſh Church offereth to our great Prophet, by denying his word vnto the people.

ALthough no tranſlation may be vſed but ſuch as themſelues doe approue, yet that alſo is denied vnto the people: neither may any read it but by permiſſion: nor may it be rendred in any other tongue, but Latine, Greeke, or Hebrew. Now the Greeke and the Hebrew copies (ſay they) are all vitious and full of errours. Therefore it remaineth, that God muſt ſpeake onely in the Latine tongue: his ſpirit muſt bee confined, ſo that it may neither come, nor ſpeake vnto ſimple ſoules hungring and thirſting after righteouſneſſe, in any other language. As a ſauage and raging Lyon is ſhut vp in grates, leſt whereſoeuer hee commeth death and deſtruction ſhould enſue: ſo the ſweet and ſacred mouth of Chriſt is ſtopt, and his grace in an vnknowne *Idiom*, impriſoned, leſt his words ſhould kill, and his voice impoiſon euery eare it enters into. Wherefore the maſters of the

Vid.Bell.l.2 de verb.dei.cap.2.

the aſſembly of *Trent* tooke order, (*a*) *that the holy ſcripture* (though truely and Catholiquely tranſlated) *yet may not be indifferently read of all men, nor of any other then ſuch, as haue expreſſe licence thereto.* And to this purpoſe the *Rhemiſts* apply the doctrine of our Sauiour touching the (*b*) *caſting of Pearles and holy things to dogges*; as though there were any dogs worſe then the ſwiniſh ſect of the Ieſuites.

To colour their treachery in this behalfe; Firſt they ſay, (*c*) *The dignitie of the Myſteries is ſo great, that it is not comely, that they ſhould come to the eares of all men. And as for prayers, it is no matter* (ſaith *Bellarmine*) [d] *whether man vnderſtand them or not, ſince God vnderſtands them. The deuotion of him that prayeth* (*e*) *is kindred by the many words of the Miniſter*, ſaith *Eckius.*

Secondly, they accuſe the Scripture of hardneſſe and difficultie of ſenſe; as though he that made the tongue, could not ſpeake: and he that ordained his word to teach, and indued the ſoule with vnderſtanding that it might learne, faſhioned not his word vnto the end, for which it was ordained; but ouerthrew his purpoſe in his ſpinoſitie. But aboue all, *Bellarmine* in this point exceedes in blaſphemie; *Who denieth* (*f*) *that the proper and chiefe end of Scriptures is, to bee the rule of faith. It is* (ſaith he) *a certaine profitable inſtruction, to increaſe and nouriſh faith receiued by preaching.* Againe, *if the Euangeliſts had meant to deliuer doctrine in their bookes* (ſaith he) [g] *They would rather haue written Catechiſmes, and not Hiſtories, or Epiſtles.* He ſaith, that (*h*) *There was no neceſſitie, that the Scripture ſhould be written in bookes*: contrary to that of our Sauiour, (*i*) *Write in a booke, that thou ſeeſt, and ſend it to the ſeuen Churches*: contrarie to that of the Lord vnto *Ieremie*; (*k*) *Take thee a roule or booke, and write therein all the words that I haue ſpoken to thee*: contrary to the commandement of *Daniel*; (*l*) *Seale the Booke*: Yea, contrarie to the example of God himſelfe, whoſe (*m*) lawes in the table of ſtone were *written with the finger of God.*

Thirdly he ſaith, (*n*) *The Scripture is not neceſſarie. For as the world ſtood two thouſand yeeres without Scripture: ſo the*

[a] *Index l. probib. regula, 4.*

[b] *Rhem. in præfat. ſect. 13.*

[c] *Bell. de Miſſ. l. 2. c. 12. et de verb. dei nō ſcrip. l. 4. c. 8. verbo accedat poſtremo.*

[d] *Lib. 2. c. 11. de Miſſ. verbo quarto ſacrificium.*

[e] *Eck. de Miſſ. Latine non Germanice dicendis.*

[f] *Bell. de verbo dei nō ſcript. c. 12. verbo reſpondeo ad maiorem.*

[g] *Bell. l. 4. de verb. dei non ſcrip. c. 4. verbo ex quo manifeſte colligitur.*

[h] *Bell. ibid. verb. primū verbo ex varijs.*

[i] Apoc. 1. 11.

[k] Ier. 36. 2.

[l] Dan. 12. 4.

[m] Exod. 31. 18.

[n] *De verbo dei non ſcript. l. 4. c. 4. verb. primū probo ex varijs ætatibus.*

doctrine of Chriſt alſo might haue beene conſerued for a thouſand fiue hundred yeares. O Frier! O Swite! I maruell thou didſt miſſe the Popedome, that canſt ſo belch out blaſphemie. Is there no oddes betweene the infancy, and the perfection of the Church? Is God ſo preſent with the Church now in dreames and viſions, in reuelations, in ſignes and wonders, as he was then? Doth God ſpeake now vnto vs mouth to mouth? and ſhall not the want of his viſible preſence bee ſupplied with his written word? And yet great ignorance it is in *Bellarmine*, if hee did not know, that euen before the time of *Moſes* diuers holy Patriarches left precepts of faith and godlineſſe in writing, which ſerued till the comming of the Law. There was the booke of *Henoch*, whereof Saint *Iude* makes mention: the booke of the Iuſt and other, as it is very likely. But the Romiſh Church hateth the written word. Wherefore *Eckius* ſaith; (*o*) *Chriſt writ no bookes, nor commanded his Diſciples, or Apoſtles to write any.* And *Guilbertus Tornacenſis* ſaith; (*p*) Ignorant *Laicks* are ſaued by their ſimplicitie and the faith of others.

Iude 14.

o *Eckius de authoritate eccleſiæ. pag. 9. edit. Pariſ apud P. Huillier.*

p *Guill. Torn. in ſerm. de ſacr. in generali.*

Laſtly, the more to increaſe the clouds of their darknes, and the night of their ignorance wherein they raigne, they withdraw the affection of men from the holy Word of God, by reproaching it with all the ſpots of infamy they can deuiſe. The Cenſure of *Colen* calleth it an (*q*) *Vnperfect doctrine, maymed, lame, not conteining all things neceſſarie to faith and ſaluation*: and againe, (*r*) *The reading of the holy Scripture is not onely not profitable, but many waies very hurtfull to the Church. Bellarmine lib. 4. de verb. dei non ſcript. cap. 4.* ſaith, that *neither the whole Scripture generally, nor any one booke particularly, is ſufficient for our inſtruction.* Some call it (*s*) *an occaſion of ill thoughts,* (*t*) *dangerous and hurtfull:* others call it (*u*) *a dead and dumbe thing, mute Iudges, dead Inke, a blacke Goſpell, Inke diuinitie, a noſe of Waxe,* (*w*) *the couering of Sathan, hard precepts, obſcure: in which there is no diuinitie to binde vs by any religion to beleeue it.* Thus haue they caſt darkneſſe vpon the Sunne it ſelfe, and reproched Heauen with their contumelies. Light they haue called darkneſſe, and

q *Cenſ. Col. fol. 200 ex Cbarco. cont. Camp.*

r *Cenſ. Col. 21. ibid.*

Cenſ. Col. fol. 117.

ſ *Harding de ſcrip. ver leg. ſect. 5.*

t *Ibid.*

u *Ex varijs blaſphemat. vid. Io. Iuel. contr. Hard.*

w *Hoſius de expreſſo dei verbo. edit. Antwerp. in ædibus Io. Steelſij anno 1561.*

good euill. *Ariſe O powerfull Lyon of the Tribe of Iudah, ſet vp thy ſelfe aboue the Heauens, and thy glory aboue all the world:* let lying lips be put to ſilence, and take the protection of thine owne cauſe vnto thy ſelfe.

CHAP. IX.

The blaſphemie of the Romane Church, making their Decrees equall to the word of our great Prophet Ieſus Chriſt.

CHriſt the begotten word is the vncreated image and wiſedome of the Father. The Scripture and the written word of God is a created image, wherein the wiſedome of God doth ſhine. Now to compare our lawes vvith Gods Law, and our wiſedome with his wiſedome, vvhat is it elſe but the intolerable tumor of *Antichriſt*, (*a*) *placing his Throne aboue beſide the Starres*, and (*b*) *lifting himſelfe aboue all that is called or worſhipped as God.*

a Eſay 14.13.
Abdias 1.4.
b 2.Theſ.2 4.

Auſten long agoe complained, (*c*) that the condition of the Iewiſh Synagogue was much more tolerable, then of the Church of Chriſt. For the Iewes, though they knew not the time of libertie, yet they were onely ſubiect to the burden of Legall conſtitutions impoſed by God himſelfe; and not to the preſumptions of men. Now had this godly ancient liued in theſe daies, and beheld the infinite number of Decrees and Decretalls, Canons and Conſtitutions, Traditions, Rules, Ceremonies, wherein the Church laboureth with more then Egyptiacall ſeruitude; what would he haue ſaid? And how would hee haue bewailed the time, in which they that ſit in the chaire, teach not out of the chaire? but in ſteede of the ſweet and eaſie yoake of Chriſt, loade the people with a world of ſuperſtitions, vncertaine and ſenſeleſſe traditions.

c Ad inquiſitiones Ianuarij. l. 2. c. 19.

Vid. Eſay c.3.

Euery proud ſtrumpet hath her ornaments, ſlippers, cauls, round tyres, ſweet balls, bracelets, bonnets, tyres of the head, ſlops, head-bands, tablets, eare-rings, mufflers, coſtly apparel, vayles, wymples, criſping pins, fine linnen, glaſſes, whoods and lawnes. Spiritual *Babylon* alſo hath her holy-water, oyle, ſalt, creame, ſpettle, dayes, yeares, aſhes, meats, confeſſions, penance, ſatisfactions, pardons, pilgrimage, purgatorie, exorciſmes, images, bells, altars, incenſe, candles, graines, medalls, ſupererogations, oblations, dirges, trentalls, and a thouſand toyes more, which I haue now no leaſure to recount, for which there is no Scripture, nor warrant; but they are the deuices of their owne braines, and figments for their owne lucres ſake. Now theſe to obtrude vnto the Church, they vſe foure wicked and falſe pretences, the foure wheeles of the Chariot of Antichriſt, or the foure elements of his Conſtitution.

The firſt pretence is, that the word of God doth not containe all things neceſſary vnto ſaluation, as the Cenſure of *Colen* plainly ſpeaketh; (*d*) *The want of the holy Scriptures muſt bee ſupplyed, by peecing it out with traditions.* This is the moſt execrable and diueliſh blaſphemy of all that euer was inuented. For it prepareth the way to all their ſuperſtitious will-worſhip: and it ſeemeth a reaſonable colour to digge vnto themſelues other pits, ſince the fountaine of the Gardens is drie, and the ſpring of *Lebanon* hath not water enough to eternall life. *Bellarmine* vrgeth this Aphoriſme to the full, and ſayth, (*e*) *In the Scriptures, all the doctrine is not expreſly contained, which is neceſſarie, either concerning faith or manners; wherefore beſides the word written, the word vnwritten is required.* And againe, (*f*) *The Scriptures without traditions are neither ſimply neceſſary, nor ſufficient.* And the Cenſure of *Colen* ſayth, (*g*) *Traditions are of equal authority with the word of God: we muſt beleeue them, though they bee maniſeſtly againſt the Scripture. Lyra* ſayth, (*h*) *It cannot be proued by reaſons infallible, and efficacious arguments out of the Scripture which cannot be contradicted, that Chriſt is God or man, or come in the fleſh. Eckius* ſayth, (*i*) *all things are not manifeſtly deliuered in the holy Scriptures.* The *Rhemiſts* ſay, (*k*) *The Scriptures could not treat ſo particularly of things, as was requiſite.* And againe, (*l*) *They containe not all neceſſary rites or truthes. Carolus Sigonius* ſayth, (*m*) *The booke of Iudges was ſo hungerly written, that it ſcarce ſetteth downe their ſucceſſion and their warres.* Thus they

d *Cenſ. Col fol. 120 ex Charco cont. Camp.*

e *In Scripturis non contineri expreſſe neceſſariam totam doctrinam, ſiue de fide, ſiue de moribus. Bellarm. de verb. Dei non ſcript. l. 4. cap. 3. in princip.*

f *Scripturæ ſine traditionibus nec ſunt ſimpliciter neceſſaria, nec ſufficientes. ibid. cap. 4. in princip.*

g *Cenſura Colon. fol. 230. ex Char. cont. Camp.*

h *Lyra contra perfidiam Iudaeorum.*

i *Eckius Enchi. cap. 4.*

k *In Heb. 6 annot. 2.*

l *Rhem. heb. 9. marg. not. 2.*

m *Ieiune adeo ſcriptus ſit. Car. Sig. de Rep. Heb. lib. 7. c. 2.*

2. Tim. 3. they openly confront the Apoſtle *Paul*, who ſayth, *That all Scripture is profitable to teach, to improue, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto all good workes.* 1. Pet. 1. They deſpiſe *Peter*, who teacheth, that *by the Word of God we are borne anew.* They openly contradict our great Prophet IESVS CHRIST himſelfe, who to his Apoſtles denounced: *Behold, I haue told you all things*, ; and vnto the Iewes, that *the commandement of the Father is life.* But with the Romiſh generation the wiſedome of God is not perfect to inſtruct; the light of the Sun is not cleare: the wombe of the Sea is without water: the bread of heauen is inſufficient to feed thoſe that hunger and thirſt after righteouſneſſe. Mat. 5. 6.

Secondly, in the place of the Scripture of God, and to ſupply the defects thereof, they enforce the Church to receiue vncertaine ſuperſtitions, and vaine friuolous traditions, vvhich they alſo call *The vnwritten word of God.* So ſpeaketh the aſſembly of *Trent*; With the ſame reuerence and equall deuotion of holineſſe, the ſacred *Synod* receiueth the ſame traditions touching faith and manners, as deliuered by the mouth of Chriſt, and pronounced by the holy Spirit, and conſecrated by the continuall ſucceſſion of the Catholicke Church. And *Bellarmine* ſayth, (*n*) *The word of the Church, or the pope teaching out of his chayre, is not altogether the word of man:* that is, *a word ſubiect to error; but after a manner, it is the word of God.* And againe, reckoning vp the ſundrie manners, by which God ſpeaketh to his Church, by Scripture and by inward motion, he ſayth, that (*o*) *He ſpeaketh moſt plainly by the mouth of his Vicars.* The Canon Lawe ſayth, of the Pope and *Chriſt there is one tribunall. Bellarmine* ſayth, (*p*) *The ſame authoritie is attributed to the written lawe, and to the vnwritten cuſtome. Verectus* ſayth, *The determination of the Church is Goſpell.* The *Rhemiſts* (*q*) comparing the vnwritten word of God with the written, *call Traditions the ſpeciall and proper booke of Chriſt, for that it is written in the heart: but the Goſpell is the booke of inke and paper.* And againe, (*r*) *Many things vnwritten bee of equall truth with the things written:*

(*s*) *nor*

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n *Verbum eccleſiæ, vel Pontificis docentis ex Cathedra non eſſe omnino verbum hominis, id eſt, verbum erroris obnoxium, ſed aliquo modo verbum Dei.* Bellar. lib. 3. de verb. Dei. cap. 10. verbo reſpondeo verb. Eccleſiæ.

o Bellar. ibid. verbo reſpondeo loquitur.

p *Eadem tribuitur authoritas legi ſcriptæ, & conſuetudini non ſcriptæ.* lib. 4. de verb. Dei non ſcript. cap. 8. verbo nobiliſſimi Philoſophorum.

q Rhem. 2. Cor. 3. Sect. 1.

r In Ep. Iac. cap. 5. annot. 11.

(nor any precepts of the holy Church are to be counted doctrines of men; becauſe they are not made by humane power, but by Chriſts warrant and authority, and by ſuch as he hath placed in the Church to rule the ſame: they are made by the holy Ghoſt ioyning with our Paſtors in the regiment of the faithfull. *Eckius* ſayth, (t) *They which reiect the Canonicall houres, are like Naaman the Syrian, who refuſed to waſh in Iordan, thinking the Riuers of Damaſcus better then Iordan: ſo* (ſayth he) *if the reading of the two Teſtaments be better, yet we muſt waſh in the water, where the Maſters of the Church appoint,* that is, *the ſeauen Canonicall houres.* Let them flatter themſelues what they will, (u) *They worſhip him in vaine, that teach for doctrine the precepts of men. Salomon* ſaith; (w) *Put nothing vnto his words, leſt hee reproue thee, and thou be found a lyer.* God ſaith in *Moſes*; (x) *Thou ſhalt put nothing thereto, nor take ought therefrom.* Saint *Iohn* ſayth; (y) *If any man ſhall adde to theſe things, God ſhall adde vnto him the plagues, that are written in his booke.* But curſe or bleſſing they regard not, who oppoſe the power of Chriſt in his Vicar, againſt the wiſedome of Chriſt in his word.

Thirdly, all their Traditions which are not found in Scripture, they command all men to thinke, that they are yet from the mouth of Chriſt himſelfe, and from the holy Ghoſt, of the Apoſtles in the firſt plantation of the Church. This *Andradius* ſayth, (z) is a principle, *beyond which there is none ought by inquiſition to proceede.*

Tertullian ſayth, (a) *The Lawe* that will not ſuffer it ſelfe to be examined, is iuſtly ſuſpected. Like *Mathematicians*, their *Traditions* to proue, they will not be enforced, they muſt be confeſt and granted vnto them. And here behold their impudence; *Bellarmine* diſtinguiſheth betwixt the Apoſtolicall precept, and the diuine precept: *he can ſay, That which the Apoſtle commandeth, is not a diuine, but an Apoſtolicall precept. And yet they feare not to ſay, that their owne Traditions are of the diuine learning and the word of God. *Leo* ſaith, (b) it may not be doubted that all Chriſtian obſeruance is of the diuine learning; and whatſoeuer is receiued into the cuſtome of deuotion, doth proceed from the Apoſtolicall *Tradition*,

ſ *Mat. 15. ſect. 3*

t *Eckius de orat. & hor. cande. 7.*

u Mat. 15. 9.

w Pro. 30. 6.

x Deut. 12. 32.

y Apoc. 22. 18.

z *Andrad. apud Chemn. de tradit. part. 1. de 1. decret. quart. ſeſſ. ſyn. Trid.*

a *Lex, quæ probari ſe nō vult, ſuſpecta eſt. Tert. apologet. aduerſus gentes.*

q *Quod apoſtolus præcipit nō diuinum, ſed apoſtolicum.*

b *Leo in ſer. 3 de ieiun. Pentecoſt. in princip. ſer.*

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s *Mat. 15. ſect. 3*

t *Eckius de orat. & hor. canon. c. 7.*

v Mat. 15. 9.

w Pro. 30. 6.

x Deut. 12. 32.

y Apoc. 22. 18.

z *Andrad. apud Chemn. de tradit. part. 1. de 4 decret. quart. ſeſſ. ſyn. Trid.*

a *Lex, quæ probari ſe nō vult, ſuſpecta eſt. Tert. apologet. aduerſus gentes.*

q *Quod apoſtolus præcipit nō diuinum, ſed apoſtolicum.*

b *Leo in ſer. 3. de ieiun. Pentecoſt. in princip. ſer.*

Tradition, and doctrine of the holy Ghoſt. Yea, the Rhemiſts in their annotations vpon the twelfth to the Romans ſhame not to affirme, that *The holy Scriptures were written after the meaſure of vnwritten traditions.*

Fourthly, they aſcribe vnto the Pope ſole authoritie to iudge, which are Apoſtolical Traditions, and which are not: to ordaine alſo Traditions by his owne power. And vnto this deciſion euery one is bound to obey, if he will be ſaued. *Bellarmine* ſayth, (c) *The chiefe Biſhop when hee teacheth the whole Church, in things which belong to faith, cannot in any caſe erre.* And theſe are the foure wheeles, (as I haue ſayd) of the Chariot of Antichriſt, vpon which are brought in all abominations into the Church. The firſt, that Gods word containeth not all things ſufficient to ſaluation: Secondly, the want which is in the Scripture, is ſupplyed by traditions, which are of equall power with the Scriptures: Thirdly, it muſt be beleeued, that all the Romiſh Traditions are Apoſtolicall, from the mouth of Chriſt, from the Spirit of God, from the infancy of the Church: Laſtly, if any man doubt hereof, the Pope is ſole Iudge, and hath power to declare Traditions to be Apoſtolicall: and if they are not, by his abſolute power to make them ſuch. And now (chriſtian Reader) I appeale to thy conſcience, what may they not ſay? what may they not do? what may they not bring in, whoſe authoritie is ſo large, and whoſe power is ſo indefinite?

CHAP. X.

Priuiledges and graces giuen to popiſh prayers and Traditions.

THat I may ſhew thee how their publike worſhip agreeeth vvith their priuate iudgement, and that in their ſolemne ſeruice of God they rather inſiſt vpon their owne deuices, then any forme of prayer deliuered in the holy Scriptures or agreeable thereto: vouchſafe (godly Reader) to ſpend a little time in ſurueying this Tract enſuing; wherein it appeareth, that although vnto the holy prayer which the Lord himſelfe ordained, and to the repeating thereof they giue no

bleſsing

c Bellar. lib. 4. de Pontif. Rom cap. 3. in princip. cap.

bleſſing at all, except it be conioined with *Aue Maries*, and ſuch like, after their owne inuention: yet on the prayers by themſelues inuented, who can recount the graces, the priuiledges, the bleſſings, the pardons that are beſtowed?

To all them which ſay to the worſhip of our bleſſed Lady, the prayer, *Gaude virgo Mater Chriſti*, the reuerend Father, *Laurence*, Biſhop of *Æſſauen* hath granted fortie dayes of pardon. *Ex Lib. Suffra.*

Celeſtinus the Pope granted to all that deuoutly ſay in honour and worſhip of our Lady the praier, *Aue mundi ſpes Maria, Aue mitis, Aue pia*, 300. daies of pardon.

The praier, *Aue Roſa ſine ſpinis, tu quam Pater in diuinis, &c.* our Lady her ſelfe appearing to a deuout perſon ſaid, was moſt acceptable vnto her; and in her appearing ſhee had this ſalutation and praier written in letters of gold vpon her breaſt.

Whoſo ſayth the praier, *Aue Maria, Ancilla Sancta Trinitatis*, ſhall not depart out of this world without penance, and the holy Sacraments; which was ſhewed to *Bernard* by an Angell.

To them that deuoutly ſay the prayer, *Aue Maria, alta ſtirps Lily caſtitatis*, *Boniface* the Pope of *Rome* hath granted one hundred dayes of pardon.

Sixtus the Pope, at the requeſt of *Elizabeth*, Queene of *England*, wife to King *Henry* the ſeauenth, vnto euery one which daily after three towlings of the *Aue* bell, ſhall ſay the whole ſalutation of our Lady (that is to ſay, at ſixe of the clocke in the morning; at twelue of the clocke at noone; at ſixe of the clocke in the euening) for euery time 30. daies of pardon out of the treaſure of the Church, *Toties, quoties*.

Of the praier, *Aue Maria, Ancilla Trinitatis humillima*, it was ſhewed to *Bernard*; that as gold excelleth all other metall: ſo this prayer exceedeth all other prayers.

Pope *Boniface* hath granted to all them, that ſay the Contemplation of our Lady, *Stabat Mater doloroſa, iuxta crucem lachrimoſa*, ſeauen yeares of pardon, and fortie Lents: And Pope *Iohn* alſo the 22. 300. daies of pardon.

To all them, that being in the ſtate of grace deuoutly daily ſay the prayer, *Obſecro te, Domina Sancta Mater Maria*, our bleſſed Ladie of Pitie, will ſhewe her gracious viſage, and warne them the day and houre of their death; and in their laſt end the Angels of God ſhall yeeld their ſoules to heauen: and he ſhall obtaine fiue hundred yeeres, and ſo many Lents of pardon, granted by fiue holy Fathers Popes of *Rome*.

The epiſtle is nothing but a recitall of the praiſe of the Croſſe, with this figure at euery word, *Crux.* ✠

The Epiſtle of our Sauiour, *Crux* ✠ *Chriſti ſit mecum, Crux* ✠ *eſt, quam ſemper adoro, &c.* Pope *Leo* ſent to *Carolus Magnus* the Emperour; which bleſſing whoſo beareth vpon him, and ſaith it once a day, ſhall obtaine fortie yeares of pardon, and 80. Lentings, and ſhall not periſh with ſodaine death.

Innocentius granted ſeauen yeares of pardon, to all them that deuoutly ſay the Oriſon, *Salue lux mundi*, at the Eleuation.

Iohn the third, Pope of *Rome*, to all them that before the Image of our Lord crucified, ſayth the praiers, *Pater noſter, Aue Maria, precor te amantiſſime Domine Ieſu Chriſte*, as many daies of pardon, as there were wounds in the body of our Lord in the time of his paſſion, which were 5465.

The praier, *Deus propitius eſto mihi*, was ſhewed vnto Saint *Auſtin*, by reuelation of the holy Ghoſt: and whoſo ſaith it deuoutly, or heareth it, or beareth the ſame about him, ſhall not periſh in fire, nor water, nor in iudgement, nor in battaile, nor ſhall dye of ſodaine death, and no venim ſhall poiſon him that day.

Beda made the prayer, *Domine Ieſu Chriſte, qui ſeptem verba*: and who ſaith it kneeling deuoutly, neither the diuell, nor wicked men ſhall hurt him, neither ſhall he dye without confeſſion.

Gregory made fiue praiers. The firſt, beginning, *Aue manus dextra Chriſti*: The ſecond, *Aue plaga Ieſu leua*: The third, *Aue latus lanceatum*: The fourth, *Aue vulnus dextri pedis*: The fift, *Aue plaga leua planta*: and whoſo deuoutly ſay them with fiue *Pater noſters*, fiue *Auemaries*, and a *Credo in Deum*, ſhall haue 500. yeares of pardon.

The praier, *Salue ſancta facies noſtri Redemptoris, in qua nitet, &c.* Pope *Iohn* the 22. made, and hath granted to all them that ſay the ſame, beholding the glorious viſage or vernacle of our Lord 10000. daies of pardon: and they that cannot ſay it, let them ſay fiue *Pater noſters*, fiue *Aue Maries*, and fiue *Credo in Deum.*

Pope *Innocentius* hath granted to him that deuoutly ſaith the praier, *Aue facies præclara,* to the bleſſed Vernacle of our Lord, three yeares of pardon.

Boniface the 8. hath granted to all thẽ that deuoutly ſay the praier, *Deus, qui voluiſti pro redemptione,* 30. daies continually once a day, remiſſion of all their ſinnes, beeing contrite, and hauing good mind to be truely confeſſed.

Innocentius the 2. to him that ſaith the praier, *Aue vulnus lateris*, to the worſhip of the wound in Chriſts ſide, hath granted 4000. daies of pardon.

Whoſo ſaith the praier of *Bern. O bone Ieſu,* if hee be in the ſtate of eternall damnation, his paine ſhall bee changed into the temporall paine of Purgatorie: and if hee hath deſerued the paine of Purgatorie, it ſhall bee forgotten and forgiuen.

To him that deuoutly ſaith the three praiers, *Domine Ieſu Chriſte, fili Dei viui*, and *Auxilientur nobis pie*, and *Domine Deus de Deo, lumen de lumine*, many pardons are granted.

Ex Miſſ. Sar. de Cant. Kyrieliſ.

To all them that ſay the praier, *Anima Chriſti ſanctifica me*, after eleuation, 3000. daies of pardon for deadly ſinnes are granted by Pope *Iohn* 22.

Who deuoutly beholdeth the armes of our Lord & Sauiour IESVS CHRIST, ſhall obtaine 6000. yeares of pardon of our holy father, Saint *Peter*, firſt Pope of *Rome*, and of 30. other Popes his ſucceſſors.

And Pope *Iohn* the 22. hath granted to all that ſay the deuout prayers following, in commemoration of the bitter paſſion of Chriſt, being contrite and truely confeſt, 3000. yeares of pardon for deadly ſinnes, and 3000. for veniall ſinnes, and ſay firſt a *Pater noſter*, an *Aue Maria, dirupiſti domine &c.*

Iohn the 12. Pope of *Rome* granted to all, that going thorough the Churchyard ſay the prayer, *Auete omnes animæ*, ſo many yeares of pardon, as be bodies buried in the ſame.

Sixtus the fourth, to him that deuoutly ſayth before the Image of our Lady, the praier, *Aue ſanctiſſima Maria, mater Dei*, hath granted 11000. yeares of pardon.

Euerie one that ſayth deuoutly the praier, *Aue Domina Sancta Maria, mater Dei*, deſerueth 11000. yeares of pardon, and ſhall ſo many daies ſee the bleſſed Virgine before he dye, as he hath ſaid this praier yeeres.

Bonifacius ſextus to euery one that betweene the eleuation of our Lord, and the three *Agnus Dei*, ſayth the prayer, *Domine Ieſu Chriſte, qui hanc &c.* tenne thouſand yeares of pardon.

To all that deuoutly ſay fiue *Pater noſters*, fiue *Aues*, and a *Credo* before the Image of Pittie, pitteouſly beholding the armes of Chriſts paſsion, are granted 32755. yeares of pardon: And *Sixtus* againe hath added thereto certaine praiers, and doubled his foreſaid pardon.

Three prayers, whereof the firſt beginneth, *Domine Ieſu Chriſte, ego miſer peccator*, are written in the Chappell of the Croſſe in *Rome*, called *Sacellum Sanctæ Crucis ſeptem Romanorum*: who deuoutly ſay them, ſhall obtaine tenne hundred thouſand yeeres of pardon for deadly ſinnes, by the grant of Pope *Iohn* 22.

The 15. *Oes* of Saint *Bridget*, which ſhe euery day ſaid before the *Roode* in the Church of Saint *Paul* at *Rome*, whoſo ſhall ſay a whole yeare, ſhall deliuer 15. ſoules out of Purgatory of his next kinred, & conuert 15. ſinners to good life: and other 15. righteous perſons of his kinde ſhall perſeuere in good life: and what he deſires of God to the Saluation of his ſoule, he ſhall haue it.

Which of them euer gaue to the Lords praier: to the praier and thankſgiuing of *Moſes*: to the Pſalmes of *Dauid*: to the ſong and the praiers of *Salomon*, of *Ionas*, of *Abacuc*, *Manaſſes*, or any other contained in the Scriptures, the leaſt priuiledge, preheminence, or pardon? but their ovvne deuices

ces want neither Bulles, nor Diplomes, indulgences, nor grants.

Amongſt the reſt of them that equalize their owne deuices with the word of God, there is one *Alanus de Rupe*, whoſe tract is annexed to the *Epitome* of *Dioniſe Carthuſ.* vpon the bookes of the firſt and ſecond Teſtament printed at *Colen, an.* 1532. with grace and priuiledge: who ſhameth not to teach, that whoſouer will ſay for 15. yeares together in the honour of the bloud of Chriſt, euery day 15. *Pater-noſters*, and 15. *Auees*, ſhall in the ſpace of the ſaid 15. yeares ſalute euery drop of the bloud of Chriſt with a ſeuerall *Pater-noſter*, and *Aue Maria*: and he that ſhall doe ſo, obtaineth 5. graces. The firſt, that 3. ſoules of his neareſt kinne, who were appointed to the damnation of hell, ſhall be made partakers of eternall ſaluation: The ſecond, he that thus doth ſay, ſhall bee made as cleane from all ſinne, as he was in baptiſme, & cleaner alſo, becauſe more full of grace: The third, hee ſhall haue ſo much reward in heauen, as though himſelf had poured out all his bloud for the catholike faith: The fourth, this praier may be ſaid with ſo great deuotion and feruentnes for the ſoules in Purgatory, that the Lord will releaſe all ſoules from thence for the ſame, as it once happened to Saint *Dominicke*: The fift grace is, if one begin theſe praiers, and die in the firſt yeare or month, yet he ſhall bee partaker of all the former graces, as though he had finiſhed the whole 15. yeares in this ſeruice. Theſe foreſaid graces Ieſus Chriſt himſelfe reuealed to a certaine deuout perſon, as I haue read (ſaieth the authour) who wrought thereby many miracles; as you may ſee more at large in the houſe of the *Carthuſians* by *London*: and the bleſſed Euangeliſt Saint *Iohn*, the moſt worthy keeper of the holy virgin, reuealed in a night theſe things to three perſons; affirming that this was as true, as the Goſpell he wrote: *In the beginning was the word.*

Dominus noſter Ieſus Chriſtus cuidã ſibi deuoto reuelauit, ſicut legi, et per eas plurima operatus eſt miracula in diuerſis Anglia partibus, prout in domo Carthuſia prope Lõdinũ plenius habetur. Beatiſſimus vero Iohannes Euãgeliſta cuſtos virginis Maria digniſſimus nocte vna iſta reuelauit prædicta tribus perſonis, affirmãdo iſta eſſe vera, ſicut illud Euangeliũ quod ſcripſit: In principio erat verbũ

CHAP. XI.

The Church of Rome doth violate the office of our great Prophet Ieſus Chriſt, by ordaining other Prophets, which illuminate the Church, and poure light into the hearts of men by inward and ſecret inſpiration.

OF our high and great Prophet Ieſus Chriſt it is (as wee haue ſaid) a ſpeciall prerogatiue, that hee ſhineth into our hearts by the light of his ſpirit, and doth illuminate our vnderſtanding, and inwardly moue vs to conſent vnto the truth. Wherefore *Bernard* ſaith, (*a*) God hath made three mixtures, or coniunctions moſt wonderfull; ſuch as haue not beene made before, nor ſhall be againe. *God and Man: a Mother and a Virgin*: faith and the heart of man together ioyned. And in reſpect of this ſanctifying of our hearts by faith, he is called (*b*) *the ſtarre of* Iacob, (*c*) *a light*, (d) *a fountaine*, (e) *ſpirituall meat and drinke*; for that he doth inuiſibly and inwardly communicate himſelf, by the infuſion of grace into the Soule of man, through the operation of the Holy Ghoſt. And ſurely this is the greateſt honour of Chriſts propheticall office. Yet the ſame manner of working and inſpiration the Romiſh Church bluſheth not to attribute vnto her Saints. Vnto the virgin they ſay; (*f*) *All haile* Mary, *miſtris of Euangeliſts*: *all haile* Mary, *teacher of the Apoſtles*: And in the Maſſe of *Sarisbury*, all the works of the ſpirit of God concerning illumination, and inſtruction are plainely aſcribed to her. She is called (*g*) *the ſtarre of the ſea, the lanthorne of heauen, the power, the lampe, the wiſdome.* Wherefore the Miſſall of *Hereford* calleth her (*h*) *the ſtarre of* Iacob, *whoſe beame doth illuminate the whole world, ſhineth in heauen, pearceth the hell, lighteneth the earth, warming rather the minde then the body, cheriſhing vertue, purging offences: turne not then thy eies from the brightnes of this Star.*

Another confeſſeth to the virgin; (*i*) *As the cleare light of the day is giuen by the brightnes of the Sunne: ſo the virgin maketh the whole world ſhine by the fulnes of her light.*

a *Sermo 3. in vigil. natiu. ad finē fere. verbo, et atten.*

b Num. 24.17.

c Luc. 2.32

d Zech. 13. 1.

e 1 Cor. 10. 3.4

f *Aue Maria, magiſtra euāgeliſtarū: aue Maria, doctrix Apoſtolorū. in orat. Ber. ab angelis reuelat quā qui dicit ſingulare obtinebit præmium.*

g *Sedēs in dextra virtus, lāpas, et Sophia in nat. virg. hym. Aue cœleſte.*

h *A fulgore huius Syderis nō auertas oculos, ſi nō vis obrui procellis. in lec. 3. in ſeru. virg.*

i *Nā vt clara lux diei ſolis datur lumine: ſic tu facis orbē vera tuæ pacis reſplēdere plenitudine. in orat. Gaude flore virginal.*

Bonauenture ſaith; (k) *Come vnto her in your tentations, and the brightnes of her countenance ſhall eſtabliſh you:* And in the fift Pſalme; (l) *Thy ſpirit is ſweeter then honny, and thine heritage aboue the honny and the hony combe. Which is ſpoken,* as though the holy Ghoſt proceeded from the virgin, and that the virgin could communicate her ſpirit, and giue the taſte thereof vnto vs, and that eternall life were an heritage by the virgin beſtowed on mankinde.

Finally, of the inſpiration of the virgins grace hee ſaith; (m) *By thy gentle touching, the ſicke are cured: by thy roſie ſmell, the dead liue againe.* And in the 18. Pſalme; *Stillabit vobis gratiam ſuam, our Lady ſhall inſtill her grace into you.* And in the 26. Pſalme; *Domina illuminatio mea ſit,* The Lady is my light.

The Legend of *Lombardy* ſaith of her; (n) *Thou art the fountaine of true light, the vnconſumed treaſury of life: Although for a litle ſeaſon thou didſt endure corporall death, yet thou doſt moſt plentifully poure into vs the brightnes of vnceſſant light.*

The ſame praiſe the Roſary giueth vnto her alſo, and ſaith; *Lighten my heart, O bright Starre.* Neither is this vertue attributed only vnto the bleſſed virgin, but the Legend calleth *Bartholomew the Sunne of the world, which enlightneth all things.*

The Roman Breuiarie doth attribute to *Iohn* the Baptiſt, that he is able to open our lippes, and giue vs power to praiſe him;

(o) *That with free bowels thy ſeruants may*
Thy woondrous works abroad diſplay,
Looſe thou the guilt of their polluted lipps,
O holy Iohn.

That *Iohn* Baptiſt did communicate his ſpirit to *Elizabeth* his Mother, as Chriſt did his ſpirit to the Virgin *Mary,* in plaine tearmes they confeſſe. Wherefore it is ſaid, (p) *With a double miracle the mothers did prophecie, by the ſpirit of the children.*

Edmund Archbiſhop of *Canterbury* in his *Oriſon, O intemerata,* praieth to *Mary* and *Iohn;* (q) *O two heauenly gemmes,* Mary *and* Iohn: *O tvvo lights of Diuinity ſtanding before God.*

k *Accedite ad eã in tẽtationibus veſtris, et ſtabiliet vos ſerenitas vultus illius. Pſ. 2.*

l *Spiritus enim tuus ſuper mel dulcis, et hæreditas tua ſupra mel et fauum.*

m *Tuo tactu leuiſſimo ſanãtur infirmi: tuo odore roſeo mortui reuiuiſcunt. Pſ. 13. et 18.*

n *Sic et tu fõs veri luminis, incõſũptus vitæ theſaurus: licet quodã breui tẽporis interuallo corporaliter morti ſis addicta, tamẽ copioſè nobis infũdis indeficiẽtis luminis claritatẽ. Leg. Lõb. in aſſũp. Ma. virg. fol. 103. par. 1. col. 1, ex Io. Damaſ.*

o *Vt queãt laxis reſonare fibris mira geſtorũ famuli tuorũ, ſolue polluti labij reatũ S. Iohannes. Ro. Bre in nat. Bap.*

p *Dupliciq; miraculo prophetarunt matres ſpiritu paruulorũ. Ro. Bre. in feſt. viſit. Mariæ. lect. 6. vnde prior.*

q *O duæ cœleſtes gẽmæ, Mar. et Io. O duo luminaria diuinitus ante Dñũ. in orat. O intemerat.*

r *Bre. Heref. in feſt. S. Tho. Heref. atque mẽtibus deuotis cõfer lumen gratiæ.*

To Saint *Thomas* of *Hereford* they pray; *(r) O father of holineſſe, O iewell of Prelates, O candle of brightneſſe lightening the world:* And againe to the ſame Saint; *On our deuout mindes confer the light of grace.*

s *Certus enim ſum, quia ſicut per filij gratiam ea potui accipere: ſic eadẽ per matris merita poſſim recipere. ex Chẽ.*

But aboue all blaſphemies is that praier that beginneth; *(s) Te mater illuminationis:* wherein they pray; *Heare O Lady, heare O moſt powerfull, that the corruption of my minde may be changed, which as by thy Sonnes grace I may receiue: ſo, I am ſure, I may alſo do by the merits of the mother.*

Awake at laſt, awake out of the ſlumber of thy ſenſeleſſe ſuperſtition, O ſhameleſſe *Babylon.* For if thou canſt by the power of the virgin bee illuminated, as by the grace of the Sonne of God, is not now the virgin thy Prophet, as the Son is thy Prophet?

t Ier. 3. 23

Sundry other ſuch teſtimonies I could lay open to your view: but I auoid prolixity. For it can bee now to no man, that readeth theſe their blaſphemies, vnknowne, that the greateſt excellence of our high Prophet Ieſus Chriſt, which is to inſpire life and light into his members, is aſcribed vnto the Saints. As for vs let vs acknowledge (Chriſtian Reader) that there is but one Sunne or ſoule of the Church, which poureth grace and vnderſtanding into it, according to the ſaying of the Prophet *Ieremy*; (t) *In vaine is health hoped for from the hils, be they neuer ſo many: but the health of Iſraell ſtands onely vpon God our Lord.*

CHAP. XII.

That the Romiſh Church offereth wrong to the Propheticall office of Ieſus Chriſt, by wreſting the Scripture vnto a ſtrange & forraine ſenſe, contrary to the minde of the Holie Ghoſt.

a Ecclus. 19. 14

b Malac. 2. 8

IT is moſt true, that the Sonne of *Sirach* teacheth; (a) *There is a certaine ſubtilty that is fine, but it is vnrighteous.* This is it which the *Romaniſts* doe glory in: to turne the Scripture like an Image of wax to what purpoſe it pleaſeth them. By which it commeth to paſſe, that they cauſe (b) *many to fall* *by the Law*, and blinde the eyes of the ignorant with authoritie of the Scripture, altogether abuſiuely interpreting it from the ttue intent thereof. This was the manner of Sathans alledging Scripture, (*c*) when hee tempted our Sauiour: And the ſame rule his *Emiſſaries* ſtill retaine. So that though the Tabernacle of that wicked (*d*) *bee placed in the holy mountaine*, and they ſay, (*e*) *The Law of the Lord is with vs*: yet certainely it is moſt true of them, what the Prophet *Ezechiel* foreſheweth; (*f*) *They haue ſeene vanity and lying dinination, ſaying: the Lord ſaith it, and the Lord hath not ſent them.*

c Mat.4.1.
d Dan.11.45.
e Ier.8 8.
f Ezech.13.6.

Of all Impoſtors in this kinde I know none, that with the Romiſh *Bethauen* can compare. Who to ſet vp Idolatry, and to maintaine falſe worſhip, haue wreſted, peruerted, forced the Scripture to ſpeake what it ſpeaketh not, and to teach what it intendeth not. I will ſet a few amongſt many examples before thine eyes (Chriſtian Reader) that thou maiſt conſider this generation, and ſee how deceitfull they are vpon the Balance, and how guilefully they vſe the Word of God, the Scriptures of our Saluation.

Let vs begin with the publique ſeruice and worſhip in the church. (*g*) *Dominicke* inuented for the celebritie of the Virgin the firſt vſe of Roſaries, that, *As God hath his preſcript forme of adoration, ſo the Virgin might haue a ſpeciall forme of ſeruice alſo.*

g *Ex Chemn. qui citat ſpecul. Roſar. Alan.*

A *Roſary* conſiſteth of fifty *Aue Maries*, and fiue *Pater noſters*: ſo that to ten *Salutations* of the Virgin, one Lords prayer muſt be alwaies added. For this purpoſe, and that the number might bee duely obſerued, hee ordained fifty fiue Beads, after ſuch ſort, as betwixt euery ten ſmaller, one great ſtone ſhould be placed.

Out of the Roſaries afterward they beganne to frame the Ladies Pſalter. For, repeating three Roſaries at a time, they heape vp a hundred and fifty ſalutations, which is the iuſt number of the Pſalmes in the Canonicall volume. Then was added to euery Salutation a prayer. And the *Carthuſians* brought the Salutation into verſe, to be ſung after euery one of *Davids* Pſalmes; as we vſe to ſay, *Glory bee to the Father, &c.* After this, to the repetition of the Ladies Pſalter, ſundry Pardons, by ſundry Popes were added. And to fill vp the cup of abomination to the brim, the *Seraphicall Doctor Cardinall Bonauenture* turned all the Pſalmes of *David*, with the Praiſes, Confeſſions and Propheſies, which therein expreſſe the honour of God, and his Sonne Chriſt Ieſus, vnto the Virgin Mother; as in the ſixt Pſalme, *O Lady, ſuffer mee not to be rebuked in his anger.* The ſeuenth Pſalme; *Lady, in thee haue I truſted.* The twelfth Pſalme, *How long, O Lady, wilt thou forget me.* The twenty eight Pſalm, *Aſcribe vnto our Lady, aſcribe vnto our Lady, worſhip and praiſe.* The Pſalme forty fiſt, *Thou, O Lady, art our refuge.* The ſixtie fourth Pſalme, *O Lady, thou art to be praiſed in Sion.* The nineteenth Pſalm, *The heauens declare thy glory, O Lady.*

Others alſo corrupted the Hymns & prayers of the church: *Wee praiſe thee O God: bleſſed bee the Lord God of Iſrael*: and turned them into *We praiſe thee Lady, and bleſſed be the Lady*: yea, the *Creede* of *Athanaſius* they peruerted; *Whoſoeuer will be ſaued, it is neceſſary that hee hold the faith concerning our Lady.*

From theſe precedents euery one tooke courage to apply the Scriptures, euen ſuch places, as were peculiar praiſes of Chriſt himſelfe, vnto Saints, vnto Martyrs, vnto Confeſſors. Inſomuch that there is nothing in them left proper and ſingular vnto God, but is wreſted and appropriated vnto Saints.

Bernard ſaith; *Thou ſhalt aſcend vp on high* (O Virgin) *and ſhe ſhall giue gifts vnto men.*

The Legend of *Iacob de Voragine*, (*i*) applyeth to the Virgin, that which is plainely ſpoken of Chriſt Ieſus; *Behold I come: In the beginning of the booke it is written of mee,* (*k*) *that I ſhould doe thy will, O God*: *Seeke ye* (*l*) *my face. Thy face Lady* (ſaith *Bernard*) *will I ſeeke.*

Germanus in *Metaphraſtes* to the Virgin prayeth; (*m*) *Let deceitfull lips be put to ſilence, which againſt thee the righteous ſpeake iniquitie in their pride and contempt*: (*n*) *Let their image bee*

[h] Ex *Aloy. Lyp.* Tol. fol. 222.

[i] *Legend. aurea. Lomb. in aſſump. virg. ſer.* 114.

[k] Pſal. 40. 7.

[l] Pſal. 27. 8. *ex Ber. ſuper Salue Regina.*

[m] Ex *Aloy. Lyp.*

[n] The 19. verſe of the 73. Pſalme peruerted.

bee baniſhed out of the Citie, that they may bee aſhamed, and periſh, and know, that thy (o) *name is the Lady.* And in the ſame author we read (p) *Let vs blow the Trumpets in Sion:* Take (q) *the Pſalterie,* (r) *and the Lute, and ſing vnto the Mother of God, all the kinreds of the earth.*

Of the Sepulchre of the Virgin *Io. Monach. Damaſc.* ſaith; (s) *Come you that are thirſty to the water.* Eſay *biddeth* (t) *make haſt which haue no money, buy without price, I proclaime it Euangelically.* Againe *Bernard* ſaith; (u) *How good is the Lady vnto Iſrael, euen vnto ſuch as are of a cleane heart. Quid Domini facient, auſint cum talia fures?* If the taile of *Antichriſt*, Monkes, Friers, Legendaries, dare thus preſume, what ſhall the platformers of their publique worſhip doe in their holy Miſſals? What can be looked for from them, but wreſtings, corruptions, peruerſions, wrong applications of Scriptures? All therefore, all that the ſpirit of God in the *Canticles* of *Salomon* ſpeaketh of the church, they conſtrue of the Virgin Mother, and the reſt of the Virgins: that thereby they may raiſe admiration, and draw men to Idolatry and ſuperſtition, (w) *I am blacke, O yee daughters of Ieruſalem, but yet faire: The* (x) *King brought mee into his Chamber: As the* (y) *Lilly among the Thornes, ſo is my loue among the daughters: Thou* (z) *art faire, my loue, thou art faire, thy eyes be as Doues eyes, thy lips, my ſpouſe, drop as honey combes: the ſmell of thy garments is, as the ſmel of Frankincenſe;* with ſundry other. All which they miſconſtrue, and turne to the Virgine, and other Saints.

To euery Martyr the Romane Breuiarie (a) attributeth that which is ſpoken of the glorious Regalitie and Kingdome of Chriſt; (b) *Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips: Thou haſt put a crowne of very precious ſtone vpon his head:* And againe, (c) *Glory and great worſhip ſhalt thou lay vpon him:* And likewiſe, *Hee asked life of thee, and thou gaueſt him a long life, euen for euer and euer.*

Againe, (d) *Come forth ye daughters of Ieruſalem, and ſee the Martyr with the crowne, wherewith God crowned him in the day of his ſolemnitie and gladneſſe.* So they corrupt alſo the words

of

o The 33. verſe of the 6. chapter of the ſecond of Chronicles peruerted.

p *Aloy Lyp.* p. 1. *fol.* 263.

q *Ioel* 2. 1. peruerted.

r Pſal. 81. 2. verſe peruerted.

s *Vid. Aloy Lyp.* p. 1. *fol.* 278.

t The 1. verſe of the 55. of *Eſay* peruerted.

u 73. Pſal. verſe 1. peruerted.

Ber. ſuper Salue regina.

w Cant. 1. 4.

x Cant. 1. 3.

y Cant. 2. 2.

z Cant. 1. 14.

Diuers places of the *Canticles* peruerted in *Ro. Bre.*

a *Ro. Bre. in Communis Martyr. Reſp. poſt lect.* 5. *coronata.*

b The 2. verſe of the 21. Pſalme peruerted.

c The 21. Pſalme verſe 4. 5. peruerted.

d The 11. verſe of the third of the *Canticles* peruerted. The ſhameleſſe Miſſall peruerteth that which is ſpoken of Chriſt.

of the Pſalmiſt; (*e*) *I haue laid help vpon one that is mighty: I haue exalted one choſen out of the people; attributing this to Saints, which was ſpoken onely of Chriſt, and* Dauid *his type.*

e Pſalm 89. verſe 20. peruerted.

That which is ſpoken of Chriſts Prieſthood, is aſcribed to euery Confeſſor; (*f*) *The Lord ſware and will not repent, thou art a Prieſt for euer, after the order of Melchizedech.*

f Pſalm 110. verſe 4. peruerted. Ro. Breuiarie in Com. Confeſ.

Of Chriſt the ſpirit witneſſeth; (*g*) *My truth and mercy ſhall be with him: in my name ſhall his horne be exalted.* This they giue vnto Saint *Rocke.*

g The 25. verſe of the 89 Pſalme peruerted. *Miſſ. Sar. in Miſſ. Sanc. Rochi.*

The Pſalmiſt, of the ſuperabundant vnction of Chriſt, of his holineſſe, of his wiſedome and his grace, foreſheweth; (*h*) *Thou haſt loued righteouſneſſe, and hated iniquity: wherefore God, euen thy God, hath anointed thee with the oile of gladneſſe aboue thy fellowes:* And again, (*i*) *I haue found* Dauid *my ſeruant, with my holy oile haue I anointed him:* And againe; *full of grace are thy lips:* and (*k*) *Sit thou on my right hand, till I make thy enimies thy footeſtoole.* Theſe places they attribute (*l*) *to the Virgin, to the Saints and Martyrs.*

h The 8. verſe of the 45. Pſalme peruerted.
i The 21. verſe of the 89. Pſalme peruerted.
k 110. Pſalme verſe 1.
l *Vid. Ro. Bre. paſſim in confeſſ. & Pont.*

Of the ſaluation by Chriſt, freely, generally, and fully granted to all beleeuers, the Scripture ſpeaketh; (*m*) *Thy name is an ointment poured out,* (*n*) *therefore doe the maidens loue thee:* They giue it to euery (*o*) Virgin Martyr, and to the Virgin *Mary.*

m Cant. 1. 2.
n *Com. vnius virg. Mart.*
o *Ro. Bre. in aſſump. virg. lect. 1. Oſculetur me.*

Of the proſperitie of the kingdome of CHRIST the Pſalmiſt ſaith (*p*); *Good lucke haue thou with thine honour:* they read it in the Virgins (*q*) *Worſhip,* as of her to bee vnderſtood.

p The 5. verſe of the 45. Pſalme peruerted.
q *In com. Virg. An.*

The ſoueraigntie and ſuperioritie, which God hath giuen vnto mankinde ouer all his creatures, the Miſſall applyeth to their Saints, corrupting the words of the Text; *How admirable is thy name O Lord, in all the earth: with glory and honour haſt thou* (*r*) *crowned thy Saint, and ſet him ouer the workes of thy hands.*

r The 6. verſe of the 8. Pſalme peruerted. *In Rom. Bre. in cō. conſ. Pont.*

To their holy water moſt impudently they apply the propheſie of *Ezekiel*; (*u*) *Euery thing ſhall liue, whither the Riuer commeth:* And againe, to it they apply moſt peruerſly that of the Pſalme; (*w*) *Thou ſhalt ſprinkle mee with Hyſſop, and I*

u *Ezek.* 47. verſe 9. peruerted. in the Miſs. of *Sarum.*
w *In quot exer. impr. per Arnold. Coningz anno* 1599

ſhall bee cleane : thou ſhalt waſh mee, and I ſhall bee whiter then ſnow.

Of euery Confeſſor Biſhop ; (x) *The bleſſing of all Nations he gaue vnto him, and continued his teſtament vpon his head.* Which words are ſpoken of *Iſaack*, but typically doe ſet forth Chriſt.

x *Benedictione omnium gentiū dedit illi, & teſtamentum ſuum confirmauit ſuper caput eius.* The 22. verſe of the 44 chapter of *Eccluſ.* peruerted. *Ro. Bre. in cō. conſeſſ pont. poſt lect. 2. oportet. An.*

I will no longer be vnto thee tedious, good Reader : thou ſeeſt what integritie, what faith they vſe. Nay, what falſhood (I ſhould ſay) what treacherie toward the holy Oracles of God almightie. What truth canſt thou expect from them, who dare lye vnto the holy Ghoſt ? and euen in the ſight of God : in the great congregation before men and Angels : before the Altars and Sacraments : in their publique worſhip, in their holy veſtures, in their prieſtly office (contrary to the knowne truth) corrupt, peruert, bely the Scriptures of God himſelfe ?

CHAP. XIII.

Of the additions, which the Miſſals and Legends put vnto the word of God, out of mere imagination and ſuppoſition.

THe holy word of God is deliuered to vs by the ſpirit of wiſedome, as it were in weight and meaſure : not one iot is therin redundant or ſuperfluous : not a word wanting, nor a clauſe defectiue, which any man neede by his wiſedome to adde vnto. Yet ſuch is, the the temeritie, ſhall I ſay ? or the impudencie of ſpirituall *Babylon*, that ſhee muſt needs mixe the pure wine with her dregges, and impe her Owles feathers into the Eagles wings ? (a) *Hath God any need of your lyes ? or will yee ſpeake vnrighteouſly for him ?* Surely *Salomon* ſaith, (b) *Lying lips are an abomination to the Lord,* but *they that deale truely, are his delight.*

a Iob 13.7.

b Prou. 12. 22.

Let vs come then to their additions vnto the Scriptures out of meere imagination and ſuppoſition : of which the New and old Miſſals, the groſſe, and the reformed, are all alike guilty.

The Prophet *Oſee* ſaith ; *Out of Egypt haue I called my ſonne :*

c Oſee 11.1. *Ex Egypto vocaui filium meū, veniet, vt ſaluet populum ſuum. infra hebd. 1. Aduent. ad An.*

ſonne: They adde, *He ſhall come, that he may ſaue my people.*

To the ſecond verſe of the forty fourth Chapter of *Ezekiel*, where it is ſaid, *The Lord God of Iſrael hath entred by it, and it ſhall be ſhut*: they adde of their owne inuention, (*d*) *Hath entred by it for the ſaluation of the world.*

The Euangeliſt Saint *Iohn* in the two and twentith of the Reuelation ſaith; the Angell ſhewed me a well of the water of life: the Romane Miſſall addeth, (*e*) *and ſaid vnto mee, Alleluiah, worſhip God here.*

The Miſſall of *Sarisbury* repeateth the ſaying of *Ezechiel*; euery thing ſhall liue, whither the Riuer commeth: but out of his owne forge he coineth an addition, (*f*) *They ſhall all ſay, Alleluiah, Alleluiah.* No leſſe ſhamefully deale they with the Hiſtory of *Peter*; *Bleſſed* Peter *at Chriſts command, brake the chaines of his fetters wondrouſly.*

The Scripture witneſſeth, *The chaines fell from his hands*: they imagine *Peter* did breake the chaines wondrouſly. The Scripture ſaith, (*h*) *It was done by the Angell*: they attribute it to *Peter*.

The like falſification is in the Feſtiuall of the *Baptiſt*; (*i*) *The Angell deſcended vnto* Zacharie, ſaying: *Receiue a childe in thy old age, and his name ſhall be* Iohn Baptiſt.

In the Hymne, *Vexilla Regis prodeunt*, they ſay, (*k*) *that God ſhould on a tree poſſeſſe his raigne.* But *Clicthouius* (*l*) together with *Iacobus Stapulenſis* confeſſeth, that this is a plaine corruption and addition to the Text. I know, ſome ancient Fathers read, *Regnauit e ligno Deus*: but in the publique worſhip they ſhould be more carefull not to vary from the truth of the Scriptures. Wherefore let them excuſe mee, if out of their owne authors I tell them of their errours.

The additions to the words of the Euangeliſt in the Canon of the Maſſe are no leſſe euident then abominable; where they read, (*m*) *This is the cup of my bloud of the New and eternall Teſtament, the myſterie of faith, which is ſhed for you and for many &c.* Neither let them blame me for noting this corruption, ſince *Manipulus Curatorum* is witneſſe, that (*n*) *long ſince a Biſhop of their owne obſerued the fault, and maruelling*

who

d *Reſp. poſt lect. 2. & irruet, infra hebd. 1. Aduent.*

e *Oſtendit mihi Angelus fontem aquæ viuæ, & dixit ad me, hic deũ adora 3. hebd. poſt octau. edict.*

f *Et dicent omnes Alleluia, Alleluia, Miſ. Sar. in aſperſ. aquæ benedict.*

g *Petrus beatus Catenarum laqueos, Chriſto iubente, rupit mirabiliter. Ro. Bre. in feſt. Sanc. Pet. ad vincula in hym.*

h Act. 12. 7 & verſe 9.

Luke 1. 13.

i *Ro. Bren in feſt. Io. Baptiſt.*

Baptiſt added.

k *Pſal. 95. Ro Bre.*

l *Clicht in hym.*

m *Hic eſt enim Calix ſanguinis mei noui & æterni teſtamenti, myſteriũ fidei. in Can Miſſ.*

n *Manip. Curat. de ſer. Cõſ. ſang. c. 4. edit. per Iaques Forreſtier.*

The Pope ſeeth the fault, but amendeth it not.

who was ſo audacious to adde vnto the Euangelicall Text, complained thereof vnto the Pope: who reproued it not, but commended his iuſt exception.

To the tenth verſe of the firſt of the Acts of the Apoſtles they falſely adde of their owne inuention, (o) *While they looked toward Heauen, as he went, they ſaid Alleluiah.*

In the Canon of the Maſſe they read; (p) *Lifting vp his eyes into heauen to thee, O God, his euerlaſting Father.* That Chriſt at the benediction of the Sacramentall bread lift vp his eyes to heauen, no Euangeliſt declareth: it is onely their owne ſuppoſition.

To the words, *This is my body, This is my bloud*, they adde the particle, * *Enim, For. Hoc eſt enim*: for this is my body.

The Legend of Lombardy addeth to the Euangeliſts, and ſaith; (q) *Chriſt gaue vnto the Thiefe on the Croſſe the ſigne of the ſame, ſaying, Beare this and walke into Paradiſe, and if the Angell keeper of Paradiſe refuſe to let thee enter, ſhew him this ſigne, and ſay vnto him, that Chriſt which now is crucified, ſent me hither: Thus doing, preſently he was let in.*

Of the *Epiphanie* they faigne; (r) Herod *asked the Wiſe men, What ſigne haue you ſeene concerning the King that is borne?* They anſwered; *Wee haue ſeene his Starre ſhining, whoſe brightneſſe doth lighten the world.*

Of *Iacobs* lamentation for his ſonnes they ſay, (ſ) Iacob *lamented for his two ſonnes, wailing; Woe is me I am heauy for* Ioſeph *that is loſt, and very ſorrowfull for* Beniamin *led away for foode: I beſeech the heauenly King, that hee will grant mee the moſt ſorrowfull, that I may ſee them.* Againe, *Iacob proſtrating himſelfe vpon the earth, vehemently with teares worſhipped, ſaying: I beſeech the heauenly King &c.*

The *Portuis* of *Sarisbury*, (t) and the Romane Breuiarie, both ſay, *The Angell was ſent to* Mary *the Virgin eſpouſed to* Ioſeph, *deliuering to her the word, and the Virgin was afraid of the light.* Saint *Luke* indeede ſaith, that *ſhe was troubled at the Angels ſaying*: but that with the light ſhe was terrified, it is their forgerie.

To the narration of the *Baptiſts* reuerence in refuſing to bap-

o *Cumq; intuerentur in cœlum euntē illum, dixerunt Alleluia. Bre. Sar. in Aſcen. domini.*

p *Et eleuatis oculis in cœlum ad te deū patrē ſuū omnipotentem, tibi gratias agēs benedixit, fregit. in Cā. Miſſ. Sar.*

* *Enim addit. in Can. Miſſ.*

q *Et dedit mihi illud ſignū crucis, dicens hoc portans ambula in Paradiſum, & ſi non dimiſerit te angelus ingredi cuſtos Paradiſi, oſtende illi ſignum crucis, & dices ad illum quod Chriſtus, qui nunc crucifixus eſt, tranſmiſit me &c. in reſurrec. domini ad finē. cap. 52.*

r *Ro. Bre. intra octa Epiph. An. interrogabat.*

ſ *In dom. 3. quadrag. et poſt lect. 9. ipſe autem.*

t *In 1 dom. aduent. Reſp. poſt lect. 3. et Ro Bre. dom. 1. aduent. poſt lect. 3.*

baptize Chriſt, they adde, *The Baptiſt trembled,*[u] *and durſt not touch the holy head of God, but crieth out with feare, ſanctifie me, O Sauiour.*

With the ſame ſtrong power of conceit they corrupt the words of Chriſt in the Garden; (w) *My ſoule is heauy vnto the death, abide you heere a little, and watch with mee, you ſhall now ſee the multitude compaſſe me about, but you ſhall flee, and I will goe to be crucified for you.*

Could (x) *you not watch one houre with me, which are exhorted to dye for me? You ſee* Iudas *how he ſleepeth not, but haſteneth to deliuer me to the Iewes.* Of the ſame kinde are theſe alſo that follow.

I prayed my Father, Alleluia, and hee gaue mee the nations, Alleluia, to my inheritance. Alleluia.

The Angell ſaid to them; *Doe not feare;* (y) *for I ſay vnto you, the dead man, whom you ſeeke, is riſen, and the life of men is riſen with him.*

Goe (z) *into all the world, and preach, ſaying, Alleluia.*

When the Lord was borne, the Quiers of Angels ſung, ſaying; Saluation be vnto our God, which ſitteth vpon the Throne, and to the Lambe.

With his hands lift vp hee was carried into Heauen, and he bleſſed them, Alleluia.

I haue (c) *ſtretched out my hands all the day long vpon the Croſſe, vnto a people that beleeueth not, but ſpeaketh againſt me.*

All (d) *Haile* Mary, *full of the grace of God throughout all ages.*

Looking (e) *a farre off, Behold, I ſee the power of God comming, and a cloud couering the whole earth, goe to meete it, and ſay, tell vs whether thou bee hee indeede, that is to raigne ouer the people Iſrael.*

Thus doth adulterous Iſraell (*f*) *ſet their Threſholds by his Threſholds, and their poſts by his poſts:* they ioyne their wiſe-

u *Baptiſta cõtremit, & nõ audet tãgere ſanctũ dei verticẽ, ſed clamat cũ tremore, ſãctifica me, ſaluator. Bre. Sar. in Hillar. ep. & Cõfeſſ. in laudibus An. verb. veterẽ hominẽ.*

w *Triſtis eſt anima mea vſq; ad mortẽ, ſuſtinete hic, et vigilate mecũ, nũc videbitis turbam, quæ circumdabit me, vos fugam capietis, et ego vadam immolari pro vobis. Ro. Bre. feria 5. in cœna domini Reſp. triſtis, &c.*

x *Vna hora nõ potuiſtis vigilare mecum, qui exhortabamini mori pro me? vel Iudã non videtis, quomodo nõ dormit, ſed feſtinat tradere me Iudeis? Ro. Bre. in cœna dõ. portiſ. Sar. in dies Paſſ.*

y *Et vita hominum reſurrexit cum eo, Alleluia. Br. Sar. in feria 3. hebd. Paſc.*

z *Ite in orbẽ vniuerſum, & prædicate, dicẽtes Alleluia. Portiſ. Sar. in Craſt. Aſcen. domini.*

a *Portiſ. Sar. in virg. Circumc. ad Compl.*

b *Eleuatis manibus ferebatur in cœlũ, et benedixit eis, Alleluia. in die Aſc. domini in laudibus An.*

c *Portiſ. Sar. in Andr. Apoſ. Reſp poſt. lect. 7. audiſt. Fratres.* d *Nam ad illam ſunt nuncia olim facta Angelica; Aue Maria gratia dei plena per ſecula. in hymno, hac clara die turma.* e *Aſpiciens à lõge, ecce video dei potentiam venientem, & nebulam totam terram tegentem; ite obuiam ei, & dicite, nuntia nobis, ſi tu es ipſe qui regnaturus es in populo Iſrael. Dom. 1. aduent. in Reſp. aſpiciens.* f *Ezek. 43. 8.*

dome vnto Gods wiſdome, and their words vnto his words, peecing the skin of the Lyon with the skin of the Foxe; and by this meanes they ſet ſtumbling blockes before the feete of the weake. For what can more deterre the Iewes and Turks, and all Infidels from the Goſpell of Chriſt, then when they ſee it corrupted with falſe and perfidious additions?

The Lord giue them the light of his Spirit, that they may ſee and be aſhamed, and turne from their errors: And the Lord bleſſe vs, that profeſſe the Goſpell, that we may handle the word with all ſinceritie: (g) though *Ephraim* compaſſe him about with lyes, and the houſe of Iſraell with deceit, yet let Iudah rule with God, and be faithfull with his Saints.

g Hoſ. 11. 12.

CHAP. XIIII.

Of malitious falſifications and additions vnto Scripture, by which the Romiſh Antichriſt wrongeth the Propheticall Office of Chriſt Ieſus, to maintaine their owne errors.

MAlitious falſifications I call them, which are of purpoſe done, to maintaine ſome points of their erronious doctrine, whereof in Scriptures truly and rightly alledged there is no ground. Of this kind, there are examples not a few amongſt them. We will begin with that, which in the conception of the Virgine is ſung.

(a) *The Euerlaſting ſayd to the old, God to the Serpent; I will put enmity betwixt thee and the woman: thy ſeed and her ſeed, and ſhe ſhall bruiſe the head of the Serpent.* Heerein the honour due vnto Chriſt, is moſt deceitfully to the Virgine giuen, that they may haue ſome colour for the blaſphemous doctrine of the Virgins power to take away ſinne, by her interceſſion vnto God for vs.

a *Dixit æternus ad veterem, Deus ad ſerpentem, inimicitias ponam inter te & mulierem, & ſemen tuum, & ſemen eius, ipſa conteret caput tuum. Portif. Sar. in concep. virg. lect. 4. propoſitionem itaque.*

After the like manner the Roman Breuiary maketh Chriſt thus to ſalute Saint *Peter*; (b) *Simon Peter, before I called thee out of the ſhip, I knew thee; I conſtituted thee a Prince ouer my people, and haue giuen thee the keyes of the kingdom of God.* What is Scripture, but the word of God? And what is this but a malitious fiction, deprauing the word, and belying IESVS CHRIST

b *Simon Petre, antequam de naui vocarem te, noui te, & ſuper plebem meam principem te conſtitui, & claues regni cœlorum tradidi tibi. Ro. Breu. in feſt S. Pet. Reſp. lect. 1. Petrus autem & Iohannes.*

CHRIST, that they may magnifie the Idoll of *Rome* aboue all *the houſe of God?*

The like addition there is to the words of the Angell, *Acts* 12. For thus they ſing: (*c*) *Ariſe Peter, put on thy garments, receiue ſtrength to ſaue the nations, for the chaines are fallen from thy hands.*

The Miſſall of *Sarum* vſeth the ſame falſhood to exalt the power of the Virgine (*d*).

High Gabriel *brought new ioyes,*
The eternall Kings natiuitie on earth:
And thus the Mother he ſaluted then;
Hayle Mother of my Lord ſo bright,
Thou bleſſed ſhalt a King bring forth for aye,
Being made the Queene of Heauen.

Is it not enough (O firſt begotten of Sathan) to commit Idolatrie with the Virgine, to make her Queene of Heauen, as God is the King thereof: but thou muſt alſo ſo ſhameleſly corrupt the words of the Angell in his ſalutation? What truth can you keepe with men, that thus bely both God and Angels?

Here you haue wreſting, addition, falſification of Scripture together, a *Chaos* of blaſphemie. But what is it which ſhall not bee defended by them, who cannot bluſh? Of the Philoſophers ſome ſayd, the ſnowe was blacke: ſome imagined, that there were Cities in the moone: ſome, that the earth doth moue, and not the Heauen. There is nothing ſo abſurd, but ſome will dote in the defence thereof.

The *Salutation of the Virgine they chop and change into as many forms, as there are colours in the Rain-bowe, adding to it what words and clauſes they pleaſe.

Vnto the Baptiſt they ſing, falſifying the Angels meſſage; (*e*) *Gabriel appearing vnto Zacharie* did promiſe, that men ſhould celebrate *thy natiuitie with obſequies.*

Of Saint *Michael* the Archangell a moſt malitious addition they haue, which is ſolemnely chanted in his annuall feſtiuity; (*f*) *While* Iohn *ſawe his myſtery,* Michael *ſounded the* Trum-

c *Surge Petre, & indue te veſtimentis tuis, accipe fortitudinem ad ſaluandas gentes, quia cecidarunt catena de manibus tuis.* Ro. Breu. *in feſt Pet. & Pauli Reſp. poſt. lect. 3. iſti ſunt.*

d *Celſum nunciat Gabriel noua gaudia,*
æterni regis exortum in terra:
Matrem que eius ita ſalutat,
Aue Maria, Domini mei
Mater alma, cœlica plena gratia,
tu benedicta regem in ſecula paries,
effecta orbis Regina. Miſſ. Sar. *in aſſump. virg. Sequen. aurea virga primæ Matris Euæ.*

e *Apparensq; Zacharia Gabriel repromiſit, quod tuam celebrarēt obſequijs natiuitatem.* Miſſ. Sar. *in die Sanct. Io. Bap. ſequens.*

* Luk. 1.

f *Dum ſacrū myſterium cerneret Iohannes Archang. Michael tuba cecinit, ignoſce Domine Deus noſter, qui aperis librum, & ſoluis ſignacula eius, Alleluia.* Ro. Breu. *in feſt. Dedic. Sancti Mich. ad mag. An.*

Trumpet, pardon vs, O Lord our God, which doeſt open the booke, and looſe the ſeales thereof, Alleluia.

Another figment the ſame Miſſall hath of the Archangell *Michael*; (g) *O Archangell* Michael, *I haue made thee prince ouer all ſoules to be receiued.*

g *Rom.Bre.poſt lec.5.*

The two and twentith of the Reuelation is with the ſame Craft corrupted. For they adde vnto the text; (i) *Vpon the wals a guard of Angels.*

i *Et ſuper muros eius angelorũ cuſtodia Portiſ. Sar.fer. 3.et 4.poſt octau.2 paſc.Reſp.vid.portã*

I will no longer detaine thee (Chriſtian Reader) in this argument. Thou haſt ſeene plentifull teſtimony of their malitious falſhood, who ſticke not to adde vnto Gods word for their aduantage, euen as in their Calendars of expurgation they blot out of the works of Fathers & holy writers, whatſoeuer doth make againſt them: ſo that in them is verefied the ſaying of *Ieremy*; [k] *From the Prophet euen vnto the Prieſt they all deale falſly.* Bleſſed Spirit of GOD take the couering from their eies, and grant them to bee aſhamed of the lies of their owne ignorance.

k Ier.6.13.

CHAP. XV.

Of the plaine vntruths and falſhoods in the Miſſals of the Church of Rome, *deliuered to the people inſteed of the true doctrine of our great Prophet Ieſus Chriſt.*

OF the Prophets (a) *which haue ſtolne the word, euery man frõ his neighbour,* and applied it to a ſtrange ſenſe contrarie to the minde of the Spirit of God: and of thoſe, (b) *which adde vnto the ſayings of the Propheſie of this booke*; partly (c) *to darken his Counſels by words without knowledge*: and partly to (d) *with-hould the truth in vnrighteouſnes,* and with their malitious falſhoods to blemiſh the light of the Goſpell of Ieſus Chriſt, we haue ſpoken already.

a Ier.23.30.
b Apoc.vlt.18
c Iob.38.2
d Ro.1.18

Now we are to intreat of manifeſt falſhoods, which without any colour or authority of Scriptures they chant in their Miſſalls, and publique worſhip; the viſions of their ovvne heart, not out of the mouth of the Lord.

I will begin with that blaſphemous Ceremony ſolemnized in the Miſſall of *Sarum*, touching the annuall ſepulture of Chriſt. In the acting whereof putting the body of Chriſt & the Croſſe together into the ſepulchre; (*e*) *Let him* (ſay they) *O holy Father and omnipotent God, make our ſacrifice to bee accepted, who ſhewed vnto his diſciples in this daies tradition, this to doe.* A moſt ſtupendious lie; it is their owne fabulous inuention, Chriſt neuer commanded the obſeruance of any ſuch tradition.

Of the Crowne of thornes they ſay; (*f*) *This Helmet of the ſouldier, Garland of the triumphant, and Miter of the Prieſt, was at the firſt of thorne, afterward it was gould, the touching of the holy head made the prickes of the thornes golden.* This is moſt falſe whether it be vnderſtood of the matter of the Crowne, or of the power. (*g*) No leſſe fabulous is this fained Farewell to the virgin;

When the worthieſt Herauld of mankinde
ended his ſpeech, he bade the heauenly queene
farewell, whoſe ſeat in heauen doth abide,
farewell thou holy of all holies;
The praiſe, the honour, and the worſhip
of all beleeuers, Chriſts Hall,
his Houſe, his Palace, the reſting place
of the Godhead.

The Roman Breuiarie abuſeth you with the like falſification. (*h*) Mary ſaid; *what kinde of ſalutation, thinke you, is this? becauſe my ſoule is troubled within mee, and becauſe I am to bring forth the King, which ſhall not violate the Cloiſter of my virginity.*

If in this there be any truth, iudge your ſelues, ye Papiſts, that haue any feare of God.

Of the virgin *Mary* they ſay; that (*i*) *ſhe gloried in her humility in the Goſpells.*

In the Homily of the 2. *Ferie* in the firſt week of Lent they ſay, that (*k*) *It was commanded of the heauenly Maieſtie, that Lent ſhould be kept.*

Againe,

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e *Ipſe tibi, quæſumus domine ſancte pater omnipotens Deus, ſacrificium noſtrum reddat acceptum, qui diſcipulis ſuis in ſui commemorationem hoc fieri hodierna traditione monſtrauit, Chriſtus dominus, in ſer. 5. in cœn. dom. poſt offic. tex. ra Domini. Vid. ſimile in Rom. Bre. Dom. 1. quadrag. orat. Deus, qui eccleſiam.*

f *Hæc pugnantis galea, triumphantis laurea, tiara pontificis, primum fuit ſpinea, poſtmodum fit aurea. tactu ſancti verticis, ſpinarum aculeos virtus fecit aureos. in Miſſ. Sar.*

g *Cum ſiſteret humani generis, loqui præco dignior cæteris, Vale dixit regina ætheris, cuius ſedes manet in ſuperis, Vale ſancta ſanctorum omnium; laus et honor, decus fidelium, aula Chriſti, domus, palatium, deitatis reclinatorium. Miſſ. Sar. in Miſ. Archang. Gab. proſa, proloquium altum.*

h *Maria dixit, qualis eſt iſta ſalutatio? quia conturbata eſt anima mea, et quia paritura ſum regem, qui clauſtrum virginitatis meæ non violabit. in aduen. Ant.*

i *Miſſ. Hereſ. infr. octau. beat. virg. lect. 4 primacius virtus.*

k *In terrena cogitatione initiatum, ſed cœleſti maieſtati præceptum. Port. Sar. fer. 2. hebd. 1. quadrag.*

Againe,[l] *Theſe things* (meaning the Lent faſt) *is not ſo much the precept of men, as of God.*

They ſay alſo; (*m*) *whom thou doſt command to abſtaine from meats of fleſh, make them to abſtaine from faults and offences.*

In another place; *Ieſu the commander of Lenten abſtinence, which for the health of Soules ordainedſt this faſt.*

I proclaime vnto you, all the generation of Romiſh falſaries; Prieſts, Monkes, Friers, and the fire-brands of all ſtates and policies, Iudaiſing Ieſuits, if you can proue out of the Scriptures, that Chriſt our Lord and Sauiour did euer command, ordaine, inſtitute, or teach to keepe this faſt of Lent, I will giue you the bucklers, and ſay your night is daie, and your blacke is white.

With the ſame falſhood the Roman Breuiarie in the feaſt of *Peter* and *Paul* commeth vnto the euerliuing God, and ſaith; (*n*) *O God, which haſt conſecrated this day vnto the Martyrdome of the apoſtles* Peter *and* Paul. Let them now ſhewe where God euer conſecrated day to man, or gaue vs authority any ſuch to conſecrate.

The Portuis of *Sarum* ſaith; (*o*) *I heard a voice from heauen ſaying; Come all ye wiſeſt virgins; put oile into your veſſels, till the Bride-groome come.* Who euer heard this voice? where was it proclaimed?

Vnto the virgin they ſing; (*p*) *Reioyce virgin* Mary, *thou alone haſt ouerthrowne all hereſies in the vniuerſall world.* If the diuell himſelfe the Father of lies, *Beelzebub, Verrin, Aſmond,* the Ieſuits companions, with all the rabble of diuelles were brought together, I thinke none ſo ſhameleſſe, that durſt maintaine this falſhood.

Of the wodden Croſſe they ſay; (*q*) *Thou onely waſt worthy to beare the King of heauen.* This is falſe two maner of waies. For firſt, the Croſſe was not worthy to beare Chriſt, of whom the holy Baptiſt more excellent then the Croſſe, doth confeſſe; (*r*) *that he was not worthy to looſe the latchet of his ſhoe.* Secondly, the tree of the Croſſe onely was not worthy to beare Chriſt. For Chriſt was borne of *Mary*, after a more excellent manner, and entred into ſundry ſhippes, and was borne

[l] *Hac nō tā precepta Sacerdotum quā dei ſunt. ibid.*

m *Et quos ab eſcis carnalibus, precipis abſtinere, a noxijs quoq; vitiis ceſſare cōcede. in fer. 4. hebd. 2 quā et* Ro. Bre.

n *In orat. Deus qui hodierna.*

o *Audiui vocē de cœlo venientē, venite omnes ſapientiſſimæ virgines. oleum recondite in vaſis veſtris, dū ſpōſus aduenerit. Miſſ. Sar. in com. plu. virg.* Reſp. poſt lect. 1. *interrogarent dominus*

p *Gaude Maria virgo, cūctas hæreſes ſola interemiſti in vniuerſo mūdo. in offic beat. virg. An. g o at. et paſſim in* Ro. Bre.

q *Ro Miſſ. in feſt. inuent. S. crucis. et in Miſſ. Sar. quæ ſola fuiſti digna ſuſtinere regē cælorū.*

r Luke 3.16

in them with greater eaſe and more facility, then on the Croſſe.

The Roman Breuiary ſaith; (*s*) *I ſaw the beautifull aſcending vpon the riuers like a doue, the ineſtimable ſmel of her garments was exceeding ſweet.* But vvhere is this in Scripture to be found?

Of the inuocation of Saints they ſay; *t*) *Vnto all that flee to their defence, thou giueſt healthfull effect of their petitions.* I will once againe be bould to prouoke all the Ieſuiticall brood, to tell, if they can, where God euer promiſed to grant all their requeſts, which flie to the ſuccour of Saints: where hee euer commanded vs ſo to doe: where euer he threatneth vs, if we doe it not. Thus the waightieſt point of their religion hath neither commandement, nor promiſe, nor threatning in all the holy Canon of Scriptures to confirme it.

Another falſhood the Breuiary of *Sarum* proclaimeth; (*v*) *I ſaw an Angel of God flying through the middeſt of heauen, crying with a great voice, and ſaying; Theſe are holy men, made the friends of God.*

Of the Croſſe they faine; (*w*)

The fraud on our firſt father wrought condoling,
When by taſting of the hurtful fruit he died,
Himſelfe then markt the tree, that it ſhould ſalue
The hurt the tree had don.

Heerein the Miſſall ſeemeth to allude to the Legend hiſtory, in which it is falſly imagined that *an angell tooke a ſprigge of the wood of Paradiſe, and planted it in* Libanon, *of which ſprong the tree whereof the Croſſe was made.* As this is a meere fained vntruth: ſo alſo, that God euer appointed the wood of the Croſſe to diſcharge the detriment, which came by taſting of the fruit of the forbidden tree, is a falſe and vngodly figment. Yet the Roman Breuiary it ſelfe, as refined as it is, cannot leaue it out, but ſaith, (*x*) *This is the moſt worthy tree placed in the midſt of Paradiſe.* It is true, that the ancient Father teacheth, that God would not haue man put his hand to the tree of life and death, from thence to get remedy vnto his euill; *Ne per arborem, ſed hominem vitæ,* leſt man ſhould be ſaued by the tree of life, and not by the man of life.

The

[s] *Vidi ſpecioſam ſicut columbã aſcẽdẽtẽ ſuper riuos, cuius ineſtimabilis odor erat nimis in veſtimẽtis eius.* Ro. Bre. *Reſp. poſt oſculetur me.*

[t] *In Miſſ. Sãc. Roch. cũctis ad eorũ patrocinia cõfugiẽtibus ſuæ petitionis ſalutarem præſtas effectum.*

[v] *Vidi angelũ Dei volãtẽ per medium cœli voce magna clamãtẽ, et dicẽtẽ; iſti ſunt ſãcti viri facti amici dei.* Bre. *Sar. in Com. apoſt. extra tẽpus paſc. poſt. vid. coniunctos viros.*

[w] *Deparẽtis protoplaſti fraude facta condolens, quãdo pomi noxialis morte morſu corruit, ipſe lignũ tũc notauit, dãna ligni vt ſolueret.* Ro. Br. *in Dom. in paſſ. in hym. Pange lingua.*

[x] *Miſſ. in uen. Sanct. crucis. May. 3. Reſp. 3. hæc eſt arbor digniſſima in Paradiſi medio ſituata. &c.*

Ex Pet. Lomb.

The Roman Breuiarie, of the bleſſed virgin ſaith; (y) *The daughters of Sion ſeeing her, declared her bleſſed, ſaying; thy name is an ointment powred out.* Speake ſhameleſſe Ieſuits, and bring forth if you can, what daughters of Sion, where and when, euer did ſo worſhip and magnifie the bleſſed virgin. But you care not with what falſhoods ye delude the people.

With the like vntruths the Miſſall of *Sarum* ſaith, that (z) Auguſtine *of* Rome *was the firſt teacher of true religion in* England: And the Roman Breuiarie, (a) that *the pauement of the whole Church was ſprinkled ouer with the braines of* Becket. Thus you ſee, *Babylon* hath an harlots brow, lie ſhe can, ſhe cannot bluſh.

O mercifull God, clenſe the Church from theſe Impoſtors, and giue them grace (if it be thy will) to ſee their ſinne, and to eſchue it. But what hope is there, when they profeſſe, that (b) *The errours of the Church are rather to bee borne with then amended?*

CHAP. XVI.

Of the vncertaine and doubtfull ſtories, which the Romiſh Church inſteed of the true and infallible word of God, doth thruſt vpon the people in their diuine worſhippe, contrary to the rule of our great Prophet; Search the Scriptures, for in them you thinke to haue eternall life.

IT is the moſt miſerable ſeruitude of the ſoule, inſteed of the Oracles and vndoubted ſtatutes and promiſes of God the true bread of life, to bee fed with winde, to bee carried with clouds, miſts and dreames of vncertaine opinions. This is the puniſhment, which God long agoe threatned to backſliding Iſrael the type of the Church; (a) *The Lord God of Hoſts will take from Ieruſalem and Iudah the ſtay and the ſtrength, euen all the ſtay of bread, and the ſtay of water.* Surely the ſtay of bread, and the ſtay of water by a fit allegory may be interpreted the ſtabilitie of Gods word, which for our ſinnes hee ſuffereth vs to bee depriued of: ſo that the Maſters of the Church in place thereof haue put vncertaine ſtories, doubtfull

y *Et videntes eã filiæ Sion beatiſſimam prædicauerũt, dicẽtes, vnguẽtũ effuſũ nomẽ tuũ. in feſt. S. Mar. ad niues. Reſp. poſt lect. 6. quare ſolenn.*

z *In feſt. S. Aug.*

a *Cuius cerebro reſperſũ eſt totius tẽpli pauimẽtũ. Rom. Bre. in Tho. Cant. lect. 6. ex qua regu. ad finem.*

b *Mihi certe videtur eccleſiæ errorem (ſi tamẽ erat ille) ferẽdũ eſſe potius, et quaſi iniuriã accipiẽdã, quã ab inſtitutis illius recedẽdũ. Barth. Lato. in ep. adu. Bucerum.*

a Eſay 3.1

full narrations, ſpeaking the things they haue not ſeene.

Let vs begin with the feaſt of Saint *Andrew.* Much talke the Miſſall of *Sarum* bringeth in betwixt *Egeas* the Proconſull and *Andrew*; but the Romane Breuiarie omitteth the greateſt part thereof. They of *Sarisbury* ſay, (*b*) Andrew *was bound with cords to the Croſſe:* the Romane Breuiarie makes it doubtfull, and ſaith, (*c*) *He was faſtened to the Croſſe:* Which may bee vnderſtood either of binding or nailing. But *Bellarmine* in plaine tearmes ſaith, (*d*) *Andrew* was not bound, but nailed to the Croſſe. So their worſhip, which the Church for many yeeres ſerued God with, was a plaine lye and vntruth.

Of *Peter* they of *Sarisbury* read, how he (*e*) *prepared himſelfe a ſeat in the higheſt part of the Citie of Antioch: and that* Theophilus *the chiefe man of the Citie turned his houſe into a Church, wherein he placed the chaire of* Peter. This the Romane Breuiarie omitteth, and ſpeaketh no word thereof.

As vncertaine is that of *Gregory,* (*f*) *who beeing ordained Biſhop fled, and hid himſelfe three daies, and was diſcouered by a great beame of light ſhining ouer him.*

That the Cobler *who* (*g*) *mended Saint* Markes *ſhooe at Alexandria, hauing thruſt his Awle thorow his hand, after hee had confeſſed there is one God, was healed by the Euangeliſt with earth and ſpettle laid thereon:* And that this Cobler was afterward Biſhop of *Alexandria,* is no leſſe doubtfull.

The like is to be thought of theſe that follow. (*h*) *A great Dragon crept out from vnder an image, when* Philip *was led into the Temple to offer ſacrifice, which Dragon ſlew the Prieſts ſonne, and two Tribunes with him.*

That the Angels ſung; (*i*) *Peace bee to the Engliſh Church in the birth of this child* (meaning *Edgar*) *and of our Dunſtane.*

Of *Hillary,* (*k*) *that in the Iland of Hens he ſet bounds with his ſtaffe in the earth, how farre the Serpents ſhould haue power to goe.*

That whoſoeuer had (*l*) *a bone in his throate, and called vpon God, thinking on Saint Blaſe, ſhould be deliuered from his griefe.*

That *a voice came vnto* Thomas Aquinas *praying before the crucifixe*

b *Bre. Sar. in Sanc. Andr* 3. *noct. An. accedẽtes carnifices.*

c *Cruci affixus eſt Ro. Bre. in Sanc. Andr lect.* 6. *igitur paulo poſt.*

d *Bell. de imag. Sanc. l.* 2. *c.* 27. *verbo, iam vero modus.*

e *Portiſ. Sar. in Cath. Sanc. Pet. lect.* 3. & *lect.* 6. *tunc infra ſeptem.*

f *Ro. Bre. in feſt. Greg. lect.* 5. *Romã rediens.*

g *Bre. Sar. in Sanc. Marc lect.* 1. *beatus Marcus.*

h *Bre. Sar. in Phil. lect.* 3. *poſt paſſionẽ domini.*

i *Bre. Sar. in Dunſtan. lect.* 2 *beatus vero.*

k *In mem. Hilla. ep. & confeſſ. lect.* 5. *beatus autem Hillarius. in Bre. Sar.*

l *Bre. Sar. in Sanct. Blaſio. lect.* 3. *præſentatoq; dixit.*

cifixe at Naples, ſaying; (*m*) *Thou haſt well written of mee* Thomas.

That (*n*) Mary Magdalene *went into a vaſt Caue of an high hill, and there liued thirty yeares vvithout company of man, and was euery day taken vp by Angels to heare the lauds of the heauens.*

That Saint (*o*) *Giles, deſcended from the Kings of Athens, was fed in France by the milke of an Hynd that came vnto him to his Caue at ſet houres. Romane Breuiarie.*

What ſhould I ſpeake of the deſtruction (*p*) *of the Temple of Diana* at *Epheſus* by Saint *Iohn*? or that hee was caſt into boiling oile? which neither *Euſebius*, nor *Ierome* doth ſpeake of: *or that he turned branches of trees into gold, or ſtones into Pearles*? Or that (*q*) *Syluester with his fellowes went into a Caue of the earth three hundred ſixty fiue degrees toward* Hell, *and killed a Dragon*? Or (*r*) the comparing of the *two chaines one with another, vvherewith* Peter *was bound at Ieruſalem and at Rome, which knit ſo one to another, as though they had beene but one chaine*? Of *Paul* (*ſ*) *the Hermite, that hee was fedde three ſcore yeares by a Crowe, with halfe a loafe of bread, but when* Anthony *came to viſite him, the Crow brought an whole loafe.*

Of the inuention of the Croſſe the Lomb. Legend ſaith, that the narration (*t*) *vvhich is found in the Eccleſiaſticall Hiſtories, to whom the Chronicles doe agree, is more authenticall, then that which is recited in Churches. For it is plaine* (ſaith hee) *that many things are in the Hiſtorie read in the Church, which haue no conſonance with the truth.* Yea, the authors of the Maſſe of *Sariſbury* themſelues confeſſe, how willing they are to deliuer *Apocrife* fables to the people: where they ſay in the conception of the Virgin; *This day peculiarly it doth ſeeme, that the booke which is of her conception and life ſhould be read, if the ancient Fathers had not iudged it to be Apocriſe.*

The Legend of Lombardie hauing rehearſed a ſtorie of *Thomas* ſaith; (*u*) *Whether this hiſtorie be true or not, it makes no matter.* Wherefore the Romane Breuiarie for the moſt part citeth alſo vncertaine, obſcure, ſuperſtitious, creditleſſe authors: as

m *Bre. Ro. in feſt. Th. Aqu. n. lec. 5. emiſſus è cælo.*

n *Bre. Ro. in feſt. Marib. lect. 5. eo miraculo*

o From *Codrus* the laſt Athenian King, who liued in the yeare of the world 3106. to *Gyles*, who liued *anno Mundi* 4829 was the ſpace of ſeuenteene hundred yeeres, a long time to deduct a Pedigree, in ſo many mutations of Athens. *vid. Genebr. Cron.*

p *Portiſ. Sar. in Ioh. Apoſt. lect. 3. interfecto antē. & in feruentis. & lect. 4. viduā quoq; et*

q *Idem in Syluest. papa lect. 8. dixerūt ei pagani.*

Euery degree is twenty leagues, and euery league three miles.

r *Ro. Bre. in feſt. Pet. ad vincula lec. 5 cū igitur Pōtifex.*

ſ *Ro. Bre. in Paulo Heremit. lect. 5 poſt corui.*

t *Legend. Lomb. in inuentione Crucis c. 64. verbo, hac igitur hiſtoria de inuent.*

u *Vtrum illa vera an ficta narratio, nihil me nunc intereſt de Sa. ct. Tho. Apoſt. Legend. Lombard.*

Aloyſius Lypomanus.
Clychtouius.
The Hiſtory of the exaltation of the Croſſe.
Ado in his Martyrologe.
Hincmarus.
Bonauenture.
Damaſ. Pontificall.
Hildwinus.
Geſta Patrum condemned as Apocrife by Gelaſius the Pope himſelfe.
The Decretalls.
Seuerus.
Liber Pontificalis.
Simeon Metaphraſtes.
Surius.
Iohn Garſon.
Iohn Diaconus.
Platina.

Theſe, and diuers other ſuch Lyers, and Friers, Monkes, and ſuperſtitious wretches, are the authors of the greateſt part of their Hiſtories and Lectures read in their diuine ſeruice. Thus of them is verefied what the ſpirit of God foreſheweth,
w 1.Tim.4.1. (w) *That in the later times ſome ſhall depart from the faith, and ſhall giue heed vnto ſpirits of errour, and doctrine of Diuels*, waues
Iam. 1. of the ſea carried about with euery blaſt of vaine doctrine, who inſteede of the body of truth, imbrace the phantaſticke ſhadowes of vaine illuſion. But hereof more in the following Chapter let vs ſpeake.

CHAP. XVII.

Of the ſuperſtitious imaginations beſide all ground of Scripture, which the Romiſh Church vſeth in her publique worſhip; as though there were not ſufficient motiues in the word of truth to ſtirre vp our deuotion.

DIſcourſing of the ſtrong imaginations, wherewith dreaming they delight themſelues, as men in *Platoes* Caue, or ſome *Trophonian* den, poſſeſſed with a ſtrong apprehenſion of phantaſticke idols, and creations of their owne conceit, I will begin with the friuolous Dialogues, *Proſopopœiaes*, confabulations and ſuppoſitions, which without any ground of Scripture they faigne, concerning the perſon of our Lord and Sauiour Ieſus Chriſt.

Firſt, touching the conception of Ieſus Chriſt, with a fooliſh Dialogue they come to the Virgin; as though Chriſt were anew to be conceiued; (*a*) *Receiue, O Virgin* Mary, *the meſſage ſent vnto thee from the Lord by the Angell: thou ſhalt conceiue by the eare.* This is an impious fiction, which openeth the paſſage to ſundry Hereſies. I know, the manner how the Virgin conceiued is ineffable, neither can they vtter it, which the very Angels haue not wiſedome to expreſſe. But certaine it is, Chriſt was there conceiued, where he tooke his fleſh, euen in the wombe of the holy Virgin: and of her ſanctified and purified ſeede, the purer part of her bloud, did Chriſt take fleſh by the wondrous operation of the Holy Ghoſt. The Romane Breuiarie is aſhamed of theſe abſurdities, and leaueth out in this Reſponſory the words, *Per aurem*, by the eare. And this not without good cauſe haue they done, leſt there ſhould bee warres of ignorance, and fiction againſt fiction. For in another place they bring in the Virgin ſaying; (*b*) *Reioice with me all which loue the Lord, becauſe when I was little, I pleaſed the higheſt, and of my bowels I begate God and Man.*

They imagine, that (*c*) *Chriſt, being in the wombe of the Virgin, was no burden vnto her at all, but he was light and nimble within her.*

Of

a *Suſcipe verbum virgo Maria, quod tibi à domino per angelum tranſmiſſum eſt; concipies per aurem, deum paries & hominem. Bre. Sar. in Annun. virg. Reſp. poſt. lect. 2. vere etenim.*

b *Congratulemini mihi omnes qui diligitis dominum, quia cum eſſem paruula placui altiſſimo, & de meis viſceribus genui deum & hominem Ro. Bre. poſt lect. 4. in Circumciſ. domini.*

c *Nec erat ille dei filius in vtero ſuo incarnatus ſibi oneroſus et grauis, ſed omnino agilis & leuis, Brev. Hereſ. in viſit. Beat. Mariæ virg. lect. 3. nec erat ille dei filius Dominica infra octau. viſit. beat. Mar. virg.*

Of the ſcourging of Ieſus Chriſt they ſuppoſe, that (*d*) *after being whipped he had with great difficultie clothed himſelfe againe, they pluckt off his garments, (which had clouen faſt to the wounds of the ſtripes,) and the very skin withall.*

And againe;

(*e*) *A platted Crowne of poynant thornes,*
Vpon his head they ſtraine,
Which drawing bloud doth pearce the fleſh,
And paſſe vnto the braine.

They ſay (*f*) *At Caluary they tooke his Crowne of thornes from his head, which placing on againe, made as many new wounds as he had before.* Wherefore one is bold to tell vs (*g*) the iuſt and preciſe number of theſe wounds, and prickings of our Sauiour Ieſus Chriſt: they were (ſaith he) fiue thouſand foure hundred ſixty fiue.

Another takes vpon him to define, how many drops of bloud trickled from Chriſt vpon the Croſſe: *And the ſumme is by computation about ſixty fiue thouſand.*

Of theſe things what authoritie, what warrant haue they? Surely that which *Horace* ſpeaketh of; (*h*) *Poets and Painters haue authoritie to inuent and imagine what they pleaſe.*

Of the manner of his leading to death they faigne, that (*i*) when Chriſt went through the midſt of the citie bearing the Croſſe vpon his ſhoulders, all the people ranne to the doores and porches of their houſes.

They alſo ſay, (*k*) *how the Iewes not moued with any compaſſion towards Chriſt, tyed a rope about his middle, and drew him like a dogge, and when they ſaw he fainted, they hired* Simon Cyren *to carry the hinder part of his Croſſe; not for any deſire they had to eaſe him, but of malice to haſten his death.* Another faineth *how being all faint and feeble and ouerladen* (*l*) *with the huge burden of ſo weightie Croſſe laid vpon his tender skinleſſe backe, and ſhoulders, he vndertooke the toyle moſt willingly, though his backe bended and plyed, his knees doubled, and feete ſtumbled therewith: ſo as he had many a grieuous fall, and left bloud ſo plentifully on the ground, as he might haue beene traced by it.* Of all this there is no word out of

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d In the method to meditate on the Roſary printed at *Antwerpe anno* 1598. *Med.* 1.

e In the Myſteries of the Roſary printed at *Antwerp. anno*, 1598

f 5. *Dolor Med.* 1.

g *Author cuiuſdā libri anonymi de ſuffragijs in præf. ante orat. precor te amantiſſime.*

h *Pictoribus atque Poetis quidlibet audendi ſemper fuit æqua poteſtas.*

i *Miſſ. Sar. in Miſſ. de 5. vulneribus ſequent. cœnam cū diſcip.*

k 4. *Dol.* Myſt. printed at *Antw.* 1598.

l Methode to meditate on the Roſary in 4. Myſt. *dolor. Berru*

Who knoweth this to be true.

of the ſoliditie of truth the Scriptures of God to be proued.

Of his crucifying they dreame, (m) *that they nailed firſt his left hand, being next to the heart, to ſatisfie for* Euas *hand ſtretched out to take of the forbidden fruit, and then racked out the other hand.*

Of the manner of his nailing they ſay; (n) *forget not how the ſtrokes of the hammer miſſing ſometimes, lighted on his tender hands and fingers.*

They likewiſe ſay, (o) that *Chriſt on the Croſſe was all to torne and broken in all his limmes, ſo that there was no limme abiding in his right ioint: and that his body was ſo pearced with a Knights ſpeare, that therein was not left one drop of bloud nor of water.*

Of his Mothers ſorrow when hee hanged on the Croſſe, they opinionate, that, (p) *as oft as ſhe looked on the Croſſe, ſhee did not ſhed teares, but Riuers of flowing waters.*

That *when ſhe* (q) *ſaw his head bloudy with the crowne of of thornes, and his face beſprinkled with the ſame, ſhe could not endure to looke vpon it long, but ſomewhiles was compelled by griefe to caſt downe her eyes to the ground.*

After he was taken downe from the Croſſe they imagine, with what action his mother entertained his dead body.

(r) *Of the dead corps the ſpoiles in lap ſhe beares,*
And ſearcheth all the bloudy places of the Nailes,
And euery wound ſhe viewes: his browes alſo
With thorny Garland girt,
And the wide opened wounds vnto his heart.

Againe, (s) *The Mother handleth the late beautifull members of her Sonne now pale with death, and betwixt her tender hands ſhe imbraceth and kiſſeth his face become pale with puniſhment and cruell ſtripes, and wringing her hands ſhe crieth out, and waſheth all the body with teares.*

They imagine that the Virgin ſaid to the Croſſe;

(t) *Bow downe, holy Croſſe, thou bleſſed wood,*
That I may kiſſe the wounds of my ſonne, and my God,
To comfort my owne child.

Another

m *Ibid. in 5. dol. Myſt. Med. 1.*

n *Ibid.*

o In the 15. oos. of *Saint Bridget in Suffrag.*

p *Quoties Maria oculos ad crucem leuabat, toties, non dico lachrymas, ſed aquarum inundãtium fluuios emittebat. Bre. Her. ſer. pleno de beat. Mar. virg. lect. 2. vbi ergo.*

q *Et quia hoc diu præ anguſtia ſimul aſpicere nõ poſſet ad terram oculos interdũ deflectebat. ibid. ad finem lect.*

r *Extincti funeris in gremio tenet exuuias, omnia peruerrat ſtigmata, locaq; cruenta clauorũ, nec nõ & plagas ſingulas: videt ſpinoſo præcincta tẽpora ſerto, & in latere patẽtes cordis ianuas. Miſſ. Sar. in cõpaſſ. beatæ Virg. ſequen. mœſtæ parentis.*

ſ *Nati quõdã ſpecioſa mẽbra, modo liuida tractat mater, inter manus teneras amplexatur, oſculatur ora facta pallida propter pœnas atq; plagas aſperas, manus extorquens exclamauit, fletuq; corpus irrigauit. Miſſ. Sar. in Cõpaſſ. virg. Mariæ.*

t *In Alny. Lyp pag. 203. lin. 1 part. 1. edit. Verheſſalt in Lament. virg. per Ephrem.*

Another like fiction of the ſame argument there is, but much more full of impatience and infidelitie, which they deliuer, as though it had proceeded from the Virgin.

(u) *The Mother ſeeing his puniſhment ſo great,*
Weepes, and doth teare her breſts:
Woe me ſhe cries, and woe againe ſhe doubleth,
Weeping and ſorrowfull ſhe oft replies,
My ſweeteſt Sonne, why doeſt thou ſuffer thus?
Why crucified, didſt thou die on the Croſſe,
As thou wert guilty of ſome heinous crime,
Where thou didſt neuer any ſuch commit?
Woe me ſhe crieth, and deepe ſighs doth fetch,
Why die I not, or why doth death me ſpare?
What Mother euer, or what child-bearer
Could of her loued Sonne ſuch torments ſee,
And yet remaine aliue?
Gabriel, *is this the grace thou broughteſt to me,*
Saying, Hayle Mary, *full of grace?*
Theſe things are contrary to thy firſt promiſe,
Since I haue griefe and puniſhment for grace.

Either the Miſſall is falſe, or the Virgin is not free from infirmitie, contrary to the Romiſh *Tenet*: for, to wiſh for death out of womanly paſſion is no vertue: (w) and to diſtruſt the Angels meſſage confirmed with ſo many myracles is no worke of faith.

The Houres of the Virgin printed by *Iohn Wayland anno* 1557 at London ſay, (x) *The Lady fell downe in the dirt, when ſhee ſaw Chriſt carrying his Croſſe, and when hee was vpon the Croſſe nailed thereon: ſhe cried out an hundred times, and that ſhee fell into a ſwound, or a trance, when ſhee ſaw him in the ninth houre giue vp the Ghoſt.*

Of the reſurrection of Chriſt a fooliſh dialogue they make with an Angell; (y)

Tell vs from what Coaſts now comming,
To all the world new ioyes thou bringeſt:

n *Mater cernens tanta ſupplicia, flet diſcerpens pectus et vbera: heu me clamat, heu me congeminat, plorans triſtis quā ſæpe replicat, fili dulciſſime, cur iſta pateris? cur confixus in cruce moreris, ac ſi reus fuiſſes ſceleris, cum nihil vnquā mali commiſeris? heu me clamās dat alta ſuſpiria, dicens, cur vita ſic durat anxia? cur non moriar, mors aut cur mihi parcis? quæ mater vnquā, quæue puerpera nati dilecti tāta ſupplicia videre ſimul, & vltra viuere poſſit? eſt iſtane gratia, quā ſic mihi retuliſti, Gabriel, dicens, Aue Maria, gratia plena? ſunt mihi contraria, quæ prius promiſiſti, cū mihi nunc pro gratia ſūt dolor & pœna. in Miſſ. cōp. beat. virg. Sequēt. Miſſa parentis.*

w *Lewis de Granada* in his memoriall of ſins at confeſsion, placeth the deſire of ones owne death in a rage, among the number of ſinnes.

x *Heu dolore ſternitur luto platearum, in hora 3. illa ſecum centies reddit eiulatum. hora 6. Cadit tunc in extaſin, dolor ſternit ſtātem, in hora 9.*

y *Dic nobis quibus è terris noua cuncto mūdo nuncians gaudia noſtrā rurſus viſitas patriā: reſpōdens placito vultu, clara voce dixit Alleluia, Angelus nobis de Chriſto &c. mox ergo pennas volucris vacuas dirigens læta per auras rediit famulis. &c. Miſſ. Sar. in feria 5. poſt paſſ. Sequen. dic nobis.*

Viſiting our coaſts againe :
Anſwering with cheere to me
Of Chriſt the Angell, Alleluia, ſaid: &c.
And by and by his pearcing feathers be
Through the empty ayre gladly doth direct,
And to the ſeruants eke he came and ſaid ;
The old Law is aboliſht, the new grace raignes.

All theſe are idle webs of their owne weauing, of their owne inuention ; ſo that leauing the certaintie of Narrations in holy Scriptures taught, they build the houſe of faith vpon the vncertaine and ſlipperie ſands of vaine ſuppoſals.

Of the Aſſumption of the Virgin their opinionatiue portents are no leſſe monſtrous. The thing it ſelfe is not certain, that her body was incorruptible: that ſhe was aſſumpted into heauen, or that (z) *Chriſt went to meete her with his Angels, and placed her with himſelfe in his fathers Throne.* Yet therto *Gaſper Loart* hath added, (a) *Her moſt ſweet Sonne deſcended from Heauen aſſociated with the celeſtiall powers, and entred into that bleſſed houſe where ſhee lay, and beholding her with thoſe his amiable eyes, ſpake that with a moſt ſweet voice to her, which the husband ſaith to the ſpouſe in the Canticles ; Thou art all faire my friend, and there is no blemiſh in thee at all: Come from Libanon, my Spouſe, come from Libanon, and crowned ſhalt thou be.* And in another place ; (b) *when ſhe with her moſt beautifull & glittering body aſcended into heauen in ſo great a Maieſtie, what ſtore of Muſicall inſtruments yeelded forth a moſt melodious harmony.* And againe, (c) *theſe and like words maieſt thou according to thy deuotion meditate, to haue beene ſpoken vnto her, ſithence there is no Goſpell, nor other ſacred writ, whereout we may gather the certaine ſtory of her departure.* The Romane Breuiarie ſaith, (d) *Who can eſteeme the Iewels: who can name the ſtarres which in the kingly Diademe of* Mary *are compacted?* Thus you ſee, they not onely without all authoritie coine leaſings and fictions themſelues, but inuite all others thereunto, as though the ſcripture did not comprehend matter inough for our conſolation.

z *Ieſus & ipſe feſtiuus tibi matri cũ Angelis occurrens ſede paterna ſecum locauit in ſecula. in aſſump. Miſſ. Sar.*

a *Myſt. glor.* 4.

b *Myſt. glor.* 5.

c Much Muſicke and many inſtruments at the Virgins aſſumption. *Myſt. gloſſ.* 4.

d 3. *Diei infra octauae nat. Virg. lect. dignũ plane.*

The ſame Breuiarie alſo buildeth the like Caſtles in the ayre, and in a friuolous dialogue is bold to examine the virgin of the matter; [e] *whither goeſt thou* (O thou moſt wiſe) like the bright ſhining morning?

So likewiſe in her Natiuitie they make a Minſtrell of the holy Virgin;

> (*f*) *Let* Mary *on the Organs play,*
> *And twixt her nimble ioints,*
> *Let the child-bearers Timbrel ſound.*

Of holy Innocents with a flouriſh of luſtie Rhetoricke the Maſſe of *Sarisbury* ſaith;

> (*g*) *Let children chaunt high melody,*
> *Hey, ſinging the daunce of Innocents.*

No leſſe friuolous is that which followeth;

> (*h*) *The wicked Captaine troups of men collects,*
> *And in their tender members ſheaths his blade,*
> *Among the wounds the milke flowes out,*
> *Before the bloud together was congeald.*

And againe;

> (*i*) *Of children yong thouſands are ſlaine,*
> *And from their tender parts*
> *The flouds of Milke doe traine.*

In the Hymne, *Saluete flores Martyrum,* they haue a fine conceit, wherewith *Clichtouius* is not a little delighted;

> (*k*) *Before the Altar it ſelfe ſimply,*
> *With the Garland and the crowne ye play.*

As though they were children ſtill, being now glorified Saints in Heauen. Such wanton conceits become not the grauity of Chriſtian worſhip: they are fitter for Poets, and for Stage-players.

Againe, of the ſame they ſay; *The yonglings played with the ſword.* Whence learned they this? or what Euangeliſt doth write any ſuch matter?

In the memory of the *Baptiſt*; (*l*) *Behold cruell King* (ſay they)

[e] *Virgo prudētiſſima, quo progrederis, quaſi aurora valde rutilans. in feſt. aſſump. beat. virg. ad magnificat. An.*

[f] *Plaudat nunc Organis Maria, & inter veloces articulos Tympana puerperæ cōcrepent. Ro. Bre. in feſt. natiu. virg. lect. 6. plaudat nunc.*

[g] *Celſa pueri cōcrepent melodia, Eia, Innocentum canētes tripudia. in Sequēs. celſa pueri. Miſſ. Sar.*

[h] *Inter vbera lac effundit, antequam ſanguinis fierent coagula. in celſa pueri. ibid.*

[i] *Paruorū trucidātur millia, membris ex teneris manant lactis flumina. ibid.*

[k] *Arā ante ipſam ſimplices Palma & Corona luditis. de Innocentibus.*

[l] *Intuere Rex acerbiſſime tuo ſpectacula digna conuiuio: porrige dexteram, nequid ſæuitiæ tuæ deſit, vt inter digitos tuos riua defluāt ſacri cruoris: & quoniā non exaturari epulis fames, nō reſtingui poculū potuit inauditæ ſæuitia ſitis, bibe ſanguinem, ſcaturientique adhuc venis, execti capitis profluentem. Ro. Bre. lect. 6. in decol. Sanc. Io. Bap. intuere.*

they) *ſights fit for thy banquet: ſtretch out thy right hand, that to thy cruelty nothing be wanting, and let the ſtreames of the holy bloud runne through thy fingers: and becauſe thy hunger cannot be ſatisfied with banquets, nor thy vnheard-of thirſting cruelty with cups, drinke now the bloud flowing from the veines of the head cut off:* Flouriſhing Rhetorique borrowed from *Tomyris the Meſſaget Queene*, when ſhee threw the head of that great conquerour *Cyrus* into a veſſell of bloud. But what vſe is there of ſuch inuentions in the ſeruice of God, to call vpon a Tyrant that is dead ſo many hundred yeares ſince, to waſh his hands in bloud, and to drinke thereof? *Canina facundia*, curriſh Rhetoricke, and barbarous exclamations are theſe, vnworthy of the ſeruice of God, and of his Saints.

On the feaſt of Saint *Michael* in the perſon of Chriſt they ſing; (*m*) *O Archangell Michael, I haue made thee prince ouer all Soules to be receiued into Heauen.*

Of *Martin* they feigne (*n*);

The Quire of Saints proclaimeth,
The Troope of Virgins inuiteth,
Stay with vs for euer.

I could rehearſe Centuries of this kinde out of their Miſſals and Legends. The end of all vvhich is, to put their fancies in the place of Gods Scriptures, their vncertainties in the place of his truth, their Traditions in the place of his precepts, and to ſell vs vvinde: fables, ſhadowes, inſteede of the Milke of the word, the true foode of the ſoule, the heauenly Manna. God be bleſſed, who hath called vs out of this fearefull darkneſſe vnto the happie light of the Sunne of righteouſneſſe.

m *Archangele Michael, conſtitui te principem ſuper omnes animas ſuſcipiendas.* Ro. Bre. in *feſt. Sanc. Mich. ad laudes Ant.*

u *Chorus Sanctorũ proclamat, turba virginum inuitat, mane nobiſcũ in æternũ* Ro. Bre. in *feſt. Mart. ad magnificat. An. O beat. virum.*

CHAP. XVIII.

Of Poeticall, Heatheniſh, and Idolatrous fictions, wherewith the Romiſh Church worſhippeth God in their Miſſals, contrarie to the rule of our great Prophet, who teacheth, that God is to be worſhipped in ſpirit and truth.

NOthing is more vehemently vrged in Scriptures then to (*a*) *feare the Lord, and to ſerue him in vprightneſſe and in truth.* Therefore the Apoſtle counſelleth his *Epheſians to ſtand, hauing their loines* (*b*) *girt about with veritie.* And the ſame is it that God required at the hands of the children of *Dauid*; (*c*) *to walke before him in truth.* But our Romiſh Southſayers (*d*) *loue to ſee lyes, and their dreamers to tell a vaine thing*; as of the Iewiſh Idolatry in his time the Prophet *Zecharie* witneſſeth. Wherefore, after they haue wearied themſelues with wreſting and peruerting of the Scripture with Theatricall and imaginarie dotage of their owne braines, they fall at laſt to Poets fictions, and worſhip God with the fables of Idolatry, the ragges of Paganiſme, the ſuperſtition of Diuels: that it may be verefied in them, what of backſliding *Iſrael Ezekiel* foreſpake; (*e*) *Ye haue done after the manners of the Heathen, which were round about you.*

a Ioſua 24.14.
b Epheſ.6.14.
c 1.Reg.2.4.
d Zech.10.2.
e Ezech.11.12.

When they are occaſioned to ſpeake of Hell, what words vſe they rather, then the Poeticall figments of *Tartarus, Phlegeton, Styx, Orcus,* & ſuch like; ſhunning the words which in the Scripture are to be found? (*f*) As, *bleſſed be the high Queen, which bare the King that hath ſpoiled Tartara*: (*g*) *Deliuer them from the mouth of the Lyons, leſt Tartarus deuoure them.*

(*h*) *The wicked Tartarus, which it had deuoured,*
The pray caſts vp againe.

Tartarus is a Poeticall fiction: and although it be taken for the place of the damned, yet it is by *Heſiod* reckoned among the diuine powers; For he ſaith, (*i*) *Tartarus* came from the confuſed *Chaos*, and that it was compaſſed about with a wall of Braſſe. *Homer* ſaith, (*k*) the floore thereof was Braſſe.

f *Benedicta ſit celſa Regina illa, generãs Regem ſpoliantem Tartara. Miſſ. Sar. in die Sanc. Paſc. ſequẽ. fulgens præclara.*
g *In Miſ. pro defunctis Libera eas de ore leonũ, ne abſorbeat eas Tartarus. in Bre. Sar.*
h *Quam deuorarat improbus prædã refudit Tartarus. in Bren. Sar.*
i *Heſiod in Theog.*
k *Homer. Iliad.*

So in the Hymne, *Dedit Eccleſiæ Ieruſalem & Sion*;

(*l*) *How great a gift is the threefold power,*
Which doth touch heauen, earth, and the Stygian?

And in the Maſſe of *Sarum*;

(*m*) *Let all the world reioice, deſpiſing*
The floud of Phlegeton.

And *Clichtouius* ſaith; (*n*) *Thou haſt deliuered vs from the Riuer of Phlegeton.*

Styx and *Phlegeton* are two Poeticall Idols, and are ſaid to be the Riuers which compaſſe hell. *Styx* was married to *Pallans Arpinas*, and brought forth to him *Hydra*, and had a child by *Acheron* called *Victory*. This was the Riuer, by vvhich all the falſe Gods did ſweare. *Phlegeton* was alſo an Idoll, an Heathen fiction, and from it they will haue CHRIST to redeeme vs.

Of *Cocytus* the Poets faine, that it is a Riuer alſo compaſſing hell, and that it had a daughter, which *Proſerpina* Queene of Hell taking with her husband *Pluto*, turned into an hearbe called *Mynt*. Now they faigne, that about theſe Riuers, *Styx*, *Acheron*, *Phlegeton* and *Cocytus*, the departed ghoſts weeping and vvailing doe walke, till *Charon* in his boate fetch them ouer the Riuers, either in hell to bee tormented, or in the *Elyſian* fields to liue in ioy. With this fiction the Miſſall of *Sarum* is not aſhamed to come vnto God, and ſaith;

(*o*) *They which the damned banks of* Cocytus *haunt,*
Doe ſee theſe vnaccuſtom'd lights, while Chriſt
Entreth into eternall life:
With terrour ſtriken the ſtrong people
Of Diuels trembleth, and doth groane.

In the Purification of the bleſſed Virgin they ſay;

(*p*) *This day the multitude giueth feſtiuall praiſe,*
Sounding forth Mary *with muſick Nectariall.*

Nectar the Idolatrous Heathens beleeued to be the drinke which their Gods did ſwil. But why ſhould this ſeeme much? when

l *Dos quãta triplex potentia, Tangens cœlum, terram & Stygia?*

m *Miſſ. Sar. in fer. 4. poſt Paſc. in ſequent.*

n *Clich. in hym. nos redemiſti Phlegetontis amne hym. nunc pias aures.*

o *Hæ inſolita morantes perdita Cocyti confinia aſpectãt lumina, intrante illo vitam beatã, &c. In prome caſta concio Cantica. fer 3. poſt. Paſc.*

p *Hac clara die turma feſtiua dat præconia, Mariam concrepando Symphonia Nectaria. Miſſ. Sar. in feſt. puriſ. in Sequẽ. hac clara die.*

when *Simeon Metaphraſtes*, and *Aloyſius Lypomanus* teach, (*q*) that *the bleſſed Virgin was fed with* Ambroſia *in the Temple by an Angell, in her childhood*. I know that *Ambroſia* is the name of an Hearbe called *Caper Syluaticus*, *brotis*, or *apis Ruſticus*: but that the Virgin was fedde therewith, I thinke none is ſo groſſe to imagine. Wherefore it muſt needs bee, that *Aloyſius* and his Maſter meant the Poeticall and Idolatrous figment of *Ambroſia*, which in Greeke ſignifieth immortalitie, and was ſaid to be the foode of Gods: whereof *Martial* ſpeaketh;

q *Vid. Aloy. Lyp.* 1. *part pag.* 225.

(*r*) Ioue *with* Ambroſia *is full, and doth by Nectar liue.*

r *Iupiter Ambroſia ſatur eſt & Nectare viuit.*

In the proſe which beginneth, *Peter* the chiefe Shepheard of Chriſt, the two Apoſtles *Peter* and *Paul* are ſaid, (*s*) *Hauing ouercome all Barbarians, to goe to the tower of higheſt dignitie, to bring together the diſagreeing brethren vnder the yoke of Chriſt*. The tower of higheſt dignitie is *Rome*: the diſagreeing brethren by *Clichtouius* are expounded to bee *Romulus* and *Remus*, of whom many fabulous things the Poets did inuent; That they were the ſonnes of *Mars*, the God of warre, and *Ilia* the Veſtall Virgin: that they were nurſed by a Whoore, or by a Woolfe: that *Romulus* after his death was adored as a God. But any thing will ſerue to ſhuffle vp a Maſſe withall; truth or falſhood: verity or fables: vncertainties or certainties, all is one. Wherefore one Hymn ſaith;

s *Victis omnibus Barbaris, ad arcem ſummi pergitis culminis, Germanos diſcordes ſub iugo Chriſti coacturi. in proſa Petr. ſumme Chriſti paſtor. apud Clichtouium.*

(*t*) *A meſſenger from high* Olympus *comes*.

And another;

(*u*) *Thou Chriſt our ioy, which doeſt remaine in* Olympus.

t *Nuncius celſo veniens Olympo. Ro. Bre. in feſt. Io. Bap. in Hym. vt queant laxis.*

u *Tu Chriſte, noſtrũ gaudium manens Olympo præditum. Br. Sar. in die Aſcẽ. in hym. tu Chriſte.*

I know, *Olympus* was an high hill in *Theſſalia*, and is by Poets taken for Heauen. But it was ſo called by an Idolatrous and fabulous inuention, in the memory of *Olympus* the Schoolemaſter of *Iupiter* the great God of *Paganiſme*. And why Chriſt ſhould rather in our diuine worſhip bee ſaid to dwell in *Olympus*, then to ſit at the right hand of his Father in Heauen, all the ſhauen crownes in Rome can yeeld no reaſon.

Iury (w) ſaith *this curſed company is full of wine and gluttony, and of ſweet drinke: they thinke them full of Bacchus, that were repleniſhed with the Spirit.*

The Iewes dreamt not of *Bacchus*, as bad as they were: they hated Idols, which our Maſſing Poet muſt needes grace.

So of the Heauenly Saints they ſay; *Going to the Starres of the Pole, merrily they ſing New ſongs vpon the Thracian Harpe.*

They haue forgotten *Dauids Harpe*, and thereof they make no mention: And yet were it much fitter to bee remembred in the worſhip of God, then the *Thracian Harpe*, which was the *Harpe* of *Orpheus*, of whom the old Idolaters did faine, that he was ſo cunning on his Harpe, that the Riuers, Woods, and Birds did hearken vnto him. Therefore his Harp was placed after his death amongſt the Starres, and euery one of the nine Muſes put a ſtarre vnto it, in thankfull remembrance of the praiſes, which thereon were ſo often ſounded vnto them. And this is the iolly Harpe, whereon they will haue the Saints of God to giue praiſe vnto him. Was this the ſame, do you thinke, that the ſweet ſinger of Iſrael mentioned; (y) *Awake Lute and Harpe, I my ſelfe will awake right early?* No ſurely, he would haue ſaid, (z) *I will make mention of thy righteouſneſſe onely:* or (as it is in another place) (a) *I hate them that imagine euill things, but thy Law do I loue.* Of another kind is the Romiſh zeale; the fat *Buls* of *Baſan* make ſport and play of all Religion. Wherefore, (b) *Before the Throane of this Virgine, frequent to vs the pleaſant verſes of a Stage play.* For *Drama* is an Act, or repreſentation of a fable, in which the Poet ſpeaketh not in his own perſon.

Againe, (c) *Hypodoricall organs muſt ſound to the King, which breaketh the Tartarian Cell.* In ſteed of Pſalmes they come with (d) *Odes* to Chriſt: Their vowes are performed on the (e) *Imperlyricall Harpe*; with plenty of ſuch other toyes, fit for the Theater, vnworthy of the Church, or the grauity of Chriſtian worſhip. But why ſhould they hereof be aſhamed, who call vpon the *Muſes*, and inuocate the help of the nine fabulous Siſters in the worſhip of their Chriſt.

w *Stupent Iudæi hæc, inquit, execrãda cœtio: iſta vinoq; repleta, Muſtoq; crapula, Baccho plenos deputat repletos gratia.* feria. 2. poſt pent. in Miſſ. Sar.

x *Petentes excelſa poli ſydera, alacres decantant noua Cantica in Cithara Threicia.* Portiſ. Sar. in nat. vnius Mart. ſequẽ. Organicis.

y Pſal. 108. 2.

z Pſal. 71. 16.

a Pſ. 110. 113.

b *Ante Thronum huius Virginis, frequentate nobis dulcia Cantica dramatis* in Com. vnius virg. & Mart. in primo noct. An.

c *Organa ſubnectens Hypodorica Regi clauſtra Deo Tartarea rumpenti.* in feria 3. poſt paſc. in ſequen. prome caſta.

d *Odes in hac die letas chriſto canit omnis ætas.*

e M. ſ. Sar. in Feſt. Micha. ſequen. ad Celebres.

(*f*) *O my Muſe, ſpeake, I beſeech thee, gallant quire.* In another place; (*g*) *Let the heauenly Armyes reſound the Muſes aloud, celebrating to day the birth of Chriſt.* If *Muſa* may be taken for a ſong, as well as for an Idoll, yet *Camœna* were neuer taken but for falſe Gods, the daughters of *Iupiter* and *Mercury.*

f *Eia Muſa, dic, (queſo) praclara Chorea ſequen. in feria. 3. poſt Pentecoſten.*

g *Chriſti hodierna celebramus natalitia, cælica reſonent clare camœnas agmina, in hym. Chriſti hodierna. infra octau. nat. Chriſti in Miſſ. Sariſ.*

They anſwer perhaps, that the Scripture it ſelfe alledgeth the ſayings of Poets; *Aratus, Epimenides* and *Manander.* I reply; It is one thing by way of teaching, or reprehenſion, to repeate the ſentence of a Poet to reproue and teſtifie againſt themſelues, that they may be with their owne weapons beaten down: and another thing to worſhip God with their Idolatry and Poeticall figments.

The ſpirit of God by the mouth of the Apoſtle hath forbidden all ſuch impious vſage; *Let no corrupt communication proceed out of your mouthes, but that which is good to edifie withall.* And he exhorteth *Timothy* to (*i*) *Caſt away prophane and old wiues fables.* And againe, (*k*) *Keep the true patterne of wholeſome words, which thou haſt heard of me.* And to the *Romanes* he ſaith; (*l*) *Let vs propheſie according to the proportion of faith.* (*m*) *If any ſpeake* (ſaith *Peter*) *let him talke as the words of God.*

h Epheſ.4. 29.
i 1.Tim. 4.7.
k 2.Tim.1.13.
l Rom. 12. 6.
m 1.Pet.4.11.

What though the word *Muſa,* or *Camœna,* ſhould, in a wreſted improper conſtruction ſignifie a ſong? Is it not as great an offence to vſe words ſeparate vnto Idols in our Diuine worſhip, as to eate meat ſacrificed vnto Idols out of Diuine worſhip, when we are bidden to a feaſt? (*n*) *I know, an Idoll is nothing, and that there is none other God but one, to vs there is but one God: but euery man hath not knowledge, and ſome haue conſcience of the Idols, euen to this day.*

n 1. Cor. 8.4. ibid.verſ. 6.7.

Nadab and *Abihu* (*o*) might not offer ſtrange fire: May Chriſtians offer ſtrange fictions to God in his holy worſhip? May not a Prieſt ſhaue himſelfe, or powle himſelfe after the manner of the Heathens? and may he pray to his God, and worſhip him after the manner of the Heathen? May a man ſay, O *Baal,* heare vs, becauſe *Baal* ſignifieth a Lord? Or may he ſay; Come *Iupiter* help vs, becauſe *Iupiter* is an helping father? No ſurely. The Prophet foreſheweth; (*p*) *Thou ſhalt*

o Leu. 10. 1.

p Oſee 2.16.17.

call me no more Baal: for I will take the names of Baalim out of thy mouth. Gods ſeruice muſt be free from all ſhew of Idolatry: (q) which their owne ordinary gloſſe expoundeth of the Reliques of ſuperſtition.

Great cauſe then had the Engliſh Church to come out of Babylon, and to flye from this execrable Idolatry: and great cauſe there is, that all Miniſters of the Goſpell ſhould lift vp their voyces like Trumpets againſt this ſpirituall Iericho, and theſe ſpirituall *Achans*, with their Babyloniſh garments; leſt our Iſrael turne againe into Egypt, and reuolt to the former errours: that it be not one day laid to their charge; *Yee haue not ſtood in the gap for the houſe of Iſrael.*

CHAP. XIX.

Sundry ridiculous toyes of the Maſſe, wherewith the eares and eyes of the people are poſſeſſed; the truth of Chriſts Goſpell our great Prophet the while being neglected.

AMongſt the *Grecians*, the *Ionians*; and amongſt the *Barbarians*, the *Sibarites* were infamous for their laughter, their wantoneſſe and mimicall apiſhneſſe: the *Megareans* are reproued for mirth out of ſeaſon. The Poet ſaith; *Laughter out of time is a great euill.*

But aboue all mirth, that of the *Sardonians* was moſt intollerable; who would euen then laugh, when they ſhould haue wept, and made ſport at their parents death.

I know not to whom the Romiſh Church may better be compared then to thoſe, who in their Diuine worſhip, when they ſhould bring broken hearts and ſorrowfull ſpirits as ſacrifices vnto God, make ſport of their religious worſhip: offer vp mowes and mockes vpon the Altar of the higheſt; with ridiculous ſongs, and comicall geſticulations.

Is it not a ſweet fiction, and a iolly ſeruice of God (Chriſtian Reader) when a Quire of Shauelings, in all their accoutrements make a long Hymne in the praiſe of a Cock?

(b) *Let the Daies cryer, the Nights watchman crowe,*

The

q *Gloſſ. ordin. in 1.Ioh. vltim.*

b *Præco diei iam ſonat, noctis profunde peruigil, nocturna lux viantibus, à nocte noctem ſegregans; hoc excitatus Lucifer ſoluit polum caligine. Ro. Breu. in Hym. æterne rerum conditor.*

The nightly light of trauellers,
Night from the Night diuiding;
By whom Lucifer awaked,
The Heauen doth from darke diſcharge.

Is this humiliation for ſinnes? Is this a morning ſacrifice, to pray to God, that the Cock may crowe? and with a fooliſh poeticall conceit, to imagine that the Cock doth awake the ſtarres? It is a pleaſant poeſie ſurely, when they ſhould confeſſe vnto God, then to acknowledge to a Cock.

(c) *By this all euill companies the hurtfull way forſake:*
By this the Sayler doth collect his force, and raging ſeas growe calme.

And a little after;

(d) *When Cock doth crowe hope doth returne, and health is powred in.*
The Robbers ſword is ſheathed, and faith doth come againe to thoſe that fell.

But of all Ridicles there can be none more ridiculous (at which *Heraclitus* himſelfe could not chuſe but laugh, if he were aliue) then to ſee a Mitred Quire of Monkes fall down before a block of wood and ſay;

(e) *O bend thy boughes, high tree,*
Let thy tough ribbes relent,
And let thy natiue rigour mildly fall,
That thou the members of the heauenly King
Mayſt on thy myld ſtocke gently beare.

Is Chriſt now to be borne on the Croſſe? Doth the block heare their prayers? Are not theſe (*f*) the ſongs of the Temple, which ſhall be houlings in the day to come?

To the Nayles they ſay;

(g) *Bleſt be the Nayles, that thoſe bleſſed members did pearce.*

I verely aſſure my ſelfe that Chriſt did not reioyce in them; neither did he giue any bleſſing to the engines of his torment.

The like fooliſhneſſe is in the Salutation of the croſſe.

c *Hec omnis errorũ chorus viam nocendi deſerit: hoc nauta vires colligit, pontiq; miteſcunt freta.*

d *Gallo canente, ſpes redit, ægris ſalus refunditur, mucro latronis conditur, lapſis fides reuertitur, &c. Rom. Breu. in ater. rerum.*

e *Flecte ramos arbor alta, &c.*

f Amos 8. 3.

g *Beati claui, qui ſancta illa membra penetrarunt.*

(*h*) *God ſaue thee holy Croſſe, ô worthy tree.*

It is holy worſhip to praiſe a tree, to ſpeake to a tree: what could the Poet more do to his woodden *Hercules*?

I may not forget with what zeale of prayer: with what flouriſhing and flaunting Rhetoricke they commend vnto God the waxen taper, and the incenſe; *Receiue, O Lord, the euening ſacrifice of this incenſe, which in the holy offering of the Taper, the holy Church by the hands of the Miniſters, of the work of the Bees doth yeeld an holy of holyes vnto thee.*

And againe, *Now of this pillar we know the praiſe, which in honour of God* (*k*) *the ſparkling fire doth kindle; which though it be diuided into parts, it knoweth not the hurt of borrowed light: it is fed with melting wax, which the Mother Bee brought forth, for the ſubſtance of this precious Lampe.*

What ſhall I ſay of the Hymne, *Inuentor rutili*? of which the cheifeſt end is, to tell God how they make Candles.

(*l*) *Which with the deaw of fa[illegible]yle dropping downe*
By the dry Wicks and towe we nouriſh,
And threads of Bul-ruſh ſteept in floury combes,
The Honey firſt cruſht out we forme together.

No leſſe ridiculous is it, that they pray (*m*) *The Candle may neuer go out, but burne all night long, to driue away the darkneſſe thereof; Let the day ſtarre find him burning.*

Weighty points I aſſure you, and ſuch as make much to the glory of God, to the comfort of a weak conſcience, and to the edification of the ignorant, to heare Waſpes and Hornets chant the praiſe of the mother *Bee*, and diſcloſe the ſecrets of the Chandry.

Another idle and ridiculous labour there is in the Maſſe, of the Lords crowne, touching the kingdome of *France* and *Paris*; where they ſay the *Crowne of Thornes is kept.* (*n*) *With ſuch a noble treaſure, and ſo expetible enriched thou art, O Land, which haſt no Peere: O Land, which art incomparable, of God beloued before all other. In three priuileges all other Lands to thee*

yeeld

h *Salue Crux ſancta, Arbor digna. Breu Sar. in Miſſ. ſanc. Cruc.*

i *Suſcipe ſancte pater, incenſi huius ſacrificium veſpertinum, quod tibi in hac cerei oblatione ſolemni per Miniſtrorum manus de operibus Apum ſacroſancta reddit eccleſia. Miſſ. Sar. in Sab. ſanct. Paſc. in Hym.*

k *Sed iam columnæ huius præconia nouimus, quam in honorem Dei rutilans ignis accendit; qui licet diuiſus in partes mutuati luminis detrimenta nō nouit, alitur liquātibus ceris, quas in ſubſtantiam precioſa huius lampadis mater Apis eduxit. Miſſ. Sar. in Hym. ſab. ſanc. paſcha.*

l *Pinguis quos olei rore madentibus Lychnis ac facibus paſcimus aridis; quin & fila fauis ſcirpea floreis, preſſo melle prius colita fingimus.*

m *Ad noctis huius caliginem deſtruendam indeficiens perſeueret, flāmas eius Lucifer matutinus inueniat: Ibid.*

n *Theſauro tā nobili, tam deſiderabili, diues es effecta, terra carens ſimili, carens comparabili, Deo prædilecta tria priuilegia regna tibi alta ſubdūt in honore, fides & militia, vnctioq; regia, quarum flores flore, tibi O vrbs inclyta omni laude prædita, mater ſtudiorum, eſt corona tradita, & in te repoſita, &c. Miſſ. Sar. in feſt. Coron. Domini, ſequent ſi vis vere gloriari.*

yeeld honour: that is, Faith, War, and the Kings anointing: In the flower whereof thou flouriſheſt, O noble Citie, with all praiſe indued, Mother of ſtudies: to thee is the Crowne deliuered, and in thee layd vp, O Citie of Paris.

Haue you leaſure then, when the ſoule ſhould powre out it ſelfe in throbs and ſighs to God, to ſport your ſelues with the priuiledge of Countries, with their Armes and Enſignes, with their Kings ceremonies, their warres, the ſmoaky vanities of mens inuentions?

For the honour of the noble kingdome of *France*, I will not diſpute how true this is: but ſure I am, it is a vaine excurſion, and a meere mockery, to runne from the praiſe of God into the admiration of Countries and Cities, to ſheare an Aſſe for woll, and inſteed of wholeſome doctrine, to propoſe ſuch fruitleſſe dreames vnto the people.

The like you haue in the Feaſt of *S. Thomas* of *Canterburie*, where they ſing, that the Biſhopricke thereof is the ſeate of Saints, and that it either receiues the Biſhops holy, or it makes them holy, or elſe it quickly ſpues them out.

Heere I might ſpeake of their corporall geſticulations in the office of the Maſſe, their croſſing, crouching, kiſſing, lifting, turning, putting out, and pulling in of fingers: their masking veſtments, copes, albes, corporals, cheſubles, holy water, ſuppings, waſhings, and ſuch like: fitter for a Theater then a Church: for a Iewiſh Synagogue, then a Chriſtian Congregation. But I would be loath to ſpend good houres in fooliſh things, and to detaine the godly Reader from better ſtudies, with a tedious diſcourſe of their idle traditions.

CHAP. XX.

Of the ſuperſtition of the Romiſh Church in their Diuine worſhip.

SVperſtition is an oppoſite vnto true Religion, either giuing diuine worſhip vnto things, to which it is not due; and then it is called Idolatry: or elſe worſhipping God after ſuch manner as he hath not ordained; and then it is called will-worſhip, putting Religion in ſuch things, wherein it ſhould not be put. And of this kind I am now to entreate.

Of all the particular examples, which the Romiſh Church doth adminiſter vnto vs in this kind, I purpoſe not to diſcourſe; (*a*) how *Wolſtane* would not haue his gowne furd with Cat skin, but with a Lamb skin, becauſe he neuer heard ſung, *Cat of God*, but *Lambe of God:* Or of (*b*) *Macarius*, who becauſe he had killed a flye, did penance ſixe Moneths naked in the wilderneſſe, tearing wilfully his whole body with thornes: * or how Saint *Francis* would not touch the Candle, leſt his fingers ſhould infect it: or how he did alwaies tread with reuerence vpon the Rocke, in remembrance of him who was ſurnamed the Rocke: Or how he would gather wormes out of the high way, and gently lay them aſide, leſt trauellers ſhould tread on them.

Infinite are the examples, which Monkery of this kind affordeth. My purpoſe is onely to ſhew, that their Miſſals and publique worſhip is a ſhop of ſuperſtition, and inſteed of the true and holy worſhip of God, teacheth men to place religion, in vaine, and ſuperſtitious obſeruations, Of this kind is that cautell touching the ſaying of Collects, (*c*) that the vneuen numbers muſt be alwaies obſerued: Either it muſt be one Collect for the vnitie of the Godhead, or elſe three Collects for the Trinity of perſons: or fiue Collects in reſpect of the fiue-fold paſſion: or ſeuen, in reſpect of the ſeuen-fold grace of the holy Ghoſt. But aboue ſeuen Collects may not be ſaid. Is this to worſhip in the Spirit? To pray in the Spirit? Or is it not rather with Heathen ſuperſtition, like the Poet, to imagine (*d*) God is delighted with an vneuen number? Such were the ſpels of *Medea* the ſorcereſſe;

(*e*) *Her words ſhe ſpeaketh thrice,*
Which pleaſant ſleep procure.

Amongſt the excellencies of the Maſſe, the *Compendium* of *Theologicall Verity* recounteth; (*f*) *that it muſt be celebrated with candle light; yea, if a thouſand Sunnes did ſhine.* This indeed with many

a *Ex noua Leg. Ang.*

b *Leg. Lomb.*

* *Ibid. in vita Fran.*

Pet. the Apoſtle.

c *In caut. Miſſ. Sariſ.*

d *Numero Deus impare gaudet.*

e *Verbaq; ter dixit placidos faciunt a ſomnos. Ouid. Metam.7.*

f *Lib.6.cap.18.*

many other Ceremonies was the faſhion of the *Pagans*, when they thought their Gods were offended, to light a candle in the midſt of the day, (*g*) as *Seneca* doth witnes: And yet to the wiſer Heathen themſelues it ſeemed a ſenſeleſſe ſuperſtition. Wherefore into a prouerbe it grew, (*h*) to light a candle before the Sunne, when they would note an idle and vnneceſſary labour.

Quintilian ſaith, to proue by arguments things openly euident, is as fooliſh, as to ſet the mortall light of a candle before the cleare Sun.

Such is their ſuperſtition on the Feaſt of the virgins purification, putting their truſt in Tapers, as though no fiend nor diuell the light of an hallowed candle could endure. The conſecration whereof muſt bee either by the Biſhop, or the Prieſt ſolemnly in a ſilken cap with other prieſtly ornaments, ſtanding on the higheſt ſtep of the Altar, turning himſelf into the Eaſt, and ſaying; (*i*) *Bleſſe we beſeech thee ✠ O Chriſt, this waxen creature at our ſupplication, and poure into it by vertue of the holy Croſſe, thy heauenly bleſſing.*

No Phariſaicall ſuperſtition doth exceed this Romiſh dotage. For that God ſhould bleſſe candles with heauenly vertue, and that he ſhould bleſſe them by the ſigne of the Croſſe, is is more then Gentile Magicke.

The Deacon (*k*) *after this in a white ſurplice*, forſooth, *muſt take a Reed, or a ſhaft, with three candles burning on the top thereof, in forme Triangular*; and with the *Acolyte*, who carrieth fiue graines of incenſe in a veſſell, goes forth to cenſe.

Neuer did *Pilate*, nor the Phariſes, from whom *Pilat* learned it, more ſuperſtitiouſly waſh their hands, then the Maſſing Prieſt doth in preparing himſelfe to celebrate. Whom the Miſſall requireth not onely (*l*) that *he waſh his hands, but in waſhing to ſay; Cleanſe me, O Lord, from all iniquity both of body and ſoule, that being cleane I may performe the holy vvorke of God*; as though the waſhing of his hands were a cleanſing in the ſight of God: or that waſhing ioined with praier were a ſeruice to the Lord acceptable.

The like ſuperſtition there is in their kiſſing; (*m*) *Receiue the*

g *In lib. de beata vita.*

h *Vid. Eraſ. adag. Chiliad. 2. Cent. 4.*

i *Miſſ. Sar. in purif. beat. Mar. virg.*

k *Deinde Diaconus indutus dalmatica albi coloris accipit arũdinẽ cũ tribus cãdelis in ſummitate illius, triãgulo diſtinctu, procedit thurifirarius cũ Acolytho deferẽte in vaſe, 5. grana incẽſi. Ro. Miſſ in ſib ſabb.*

l *Miſſ. Sar. in ordinar. Miſſa.*

m *Ibid.*

the kiſſe of peace and loue, that yee may bee fit for the holy Altar to performe the diuine offices; as though a Prieſts kiſſe were of power to ſanctifie the receiuer.

At the ſolemnization of Matrimony; (*n*) *If it bee a maide, ſhe muſt put forth her bare hand to the husband: if a widow, her hand muſt be couered: gold and ſiluer muſt be laid on the booke; for the tinkling thereof doth ſignifie inward loue:* (o) *ſo likewiſe the woman muſt be ſet on the left hand of the man in the Church, becauſe* Eua *was taken out of the left ſide of* Adam: *The ring, if it were not bleſt before, muſt be bleſt with a Croſſe: it muſt be ſprinkled with holy water: the husband muſt receiue it with the third finger of his right hand: he muſt offer it firſt to the wiues thumb, ſaying; In the name of the Father: then to the ſecond finger, ſaying; And of the Sonne: thirdly, to the next; In the name of the holy Ghoſt: laſtly, vpon the fourth finger it muſt be put, and left, ſaying; Amen: becauſe from that finger there is a veine, which goeth to the heart.* (p) *The ſmell of holy frankincenſe is neuer giuen in the Church to the Bride and Bridegroome: leſt if the Cenſar ſhould come downe to the Prieſts, or Laity, new frankincenſe muſt be put in*; as though the frankincenſe were polluted by touching the new married couple.

n *In ordine ſponſ.*

o *Ibid.*

p *Odor thuris benedicti nūquā datur in eccleſia ſpōſo & ſpōſæ: inde eſt, quod oblato thure benedicto ſuper altare ſi deſcēdat thuribulū ad clericos vel ad laicos, aliud thus eſt opponēdū, et clericis vel laicis offerēdū. Miſs. Sar. in Miſſ. ſponſa.*

After the Maſſe is ended, *Bread and Wine, or ſome good drink muſt be bleſſed, and drunk in the Name of the Lord, ſaying;* * *Dominus &c.*

* *Ibid.*

The Roman Miſſall ordaineth, that after the Prieſt hath finiſhed the benediction of the Incenſe, both the Incenſe and the holy fire muſt bee ſprinkled with holy water: (*q*) *And while the Incenſe is burning, all the candles muſt bee put out in the Church, that they may be againe kindled at the bleſſed fire.*

q *Interim omnia luminaria eccleſiæ extinguūtur, vt de igne benedicto poſtmodū accēdātur. Ro. Miſſ. in bened. incenſ. cer. ignis ſac.*

Of the ſame ſuperſtition it is, that (*r*) *The woman muſt bee ſprinkled with holy water, and bleſſed with certaine praiers before ſhee enter into the Church to bee purified*; as though Chriſtian women were now to be eſteemed vncleane, as heretofore the Iewiſh were till their purification.

r *Benedict. o mulierū poſt partū, ante oſtium eccleſiæ. in Miſ. Sar.*

In the Maſſe for thoſe that are in priſon, with moſt prepoſterous ſuperſtition, becauſe *Peter* hath the power of binding and looſing offenſes, they ſuppoſe, that hee can alſo deliuer poore priſoners from the fetters.

(s) Looſe, Peter, *by the Lords command, the earthly chaines,*
Which heauenly gates vnto the bleſt doſt open wide.

What ſhould I ſpeake of cleanſing the dead corps at burialls ? or of the Maſſe againſt mortality, deuiſed by Pope *Clement* with the Colledge of Cardinalls ? To all the confeſt and penitent hearers whereof for fiue daies together houlding a burning (*t*) candle in their hands, and kneeling all the while, 260. daies of pardon are granted, and that ſuddaine death ſhall not hurt them : and this, they ſay, is certaine and proued.

As the Miſſalls are nothing elſe but vaine & empty clouds, inſteed of religion ſtuft with ſuperſtition : ſo the examples alſo and hiſtories of the liues of Saints, which they read in the church, are almoſt nothing elſe but encouragements, and prouocations vnto the ſame.

Cedda they praiſe, (*v*) *becauſe he ware armour of iron vpon his naked body* : and for that, *when he would pray, he did go into a bath of colde water.*

Hillarion they commend, for that (*w*) *hee neuer waſht, nor changed his ſhirt.*

Nicholas is praiſed, for that (*x*) *when he died, he ſigned himſelf with the ſigne of the Croſſe.*

Wolſtane, for that (*y*) *hee ſlept before the Altar with his books vnder his head.*

Francis, for that (*z*) *he went barefoote without ſhooes, and with one coat*, and for that *he faſted fourtie daies to the honor of* S^t. Michael: and ſundry other of this kinde, wherewith their Miſſals are ſtuft full.

Bleſſed Lord open the eies of the people of this kingdom, leſt, neglecting the precious Manna of thy Goſpell, they turne againe to the fleſh-pots of *Egypr*, the heathniſh ſuperſtition of the *Romiſh* Synagogue ; euen for thy Chriſt our Sauiour. *Amen.*

CHAP.

s *Solue, iubēte deo, terrarū, Petre, catenas, qui facis vt pateāt cœleſtia regna beatis in Miſſ. pro eo, qui in vinculis tenetur.*

t *In Miſſ. contra mortalitatem.*

v *Bre. Sar. in Cedda. An. pugnās contra vitia.*

w *Ro. Bre. in ſanct. Hilar. in lect. Hilar. ortus Tabatha.*

x *In Bre. Sar. lect. 9. cū igitur his.*

y *Bre. Sar. in Wolſtano. lect. 3 ſuper gradus.*

z *Ro. Bre. in ſancto Franciſco.*

CHAP. XXI.

Of mocking and deluding the people with vaine words to no no purpoſe in the Miſſalls.

THe Apoſtle of himſelfe and his fellow workmen witneſſeth to the *(a) Corinthians*, that they walked not in craftineſs, neither handled the word of God deceitfully: but in declaration of the truth they approue themſelues to euery mans conſcience in the ſight of God. And indeed of the Miniſters of Ieſus Chriſt it is the greateſt praiſe, in ſimplicity of al truth and holineſſe to ſeeke the edification of the flocke committed to them. But to mocke, when they ſhould feed, and to play the iuglers, ſetting *Tantalian* feaſts before the people, which none can touch, none can taſt, nor put into his mouth: and yet to bid them go to, and eat, and drinke, is Satanicall and diueliſh impoſture. Yet this is the guiſe of the *Romiſh* Sheepheards, who call vpon the people to heare, to hearken, to conſider, to remember, to lay vp in their hearts, when all the while their doctrine is like the feaſt, which the Crane made vnto the Fox in a pot of a narrow mouth, whereof, be he neuer ſo crafty, he cannot taſt.

a 2. Cor. 4. 2

In reading the paſſion of Chriſt they diſtinguiſh (*b*) the Goſpell into the words of the Iewes, noted with the letter *A.* and into the words of Chriſt, noted with the letter *B.* laſtly, the words of the Euangeliſts, noted with the letter *M.* The Iewes words muſt be pronounced with a loud voice: the words of Chriſt with a baſe voice: but the words of the Euangeliſts muſt be pronounced with a meane voice. O notable mockery! What needs this diſtinction of voices? this notation of words? theſe ſundry tunes to make an idle noiſe, which no man vnderſtandeth?

b *Miſſ. ſec. vſum Sar. dominic. in ramis. Palm.*

In the feaſt of the dedication of the Church (*c*) they make a long narration of the forme thereof, and how it is performed: whereof the people vnderſtand not a word.

c *Portiſ Sar. et Ro. Bre. in lect. 4. quotieſcũq; fratres. et ſic deinceps.*

In *Dominic. Septuageſ. lect. 7.* (d) *This lecture* (ſay they *requireth many things to bee ſpoken for the explanation thereof:*

d *Portiſ. Sar. in dom. ſeptuag. lect. 7 in explanatione.*

which I will brieſely runne ouer, if I can; leſt a long *expoſition, and a prolixe proceeding ſhould be burdenſome vnto you.*

In the feaſt of the *Epiphany* (ſay they) (e) *That we may probably ſolemnize the celebritie of this feſtiuitie, wee ought to know the reaſon thereof. The Epiphany which wee obſerue, according to the Greeke appellation, doth in our language ſignifie manifeſtation, or declaration.* But is not this *ignotum per ignotius*? For what doth the ignorant hearer more vnderſtand in Latine, then in Greeke?

O that they had a forehead which could bluſh, and bee aſhamed of this hypocriſie, this falſhood, and this impudencie! For how can they call it Expoſition and Explanation, when the Comment is as hard as the Text, and both are vnacceſſible to the hearers?

So in the ſame feaſt; (f) *You haue heard deare brethren, the lecture of this daies Goſpell: you haue heard how Chriſt came ſecretly into the world.* O ſhameleſſe impoſtours! how dare you thus delude both God and Man?

How often doe they proclaime? (g) *Hearken, O my people, to my Law:* And againe; (h) *Heare, O Iſrael, the precepts of the Lord thy God; and write them in thy heart, as in a booke, encline your eares*; when all the while they themſelues forbid the heart and the minde of man to taſte the ſweetneſſe of the Lord in his holy word: and yet are not aſhamed to ſay; (i) *whatſoeuer hurtfull ignorance we ſinde in our ſelues, we muſt cleanſe by the often hearing of the word.*

In the 5. *Fer.* of the Supper of the Lord thus they read; (k) *Your Holineſſe muſt know, that our Lord Ieſus Chriſt is your head, and that al which cleaue vnto him are the members of that body.* Now you haue his voice moſt plainly knowne vnto you, for becauſe he ſpeaketh vnto you, not onely from his head, but from his body. How long will the ſcorners delight in ſcorning, and the vnwiſe bee enemies to knowledge? Doe you not ſeale vp the booke? doe you not take away the key of knowledge? Doth any man vnderſtand? And yet yee ſhame not in the ſight of God and Angels to tell the people, whom you haue blinded: to whom you deny the Scriptures, and

e *Bre. Sar. in octau. Epiph. lect. 1. feſtiuitatis.*

f *Lect. audiſtis in portiſ. Sar.*

g *Alta cōſideratione pertimeſcite hoc quod ex ore veritatis ſonat. dom. in paſ. lect. 9.*

h *Audi Iſrael præcepta domini, & ea in corde tuo quaſi in libro ſcribe. portiſ. Sar. dom. 4. Quadrag. in Reſp.*

i *Quicquid in nobis imperitiæ nocentis ineſſe deprehēdimus, crebra illius verbi auditione tergamus. Bre. Sar. in dom. 4. quad. lect. 9. hos ergo omnes.*

k *Bre. Sar. in fer. 5. in Cœna domini lect. 4. exaudi deus.*

and the vnderſtanding thereof, that they receiue knowledge both from the head, and from the body of Chriſt.

In the Romane *Tridentine* Breuiarie ſet out by *Pius Quintus*; (l) *You haue heard moſt welbeloued brethren, that at the voice of one command,* Peter *and* Andrew *forſaking their nets, followed the Redeemer.*

And in the feaſt of Saint *Thomas*; (m) *What thinke you, dearely beloued, was it by chance that the elect Diſciple was away?*

So in the feaſt of the conuerſion of *Paul*; (n) *This day, beloued, we haue this leſſon pronounced out of the Acts of the Apoſtles.* What ſhall I ſay? or what hope can we haue in them? ſince in their moſt reformed worſhip, ſet forth by authoritie of ſo many Mytered Fathers, in ſuch a Councell as they reckon *Trent* to be, priuiledged by *Pius Quintus*, a Pope of ſo great renowne, yet ſuch mockeries deluding and deceiuing of the people are found.

Their excuſe is, that in all theſe exhortatory ſentences they ſpeake to the learned, and ſuch as vnderſtand the Myſteries of religion. But they might anſwer themſelues, if they would put their hearts into their waies, that of ſundry their Hymns, Reſponds, and Lectures, the intricate obſcuritie and difficultie is ſuch, that of no man which is not more then ordinarily learned, they can be vnderſtood. For proofe whereof I referre the Reader to the Hymne;

Quem terra, Pontus, athera,
Splendor patris & figura,
Alma Chorus vna laudum,
Nunc luce alma ſplendeſcit,
Aurea virga prima Matris,
Alle cœleſte, nec non & perenne luia,
Ad celebres, rex cœlice, laudes,
Clare Sanctorum ſenatus,
Si vis verè gloriari,
Reſonet ſacrata iam turma
Diua Symphonia;
Nuncium vobis fero de ſupernis.

l *Audiſtis, fratres chariſsimi, quod ad vnius iuſsionem vocē, Petrus & Andr. relictis retibus ſecuti ſunt redēptorem. hom. 5. poſt lect. 7. in feſt. Andr.*

m *Quid fratres chariſs. quid inter hæc animaduertitis. in Ro. Bre.*

n *Hodie dilectiſsimi, nobis lectio de Actibus Apoſtolorum hæc pronunciata eſt. in Rom. Bre lect. 4.*

A Dictionary is added at the end of the great Miſſall of Sarum, to teach Prieſts to pronounce.

And diuers ſuch other Hymns, which would, I thinke, poſe a prieſt himſelfe vpon a ſodaine to interpret vvithout a Lexicon ; eſpecially if he be no better ſcholler, then that he muſt haue a Dictionary at the end of the Miſſall, to teach the pronunciation of hard words.

CHAP. XXII.

The blaſphemous violence, which the Romiſh Church offereth to our great Prophet Ieſus Chriſt, by forbidding what hee commandeth, and commanding what hee forbiddeth, and diſpenſing with his precepts.

a Dan.9 26.27.
b Math.24. 15.
c 2.Theſ.2.4.

OF the great Aduerſary of Ieſus Chriſt, the Prophet *Daniel* doth foreſhew, that (*a*) *The abomination of deſolation ſhall deſtroy the Citie and the Sanctuary* : And our Sauiour ſaith, (*b*) *It ſhall ſtand in the holy place.* And the Apoſtle *Paul*, (*c*) *He is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that he doth ſit as God in the Temple of God, ſhewing himſelfe that he is God.*

Now this cannot be better vnderſtood then of the changing of the lawes and ordinances of God, exauctorating of his precepts, repealing of his iudgements, and placing their owne decrees inſteede thereof. This is to ſhew himſelfe a God, though he call not himſelfe a God. Wherfore the temple vvherein Antichriſt ſhall ſit, ſome not vnaptly haue ſaid to be the holy Scriptures: for that Antichriſt taketh authoritie ouer them, and raigneth as it vvere in them, taking to himſelfe power to change, and leaue out: to adde vnto it what pleaſeth him. Hereof in the Romiſh Church wee haue examples ouer plentifull. In all their Catechiſmes, and editions of the ten Commandements, becauſe they ſee the ſecond commandement is a ſtrong witneſſe out of the mouth of God himſelfe againſt idolatry, therefore they vtterly leaue it out: and to fill vp the number of the words of God, they diuide one Commandement into two. But hereof God vvilling in the Chapters following I vvill more fully diſcourſe.

The ſame violence they offer the law in *Deut*; (d) *Thou ſhalt worſhip the Lord thy God, & him only ſhalt thou ſerue*, when they decree; *We worſhip alſo & adore the Image of the god-bearer our irreprehenſible Lady, of vnblemiſhed & vnexplicable chaſtitie, who brought him forth: & alſo the images of all holy Apoſtles, Prophets,* conquering Martyrs, bleſſed Saints and the friends of God.

The impietie (f) concerning that holy inſtitution of CHRIST, *The cup of the New Teſtament in his blood*, of which the Lord ordained; *Drinke ye all of this*, may not be paſt ouer. For what abominatiō can be greater, then with ſo many contradictory Decrees & conſtitutions to oppreſſe the holy ordinance of the Son of God? This, the Councell of *Conſtance* firſt began, (g) which *commandeth vnder paine of excommunication, that no Prieſt giue the Communion to the people in both kindes.*

The Councell of *Trent* confirmeth this, and ſaith, (h) *Whoſoeuer ſhall affirme, that by Gods commandement it is of the neceſſitie of ſaluation for all and ſingular the faithfull of Chriſt, to receiue the Sacrament of the Euchariſt in both kinds, curſed be he.*

Againe, (i) *If any man ſhal ſay, that the holy Catholicke Church was not moued with iuſt cauſes and reaſons, to communicate lay-men, and Prieſts alſo which themſelues doe not make (you muſt vnderſtand the body of Chriſt) vnder the kinde of bread onely, or that it erred therein, Curſed be he.*

Luke hauing deliuered the inſtitution of Chriſt touching the firſt part of the Sacrament, *viz.* the bread, ſaith; (k) *Similiter, Likewiſe he took the Cup:* noting therby, that wth the ſame authoritie, the ſame commandement, the ſame power, Chriſt ordain'd the receiuing of the Cup, as of the bread. S. *Mathew* proceeds further, & ſhews an abſolute iniunction to all, to receiue the cup. For though whē he deliuered the bread, he ſaid; *Take, eate, this is my body*: yet when he came to the Cup, foreknowing, no doubt, the violence & iniurious abuſe, wch the Synagogue of Satan ſhould offer vnto this bleſſed Sacramēt, that he might eſtabliſh his Church for euer in the right obſeruation of his inſtitution, and arme them before againſt this incurſion, he ſaith not ſimply, as before; *Take* (l) *eate*: but *drinke ye all of it.* So that, if wee ſhould inſiſt vpon the out-

d Mat 4.10. Deut 6.13.

e *Veneramur etiā & adoramus imaginem deiparæ, & dominæ noſtræ irreprehenſibilis, immaculatæ, & inexplicitæ caſtitatis Matris quæ illum peperit: quin etiam Sanctorum Apoſtolorum, Prophetarū, ac Victorū Martyrū, Sanctorumq; & beatorū veluti amicorum dei imagines colimus.* general. Conci. Nic. 2 act. 3 ex ſumma Concil. per Barth. Carāzā.

f *Trid. Concil. Seſſ.* 6. & ſuper petitione conceſſionis calicis.

g *Itē præcipimus ſub pœna excō. quod nullus presbiter cōmunicet populū ſub vtraq; ſpecie panis & vini. Seſſ.* 13.

h *Si quis dixerit, ex dei præcepto, vel neceſſitate ſalutis omnes & ſingulos Chriſti fideles vtramq; ſpeciem ſanctiſſimi Euchariſtiæ Sacramenti ſumere debere, Anathema ſit. Seſſ. 5. die.* 16 *Iul.* 1562. *Can.* 1.

i *Si quis dixerit, ſanctā eccleſiā Catholicā non iuſtis cauſis & rationibus adductā fuiſſe, & Laicos atque etiā clericos nō conficientes ſub panis tātūmodo ſpecie cōmunicaret, aut in eo erraſſe, Anath. ſit. ibid. Can.* 2.

k Luke 12.20.

l Mat. 26.27.

outward letter, wee may reaſonably ſay, that all are more preciſely and literally bound to the receiuing of the Cup, then of the Bread. For of the Cup hee ſaid; *Drinke all of it*: of the Bread he onely ſaid, *Take and eate*. But the truth is, that the receiuing both of the bread and wine are by Chriſts inſtitution neceſſarie. The Apoſtle confirmeth the ſame. For firſt, ſpeaking of the inſtitution he ſaith; (*m*) *After the ſame manner alſo when hee had ſupped, hee tooke the Cup*, and commending the reuerent receiuing of the Cup to the people, hee ſaith; *Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup*. And in the ſix and twentith verſe hee ſheweth, (*n*) that this inſtitution of receiuing the wine muſt continue in the Church till the appearing of Chriſt. For he ſaith; *As often as yee ſhall eate this bread, and drinke this cup, ye ſhew the Lords death till he come*. Now theſe words (*Till he come*) what do they teach, but that the vſe of the Bread, and of the Cup ought ſtill to continue in the Euchariſt, till IESVS CHRIST appeare againe in his glory? euen as hee himſelfe hath commanded, *Doe this in remembrance of me*.

m 1.Cor.11.25

n Ibid.

In all theſe things appeareth the impudencie of the Scarlet ſtrumpet, vvho curſeth bitterly, and ſheddeth the bloud of the ſheepefold of Chriſt vnmercifully, for receiuing and beleeuing the very voice of the true Shepheard himſelfe: which the Euangeliſts moſt carefully, and with words exacting obedience haue ſet downe. Inſomuch that her contumacie can neuer be excuſed, though the old Serpent himſelfe vſe all his wiles, and ſummon all his Arts together to extenuate the ſame.

Hereto let vs adde the *Vow of Chaſtitie*, impoſed vpon vveake men and vvomen, contrarie to the doctrine of the Apoſtle: the cauſe of many temptations: the occaſion of many filthy and forbidden luſts. The prohibiting of marriage in the degreees of conſanguinitie, vvhich in Scripture are not forbidden; As betwixt the God-father and God-mother, or thoſe, betwixt whom the Font-ſtone (as they ſay) hath made ſpirituall kinred, which yet indeede is none at all.

Let vs adde alſo the diſpenſations of the Pope to marry in degrees prohibited; ſuch as hee granted to *Henry* the eight, to marry with his owne brothers wife: And to *Philip* the ſecond, King of *Spaine*, to marry with his owne ſiſters daughter, expreſſely againſt the word of God and the Scriptures of ſaluation. But aboue all, moſt horrible was the impietie of Pope *Sixtus*, (*o*) who diſpenſed vvith the Cardinall of the title of Saint *Lucy*, and his whole family, to commit the horrible ſinne of Sodome in the hot monethes of *Iune*, *Iuly*, and *Auguſt*: yea, and himſelfe erected both Male and Female ſtewes in Rome.

Sixtus 4.
o *Weſſelus Croningenſ. in tract. de indul. Papalibus ex Szeiedino.*

The Apoſtle *Paul* preciſely ordaineth, (*p*) that prayer and thankſgiuing be in a knowne tongue: but they as preciſely forbid it, and with horrible curſes and execrations (the ordinarie vomit of the Romiſh ſtrumpet) they deturpate all, that in a known tongue edifie the congregation with Hymns and Prayers.

p 1. Cor. 14. 14. 16.

The impudent ſeparation of Man and Wife, vvhen out of blinded deuotion they agree to enter into religious orders, as alſo vpon other cauſes beſides Adulterie and Fornication, none can defend, beeing againſt the expreſſe commandement of God, and the inſtitution of Matrimonie.

Againſt the inſtitution it is, to diuorce for any other cauſe then for wedlocke-breaking. For GOD himſelfe ſaith; (*q*) *It is not good for Man to bee alone*: And *Adam* acknowledgeth (*r*) *This now is bone of my bones, and fleſh of my fleſh*, that is, *the woman and I are one*: from her I cannot be ſeparated, ſhe is my bone, and my fleſh. And our Sauiour ſaith, (*ſ*) *They are no more twaine but one fleſh.* Againſt the commandement it is alſo. For our Sauiour ſaith, that (*t*) *Man ſhall cleaue vnto his wife*: And (*u*) *Let no man put aſunder, that which God hath coupled together*. And ſurely the firſt and principall cauſe of Marriage expreſt in *Geneſis*, is not carnall copulation, but help and ſocietie.

q Gen. 2. 18.
r Gen. 2. 23.
ſ Math. 19. 6.
t Ibid. ver. 5.
u Vid. Gen. 2. verſe 20. 21. Marke 10.

Our Sauiour CHRIST in his Goſpell (w) forbiddeth ſwearing by creatures: and ſo doth Saint *Iames* * the Apoſtle. The Romiſh Church alloweth (y) *to ſweare by the Euangelicall bookes*, as *Gratian* witneſſeth. And *Peter Lombard* ſaith; (z) *The weake may not ſweare by creatures*: but *the godly that worſhip the Creator in the creature may ſweare by the creature.* So doth (a) *Aquinas* alſo teach: likewiſe (b) *Carthuſianus* ſaith; *that as it is lawfull to ſweare by the Creatour, ſo it is by the creature.*

To theſe I might adde the forbidding of meates, the forbidding of lawfull Marriage: but I deferre the further handling of this argument vnto the third booke, wherein I ſhall intreat of the Regall office of Chriſt our Sauiour. Now I will haſte to their Image worſhipping.

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w Mat.5.34 35. 36.

x Iac.5.12.

y *Cauſa* 22 *cap.* & *iurabũt.in gloſſ.*

z *Diſt.*39.*cap.*2.

a *Secunda ſecundæ q.*90.*art.*3,

b *Carth.in* 5.*Mat.*

ANTI-		CHRISTVS.
ECcleſiaſticall[a] Ceremonies, Cuſtomes and Rites muſt be equally obſerued, as the lawes of God.	1	*IN vaine they worſhip mee, teaching for doctrine mens precepts.* Math. 15. 9.
Scriptures[b] could not treat of things ſo particularly as was requiſite for the teaching of all neceſſarie grounds.	2	*All Scripture is giuen by inſpiration of God, and is profitable to doctrine, to reproue, to correction, to inſtruction which is in righteouſneſſe, that the man of God may bee perfect, inſtructed vnto all good workes.* 2. Tim. 3. *ver.* 16. & 17.
Though[c] the reading of the two Teſtaments be better, yet we muſt waſh in the water, wherein the Maſters of the Church command vs; euen the ſeuen Canonicall houres.	3	*Stand in the waies and behold, and aske for the old way, which is the good way, and walke therein, and yee ſhall find reſt for your ſoules.* Ier. 6. 16.

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[a] *Eckius de humanis conſtitutionibus. in 3. axiomat.* [b] *Rhem. in Heb. 6. Annot. 2.* [c] *Eckius in locis com. Tit. de horis Canonicis.*

It

	ANTI-		CHRISTVS.
[d] *Concil.Trid. Seſſ. ſexta.cap.* 8.	It ſeemeth [d] expedient to the Fathers, that the Maſſe ſhould not be celebrated in a vulgar tongue.	4	*If the Trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battailo?* 1. Cor. 14.8.
[e] *Concil.Trid Seſſ.* 6.*Can.*9. *de Sacr. Miß.*	Curſed [e] be he that ſaith, the Maſſe muſt bee celebrated in a vulgar tongue.	5	*I had rather in the Church to ſpeake fiue words with mine vnderſtanding, that I might alſo inſtruct others, then ten thouſand words in a ſtrange tongue.* 1.Cor.14.19.
[f] *Eckius de Miſſ.nō germanice decend.*	The [f] holy ſpirit ſpeaketh & inſpireth the heart, whatſoeuer the tongue be.	6	*If I pray in a ſtrange tongue, my ſpirit prayeth, but mine vnderſtanding is without fruit.* 1.Cor.14.14.
[g] *Eckius ibid.* 3.	The [g] hearing of the Maſs is not vnprofitable, althogh the words thereof bee not vnderſtood.	7	*Thou verely giueſt thanks well, but the other is not edified.* 1. Cor. 14.17.
[h] *Eckius ibid.*4. *etiamſi myſteria.*	If the [h] Myſteries of the moſt holy Maſſe be not in a knowne tongue vnderſtood, it is inough that in preaching they bee explained to the people.	8	*I will pray with the ſpirit, and will pray with the vnderſtanding.* 1.Cor. 14.15.

It

ANTI-		CHRISTVS.
It[i] is manifeſt, the deuotion of him that prayeth is many times hindred by much attention to the word.	9	*I will ſing with the ſpirit, and ſing with the vnderſtanding alſo.* 1. Cor. 14. 15. *Faith commeth by hearing, and hearing by the Word of God.* Rom. 10. 17.
I thinke[k] the errour of the Church (if it doe erre) is to be borne with, and the iniuries to bee indured, rather then that wee ſhould depart from her ordinance.	10	*Will yee ſpeake wickedly for Gods defence, and talke deceitfully for his cauſe?* Iob 13. verſe 7. *will you make a lye for him, as one lyeth for a Man?* verſe 9.
The[l] expreſſe word of God may bee the expreſſe word of the Diuell in a diuers ſenſe.	11	*Theſe are not the words of him that hath a Diuell: can the Diuell open the eyes of the blinde?* Ioh. 10. 21.
In[m] thoſe bookes, wherein the holy Myſteries are written, there is no diuinitie, which by any religion can binde vs to beleeue.	12	*The words that I ſpeake vnto you, I ſpeake not of my ſelfe, but the Father that dwelleth in mee, he doth the workes.* Ioh. 14. 10.
The [n] Scripture ſeemed not vnto God ſufficient.	13	*The holy Scriptures are able to make thee wiſe vnto Saluation.* 2. Tim. 3. 15.

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[i] *Eckius ibid.* 3. *ſcopus Miſſa ad finem.* [k] *Barth. Latomus in ep. aduer. Bucerum.* [l] *Hoſſius de expreſſo dei verbo.* [m] *Andrad. lib. 3. defenſ. Concil. Trid.* [n] *Diuina tamen bonitati viſum eſt non ſufficere. Gul.*

CHAP. XXIII.

Of the Idolatry of the Romiſh Church: what an Image is? whethere be any difference betwixt an Image, and an Idoll? what the worſhip and adoration of an Image is?

THe makers of Images had ſundry ends for which they formed the ſame. Some ordained Images to be memorials and repreſentations of ſuch as they loued and honoured: others for lucre and gaine became makers of Images and Pictures: ſome made them for ornament, and to decke their houſes: ſome alſo ſet them vp for oblectation and delight, being pleaſed with the fineneſſe of the skill, and the liuelineſſe of the Art. Yea, the making of Images ſeemeth to be an imitation of God himſelfe: For whereas God hath created all things of nothing, Man though he could not ſo do, thought yet to imitate his Creator, as farre as he might, and by production to reſemble creation, making the likeneſſe, when he could not make the ſubſtance, and forming or faſhioning one matter out of another: for out of nothing he could not do it.

An Image then is the forming or faſhioning of any likeneſſe, either for imitation, loue, reuerence, ornament, delight, or what cauſe elſe ſoeuer the maker thereof propoſeth to himſelfe. And it is in Hebrew called *Temuna*, *Tſelim*, and ſome ſay, *Teraphim*: Which words ſignifie formes or Images. (*a*) Now the Greeke word ἔιδωλον (as *Tertullian* well obſerueth) comes ἄπο τȣ̃ ἔιδȣς, which is as much as *Species* in Latine, or a faſhion or reſemblance in Engliſh. In Latine the word is *Simulachrum*, a ſimilitude or likeneſſe: And it is deriued of the Latine word *Simulo*, which is as much as to faigne, to lye, or to counterfeit. And ſurely the *(b)* Images of God the Father, God the Sonne, and God the Holy Ghoſt, of the bleſſed Trinity, and glorious Vnity, are of all figments and lyes the moſt fallacious. Wherefore they are ſinnes and euils againſt nature: they witneſſe God to be finite, who is infinite: corporall, who is moſt ſpirituall, and of

a *Vid. Pet. Mart. de 2. præcept. in princip. tract.*

b *Vid. Lact. lib. inſtit. 2. cap. 19. & Plin. lib 34. cap. 4. ex H. Bulling. de orig. error. circa ſimulachra cap. 29.*

of all other fartheſt remoued from a body: and that God doth conſiſt of parts, who is the moſt ſimple Eſſence vndiuided.

Therefore when they forme an image vnto God, they ſhould ſay, ſuch he is not, contrary to this, and not the like. God hath neither ſex nor age; body nor parts; affections within, nor colours without: He is that he is: and what he is, eye hath not ſeene, eare hath not heard, neither can the heart of man conceiue.

The matter of euery Image is earth, ſtone, wood, ſiluer, gold, metall, or the compoſition of theſe. The forme of an Image is a likeneſſe of that which the maker doth either ſee, heare, or imagine, and nothing elſe. He neither giues it life that formeth it, nor ſenſe, nor motion, nor vnderſtanding, nor holineſſe, nor power: but dead and dumb things are all Portraits whatſoeuer; as the Pſalmiſt witneſſeth; (c) *Mouthes haue they and ſpeake not, eyes haue they, and ſee not,* *they haue eares and heare not, neither is there any breath in their noſtrels.* Wherefore *Lactantius* concludeth well, that (d) an Image cannot be a thing religious, becauſe it is altogether earthly. (e) The matter thereof is earthly, and the forme earthly, and he that made it, earth it ſelfe. (f) *Man made them* (ſaith *Wiſedome,*) *and he that hath but a borrowed ſpirit, faſhioned them.*

c Pſal. 115.5.

d *Lact.lib.2. inſti. cap. 19.*

e *Vid.H.Bullinger de orig. error. c.29.*

f Sap. 15.16.

Let vs now come to the queſtion, whether an Idoll and an Image be all one? For the better diſcuſſing of which queſtion, let vs firſt conſider the beginning of Images. Much adoe there is, and great variety of opinions amongſt ancient Writers, who was the firſt author of Images. Some referre the inuention thereof vnto *Prometheus* the ſonne of *Iapetus:* others to *Hercules:* ſome beleeue the *Athenians* firſt erected Statues to *Harmodius,* and *Ariſtogoton,* by whoſe meanes they were deliuered from the cruelty of Tyrants. *Pliny* is doubtfull: but of Images in plaiſter (he ſaith) *Dibutades* the *Sicyonian* by the meanes of his daughter was the authour: for ſhe tooke the proportion of a yong man, whom ſhe loued, ſhining by candle light vpon a wall: which her father afterward

Pl.lib.35.cap.12.

ward tempering clay and other things together, did expreſſe more liuely, hardning it with fire for endurance.

Beroſus ſaith, that *Ninus* firſt built Temples, and erected Images to his father *Belus*, to his mother *Iuno*, to his grandmother *Rhea* in *Babylon*. *Cyrillus* in his third booke againſt *Iulian* ſaith, there was no Idolatry before the floud of *Noah*, but that afterward it began in *Babylon*: yet *Tertullian* is of contrary opinion. *Epiphanius* fetcheth the beginning of Images from the time of the Patriarch *Saruch*, which name ſignifieth imitation. And certaine it is, that *Saruch* was the father of *Nachor*, the father of *Thare*, the father of *Abraham*: and this *Thare* was a maker of Images. Now *Belus* raigned much about the time of *Saruch*, and *Ninus* about the time of *Thare*.

Heb. in Bereſchit. Rabba. Suidas Genebrard.

The booke of Wiſedome, of the beginning of Images ſaith; (*g*) *When a father mourned grieuouſly for his ſonne that was taken away ſuddainely, he made an Image for him that was once dead, whom now he worſhipped as a god; and ordained to his ſeruants ceremonies and ſacrifices. Thus by proceſſe of time this wicked cuſtome preuailed, and was kept as a Law, and Idols were worſhipped by the commandement of Tyrants.*

g Sap. 14. ver. 14. 15.

The ſame *Cyprian* alſo ſheweth, that *Idols are not Gods*, (*h*) and that there is but one God, and that to the faithfull it is giuen to know, that they are not Gods which the people worſhip. It is manifeſt they were once Kings, which after death for their Regall memory were worſhipped of their vaſſals. For which cauſe Temples were raiſed vp; and to keepe the image of the countenance of the dead, ſimilitudes were made.

h *Quod Idola dij non ſint, & quod vnus deus ſit, & quod credẽtibus datum ſit Deos non eſſe quos colit vulgus. Hinc notum eſt, Reges olim fuerunt, qui ob regalem memoriam coli apud ſuos, poſtmodum etiam in morte cœperunt. Inde illis inſtituta Templa; inde ad defunctorum vultus per imaginem detinendos expreſſa ſimulachra: Cyp. Tract. 4. de vanit. idolorum. in initio.*

It appeareth now moſt plainely, that if there be any difference betwixt Images and Idols, Images were the more ancient. And by the teſtimony of *Siracides* and *Cyprian*, (*i*) an Image being worſhipped becomes an Idoll. Wherefore it is an idle diſtinction of the Romiſh Church, that an Image is the repreſentation of a true and reall ſubſtance: an Idoll but of an imaginary conception, which was neuer in being, like the Poets *Cerberus* and *Chimæra*. For the ancient Fathers haue

i Sap. c. 14. 15.

haue indifferently vſed the words Image and Idoll, for one and the ſame thing. The Idols which (k) *Rahel* ſtole from her father, *Aquila* calleth μορφώματα, Images or Similitudes. The words, τὰ εἴδωλα τῶν ἐθνῶν ἀργύριον, *Hierom* and *Athanaſius* thus render; the Images of the Nations are ſiluer. And *Ierome* in his fift Tome vpon *Daniel*, vpon the words; (l) *Knowne be it to thee, ô King, that we worſhip not thy God, &c.* Thus ſaith; whether we reade the Statue with *Symachus*, or the golden Image (as others haue tranſlated) the worſhippers of God may not adore it. *Athanaſius* doth plainely confirme the ſame alſo. For he ſaith, *(m)* they ſaigned Images, thinking the things to be, that are not.

Againe, *Ierome* in his Comment vpon the 11. of *Eſay*, doth witneſſe, Idols are the Images of dead men.

Tertullian in his booke of the Souldiers crowne, ſaith, (n) *Iohn* commandeth; *Babes, keepe your ſelues from Idols:* not from Idolatry as from the office: but from Idols, that is, from the *Image* of the Gods.

Ierome tranſlateth the ſame place; *Babes keep your ſelues from Images.*

Nicholas de Lyra confoundeth the words alſo, and expoundeth the place thus; *(o) Babes keepe your ſelues from Images*, that is, from the worſhip of Idolatry.

The ordinary Gloſſe ſaith; *(p)* Keepe your ſelues from doctrines of hereticks, which haue a ſhew of godlines, which with falſe doctrine changeth the glory of the incorruptible God into the ſimilitude of corruptible things. Laſtly, the Lord our God himſelfe forbidding this ſinne, vſeth the word *Similitudinem*, *(q)* likeneſſe or image. Wherefore howſoeuer (r) the ſecond *Nicen* Aſſembly moſt blaſphemouſly thunder out their curſes againſt them that apply the places, which are againſt Idols in the Scripture, to the beating downe of Images alſo: yet it is moſt certaine, that an Idol and an Image are all one in Scripture: And God, when he forbiddeth the worſhipping of Idols, forbiddeth the worſhippe of Images alſo.

In the laſt place we muſt now conſider, what Adoration and

k *Hieron. in heb. tradit.*

l *Cap.3. ſiue ſtatuam, vt Symachus ſiue imaginem auream, vt cæteri tranſtulerunt, voluerimus legere, cultores Dei eam adorare non debent.*

m *Athan. in lib. cont. gentes in princip. ſer.*

n *Iohannes, filioli inquit, cuſtodite vos ab idolis, id eſt, ab effigie deorum. Tert. de Corona militis paulo poſt medium:*

o *Filioli, cuſtodite vos a ſimulachris, id eſt, a cultu idololatriæ. loca in gloſſ. in 1. ep. Ioh. cap. 5.*

p *Cuſtodite vos a doctrinis Hereticorũ, qui ſpeciem ſanctitatis ſibi aſſumunt: qui prauis dogmatibus gloriam Dei incorruptibilis in ſimilitudinẽ corruptibilium rerũ mutant.*

q Exod. 20. *Vid. vetr. lib. impr. Colon. per Petrum Quentel. an. Dom. 1527.*

r *Summa 7. gen. Concil. Nic. act. 7.*

and Worſhip is. And ſurely theſe words haue a very large ſignification: for they ſignifie both Ciuill and Diuine Honour.

In the 23. of *Geneſis*, *Abraham bowed to the people of the Land*, and this bowing was in *Honorem*, to the worſhip of the people of the Land, as in *Tremelius* tranſlation you may ſee. And the impreſſion of *Colen, Anno Dom.* 1527. readeth (ſ) *Abraham aroſe and worſhipped the people of the Land.* So *Iacob*, when (t) he bowed himſelfe ſeuen times to the ground before his brother *Eſau*, is ſaid, *To worſhip him towards the earth ſeuen times:* And this worſhip we are forbidden to giue vnto any Image; for the words are; *Thou ſhalt not bowe down to them, nor worſhip them.*

Vid. Trem. tum aſſurgens Abraham incuruauit ſe coram populo eius regionis.

ſ *Surrexit Abrah. & adorauit populũ terræ.*

t *Adorauit pronus in terram ſepties. Gen.*33.3.

u *Non adorabis ea, neq; colos. Exod,*20.

Religious and Diuine worſhip is, to bring into the Temple the moſt reuerent houſe of deuotion, and there to place it: to ſet it before or on the Altar; as *Ieroboam* did his golden Calues in *Bethel* and *Dan*. Where the Scripture inſiſteth vpon the word; (w) *Set the one in Bethel, and ſet the other in Dan:* As though to ſet vp in a Temple, vpon an Altar, in a place of publique adoration, were worſhip of Idols.

w 1.Reg.12.28.29.

Religious worſhip is; to paint, to gild, to trim, to adorne with iewels, with gold, with ſiluer, the Images which we ordaine to be ſet vp in Churches: and for this the Lord reproueth Iſrael in the Prophet *Ezechiel*; (x) *Thou haſt alſo taken the faire iewels made of my gold and of my ſiluer which I had giuen thee, and madeſt to thy ſelfe Images of men, and diddeſt commit whoredome with them.* The ſame we may ſay of lighting Candles, burning Incenſe, bringing gifts, falling downe and praying, and whipping themſelues before Images; for all theſe are Religious worſhips, and not Ciuill.

x Ezech.16.17.

Babes (ſaith *Iohn*) *beware of Idols*: he ſaith not, beware of worſhipping Idols. For thou canſt not ſet vp an Image in the Temple, but thou doſt worſhip it. Therefore *Ierome* in his 5. *Tome* vpon *Daniel*, *Cap.* 3. ſaith, (y) The propriety of the word is to be marked: they ſay, Gods are worſhipped, Images adored; but neither of theſe are agreeable to the ſeruants of God. And it is ſpecially to be obſerued, that forbidding

y *Notanda proprietas: Deos coli, imaginem adorari dicunt: quod vtrũq; ſeruis Dei non conuenit. ex vnic. diſſ.*

bidding the worſhip of images, God doth vſe two words: the one expreſſing outward and ciuile honour ; *Thou ſhalt not bovv downe to them*: the other prohibiting diuine ſeruice ; *nor worſhip them.*

The latine word, *Adoro*, is ſometimes taken for to ſpeake afore. Wherefore *Apuleius lib.*2. (z) pouring water thus hee ſpake afore the people. *Priſcian* will haue the word to come from *ador*, which was the wheat that they vſed in ſacrifices. The ſignification of the word will tell vs then, what is forbidden, namely, to bring any ceremony or gift before an image: to ſpeake or pray before it. To conclude, *Hugo Cardinalis* making a diſtinction betwixt the two words, WORSHIP and ADORE, ſaith ; to (*a*) *worſhip*, is with all ſtudy and affection to ſerue: and to *adore*, is to crouch & to flatter, as men doe vnto Kings and Princes: but he ſaith, the Lord cutteth off both, that thou neither worſhip them in thine affection, nor adore them in outward ſhew.

Ex Amb. Calep.

z Infuſa aqua populum ſic adorat.

a Hug. Card. in 20. *Exod. in verb. Non adorabis nec coles.*

CHAP. XXIIII.

All worſhip of Images is vnlawfull.

THat in our holy exerciſes & religious worſhip there may be no vſe of images, diuers reaſons make it moſt plaine and euident vnto vs.

The firſt argument is the voice and lawe of God himſelfe, who hath to all his people proclaimed ; (*a*) *Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the water vnder the earth: thou ſhalt not bow downe to them, neither ſerue them.*

a Exod. 20. 4. 5.

Concerning this law it is to be conſidered: firſt, that it is no ceremoniall or iudiciall law, and therefore it is not abrogated by the comming of Ieſus Chriſt. This is proued many waies.

Firſt, by the teſtimony of the Propheticall, Euangelicall, & Apoſtolicall writings it is proued. *Eſay* ſpeaking of the kingdome of Chriſt ſaith ; (*b*) *The Idols will he vtterly deſtroy.* A-

b Eſay 2. 18

gaine, (c) *At that day ſhall man caſt away his ſiluer idols, & his golden idols, which they had made themſelues to worſhip them, to the moules and to the battes.* And *Zechary* alſo propheſying of the kingdome of Chriſt doth witneſſe; *(d) In that day* (ſaith the Lord of Hoſtes) *I will cut off the names of the idols out of the land, and they ſhall no more be remembred.* The Apoſtle *Paul* (e) forbiddeth all communication with idols, euen to eate of the meats vnto them ſacrificed: and in the ſame chapter; *(f) My brethren flee from idolatry*: And againe; (g) *If any man ſay vnto you, this is ſacrificed vnto idols, eat it not &c.* And *Iohn* in his Canonicall Epiſtle ſaith; (h) *Babes keepe your ſelues from idols.* In the Reuelation (i) idolaters are reckoned amongſt the reprobats. To the Galathians (k) Idolatry is rank'd amōg the works of the fleſh. And Saint *Iames* ordaineth, that the Church ſhould abſtaine (l) *from the filthineſſe of Idols*: And this tearm the Apoſtle learned out of the mouth of God himſelfe; *(m) Bring not therefore abomination into thy houſe, leſt thou be accurſed like it, but vtterly abhorre it, and count it moſt abominable, for it is accurſed.*

A ſecond reaſon to proue that this precept is not a Ceremoniall ſtatute to endure for a ſeaſon, I take from the ancient Fathers of the Church. *Auguſtine* ſaith, *(n)* Among all the precepts of the Lawe, that, touching the Sabbath, ONELY is Ceremoniall.

Origen againſt *Celſus* ſaith; (o) We therefore flee the making of images, becauſe, when wee found by the doctrine of Ieſus how God is to be worſhipped, we do flee from thoſe things, which vnder the pretext and opinion of piety make vs impious.

Lactantius alſo ſaith; *(p)* It is certaine there is no religion, where is an image.

Cyprian repeateth the lawe againſt image worſhippers, as yet in force; (q) Thou ſhalt make to thy ſelfe neither idoll, nor ſimilitude of any thing. And *Clemens Alexandrinus* in *Paraenetico* ſaith; *(r)* It is openly forbidden vnto vs to exerciſe a falſe art: for it is written; Thou ſhalt not make to thy ſelfe the likeneſſe of any thing.

It

c *Ibid.*ver.20

d Zach.13.2.

e 1 Cor.10.20. 21.

f 1.Cor.10.14.

g *Ibid.*ver.28.

h 1 Io.5.21.

i Apoc.21.15.

k Gal.5.20.

l Act.15.20.

m Deut.7.26

n *Aug.ad Ian de ritibus eccleſiæ.ep.119. Pet.Mart.in 2.præcept.*

o *Nos ſimulacrorū fundationes igitur defugimus, quia, vbi per Ieſu doctrinam cōperimus quomodo colēdus ſit deus, eas nos euitamus, quæ ſub pietatis prætextu et opinione quadā impios reddāt l. 8 con. Celſum.*

p *Lact. l. 2. inſtit.c. 19. ad initium cap. fere nō eſt dubium quin religio nulla ſit, vbi eſt ſimulacrū.*

q *Nō facies tibi idolū, nec cuiuſquam ſimilitudinē. Cyp. l. 3 ad Quiri.c.59.ad finem.*

r *Nobis apertè vetitū eſt artē fallacē exercere. ex Chem.*

It being then euident, that the law againſt images is not Ceremoniall, but a morall, an eternall, an inuiolable law, to continue to the diſſolution of the world: What furie? what madnes? what impiety hath moued the maſters of the *Romiſh* Church to take away, and blot the voice of God himſelf out of the Decalogue, which he hath with his (s) *own finger vvritten in tables of ſtone*, to be a law vnto all generations to come? For whether it bee a precept of it ſelfe, or an explication of the firſt precept, the lawe it is, & Gods it is: man then hath no authority to repeale or cancell it.

Papiſts blot the 2 commandement out of all their catechiſmes and decalegues.

s Exod.31.18

Auſtine indeed is alleaged in the 71. queſtion vpon *Exodus*. And *Clemens Alexandrinus Strom. libro* 6. that they make but three commandements of the firſt table, and vnderſtand this ſecond to bee the expoſition of the firſt. But yet in the queſtions of the olde and new teſtament, *Auſten* remembreth foure words of the firſt table, and ſix of the ſecond table: and *Origen* in the eight Homily vpon *Exod.* ſaith; (t) many count the firſt and ſecond commandement together. Which if they ſhould bee ſo accounted, the number of the ten commandements will not be compleat, and where is then the verity of the Decalogue?

t *Simul nõnulli putãt primũ et ſecũdũ mãdatũ, quod ſi ita putetur, nõ cõplebitur numerus* 10. *mãdatorũ, et vbi iam erit veritas decalogi?*

Athanaſius in *Synopſi* ſaith; (v) The ſecond commandemẽt is that which forbids images.

v *Hen. Bull. de orig. cult. c.* 29.

Ierome is of the ſame minde vpon the ſixt to the *Epheſians*: and *Ambroſe* alſo. But (as I haue ſaid) whether it be part of the firſt commandement, or elſe the ſecond precept it ſelfe, it is from God our maker: it is to vs his creatures: it is an euerlaſting couenant of Salt, which he hath made with his church for euer. And that wicked one is he, whoſoeuer taketh vpon him to exauctorate and change this law of God.

In the ſecond place let vs conſider the words of the lawe, and the things which are prohibited therein. *Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bow downe to them, neither ſerue them.*

The firſt place named in this precept forbiddes the making

of

of the image of God, of Angels, of heauenly powers, of thoſe holy ſoules that are now with God: as alſo of the Sunne, the Moone, the Stars, the firmament, and all that is in the glorious circle of heauen.

The ſecond place named in the precept doth prohibite the likeneſſe of Man, Beaſts, Birdes, Wormes and Serpents, Plants, Trees, Hearbes: and generally all that is in, or vpon the earth, to bee made, and to bee worſhipped, or ſet vp in our Temples, or in our houſes to bee feared, and religiouſly ſerued.

The third place in the precept doth forbidde the making & worſhipping of the ſimilitude of any of the creatures, whether liuing or dead, within the vaſt womb of the ſea, or which in any other water aboue, or vnder the earth are contained: it forbiddeth alſo the image of diuels and wicked ſpirits, and of all kind of infernall ghoſts and ſatanicall powers to be formed and reuerenced. But ſince it ſeemeth a queſtion of great difficulty, whether that the image of the holy, diuine, incomprehenſible eſſence it ſelfe may be made, or worſhipped, wee will eſpecially examine that point.

There is no doubt, but of all other things the likeneſſe may bee made, ſo it bee not worſhipped: but of GOD the likeneſſe or image may not be made, though we do not worſhip it.

The firſt reaſon againſt the images of the eſſence of God is this. No man knoweth what the likeneſſe of God is; therefore no man can make a likeneſſe vnto him. The propoſition is ſufficiently proued. For *Eſay* ſaith; (w) *To whom will ye liken God? or what ſimilitude will ye ſet vp vnto him?* Ieſus Chriſt himſelfe teacheth vs, [x] that *God is a ſpirit*. Now of a ſpirit who can make any likenes? For it hath neither parts, nor ſhape. *Iohn* teacheth vs; (y) *No Man hath ſeene God at any time. Paul* ſaith; (z) *He dwelleth in the light that none can attaine vnto: whom neuer man ſawe, neither can ſee*: But whereof wee cannot ſee the ſubſtance, the picture wee cannot make. God then can by no ſimilitudes bee expreſſed. This hath made the Papiſts after ſundry manners in images to expreſſe the Trinity, whereof

w Eſay 40.18

x Io.4.24.

y 1.Io.4.12

z 1 Tim.6.16.

if one bee a true likeneſſe, the other muſt needs be falſe.

The ſecond reaſon againſt the image of Gods eſſence is this; God is not onely inuiſible, but alſo incomprehenſible: the tongue cannot ſpeake of him, the eare cannot heare of him, the heart cannot vnderſtand of him as he is; Therefore of his incomprehenſible eſſence there can be no image made. For the image doth import a determination, and deſcription of the thing whoſe image it is: But God cannot be determined, or deſcribed; (*a*) *He is aboue all and in all*: (b) *hee filleth heauen and earth*. Heauen is his ſeat, the earth is his footſtoole. Nay, the heauen of heauens cannot containe him, yet they vvill meaſure him with an Idoll of an inch.

a Eph.4.6. 1 Cor 8.6
b Ier.23.24

The third reaſon againſt the images of the Trinity, & the eſſence of God, is the perill of idolatry. And this, *Moſes* ſheweth to be the cauſe why the (*c*) Iſraelites ſaw no image in the day that the Lord ſpake vnto them in *Horeb* out of the midſt of the fire. The wiſe man is a cleare witnes in this point, who ſaith, that (*d*) *the ſight of images ſtirres vp the deſire of the ignorant, ſo that he coueteth the forme of the dead image that hath no life*. The Scripture calls images ſtumbling blocks, offenſes and prouocations. And indeed the *Perioch*, or *diſtichon* of the ſecond Councell of *Nice* ſheweth plainely, that in making of the images of God, all Romaniſts are Idolatours: who thus doe verſifie;

c Deut.4.15
d Sap.15.5

(*e*) *For that is God the image doth declare,*
although it ſelfe be yet no God at all:
looke vpon this, but worſhip that
thou ſeeſt in this.

e *Nã deus eſt quod imago docet, ſed non deus ipſa: hãc videas, ſed mẽte colas, quod cernis in ipſa. Perioche decreti Nic. Cõcil. 2. ex H. Bulling. de orig. cult. diuo. c. 30. et Pet. Mart. in 2 præcept.*

If they worſhip that which is in the image to be ſeene, they worſhip an idoll. For there is no ſuch God, no ſuch diuine power: for God is not circumſcribed in one place as the image is. Againe, the image declareth a thing abſent: but God is each where preſent: the image ſheweth a thing finite, comprehenſible, conſiſting of parts, hauing a body without life, without vnderſtanding, without motion, without power, ſetting candles before him as though hee wanted light: but God is infinite, incomprehenſible, filling all things, ſimple,

ple, ſpirituall, liuing, and of life and light the fountaine: who ſeeth and vnderſtandeth all things: vvho euer moueth and vvorketh in all things. *Ambroſe* therefore ſaith; (*f*) The Gentiles vvorſhip the tree, becauſe they thinke it to be the image of God; but the image of the inuiſible God is not in that vvhich is ſeene, but in that which is not ſeene.

f Gentiles lignũ adorant, quia dei imaginem putant: ſed inuiſibilis dei imago non in eo eſt quod videtur, ſed in eo vtiq; quod non videtur. Tom. 4. in Pſal. 118. in vnione Diſſ.

The fourth reaſon againſt the making of the images of God, is the continuall iudgement of the Church from the beginning, euen vnto this day. For it beeing an aſſured ground in religion that God is a ſpirit, all holy men haue euermore worſhipped God, not in corporall figure, but with inward and ſpirituall acknowledgement. At the firſt indeede the Diuell had his Church, and as *Abel* did truely and religiouſly worſhip God: ſo *Cain* did the ſame hypocritically and falſly. And after the death of *Abel*, it ſeemeth, the *Caynites* peruerted all true worſhip, till the daies of *Enos* the ſonne of *Sheth*. For then (as *Moſes* witneſſeth) *Men began to call vpon the Name of the Lord*. And in this family of *Sheth* and *Enos* the true worſhip of the Lord continued without any images till the floud of *Noah*, when all the *Caynits* that generation of the wicked murtherer were deſtroyed in the floud. After the floud, religion was preſerued in the family of *Noah*, and the true worſhip was ſtill, of God alone in Spirit, without any image or ſimilitude, vntill the daies of *Thare* the father of *Abraham*, when about three hundred yeares after the floud, Idols found meanes againe to creepe into the place of worſhip. And this, *Ioſua* noteth as a blemiſh in the Fathers of the houſe of *Iſrael*; (*g*) *Your fathers dwelt beyond the floud in old time, euen* Terah *the father of* Abraham, *and the father of* Nachor, *and ſerued other gods*. But *Abraham, Iſaac, Iacob*, and the Patriarchs reformed religion againe: amongſt whom there was not an image. Nay, when as through his idolatrous wiues children and their attendants, the worſhip of God began in *Iacobs* houſe to be corrupted, he commandeth preſently vnto his houſhold, and all that were with him, to put away the ſtrange Gods. Now if you deſire to know what the ſtrange Gods were, the thirty one chapter of *Geneſis* ſheweth, that

Gen. 4. 26.

g Ioſua 24. 2.

that (*b*) *Rachel* had taken her fathers Idols, and *Laban* calleth them his Gods. After this, God raiſed vp *Moſes* and *Aaron* to lead the people out of Egypt, and by the Miniſterie of *Moſes* the Law was giuen vnto them. This law prohibited all kinde of images for worſhip, and was ſo ſtrictly and ſeuerely obſerued, that all Idolaters and enticers to Idolatry were cenſured with death.

b Gen.31.30 & 34.

Ioſuah, when he perceiued the abomination of Idols to be crept in amongſt them, indured it not, but like a godly Magiſtrate calleth vpon them, and ſheweth that the worſhip of God and Idols could not ſtand together; (*i*) *Yee are witneſſes againſt your ſelues, that you haue choſen the Lord to ſerue him: then put away now the ſtrange gods that are amõgſt you.* The like example we haue in *Ezechiah*, (*k*) who brake the Image of the brazen Serpent, a precious remembrance of Gods great worke, and the figure of Chriſt to come, when hee ſaw the people peruert the vſe to which it was ordained, and fall down and worſhip it. And indeede, whenſoeuer the people fell to the worſhip of Idols, the Prophets alwaies cried out, and lifted vp their voices againſt it: and their continuall preaching ſo preuailed at laſt, that *Origen* againſt *Celſus* doth vvitneſſe; in the commonwealth of the Iewes there was no caruer, nor maker of Images or Statues, whom the law did not driue away, leſt there ſhould bee any occaſion of making Images. And thus alſo continued religion without images during the gouernement of the *Machabees*, till the comming of Ieſus Chriſt himſelfe and his Apoſtles: of whom we doe not finde one that euer worſhipped, or prayed before an image. But the Apoſtle *Paul* of all image worſhippers ſaith, (*l*) *When they profeſſed themſelues to be wiſe, they became fooles. For they turned the glory of the incorruptible God, to the ſimilitude of the image of a corruptible man, and of Birds, and foure-footed beaſts, and of creeping things.* And in the Acts; (*m*) *God is not worſhipped with mens hands*, that is, with thoſe things which the hands of men doe forme.

i Ioſ.vlt.verſe 22.& 23.

k 2.Reg.18.4.

Origen.

l Ro.1.22.23.

m Act.17.25.

Thus vvas the vvorſhip of God continued in the church without the images of God, or any other in all the Apoſtles time,

Quaſi ſcientiũ eũ, ſaith the gloſſe *inter-linealis.*

time, and for many yeares after, till the Chriſtians borrowed this abomination from the Gentiles; as *Euſebius* plainely witneſſeth, (*n*) ſpeaking of the Images of Chriſt, the Apoſtles, *Paul* and *Peter*, that it ſeemed vnto him to be vſurped out of the cuſtome of the Heathen.

n *Euſeb. Eccleſ. hiſt. l. 7. c. 17. ad finē ca.*

Let vs examine what the Romiſh church can ſay for her ſelfe in defence of the images, either of the diuine Eſſence, or any other.

Ob. Firſt, they contend that God himſelfe is the author of Images. For he appeared in the ſimilitude of a Man. *Gen.* 22. *Eſay* 6. *Dan* 7.

Bell. l. 2. de imag. c. 7. verb. ſecund. probatur. Similiter. Andrad.

Now theſe ſimilitudes were the Image of the incarnation of Chriſt. So likewiſe God appeared in the fire, *Exod.* 3. in the forme of a cloud, and a piller of fire, *Exod.* 13. in the figure of a Doue, *Math.* 3. And in diuers other formes. So that *God* (ſay they) *ſhewed firſt to man the vſe and worſhip of Images.*

Sol. To this the Church of Chriſt doth anſwere; The end why God appeared in theſe formes, vvas not for that he would be worſhipped in theſe formes: but becauſe man was not able to behold God in the glory of his Eſſence, therefore in great humilitie God vouchſafed after a manner, to exhibite himſelfe in theſe formes to the Fathers, and ſo to reueale the incarnation, and the benefites of Chriſts appearing in the world. But yet he neuer allowed, Nay, he moſt ſeuerely forbade any to worſhip him in theſe formes.

The ſtrange Gods which *Thare* the Father of *Abraham* did worſhip, queſtionleſſe vvas that *Ur*, or fire of the *Chaldeans*: for ſo the word *Ur* doth ſignifie. And it is very likely, that the place vvherein God was worſhipped in the forme of fire, thereof tooke his appellation. But to our purpoſe; *Thare* is reckoned for an Idolater: for that in fire he preſented to himſelfe the diuine Eſſence to be worſhipped.

The children of *Iſrael* vvorſhipped the true God, preſented to them in the forme of a Calfe. For *Aaron* ſaith. To morrow ſhall be the holy day *Le Iehouah*, of the Lord God. The word *Iehouah* is ſtill the proper name, by which the true God and the onely God is knowne. In the ſecond of *Iudges*; (*o*) *Iſrael ſerueth* Baal. But in the ſecond of *Oſee* the Prophet ſheweth, that in the image of *Baal* they did worſhip the true God; (*p*) *And ſhall call me no more Baali*. So the Lord God reproued the *Iſraelites*, for that they worſhipped him their true God in theſe deuices. In the ſeuenteenth of the *Iudges* (*q*) the mother of *Micha* doth not dedicate her ſiluer to a falſe God, but *Le Iehouah*, to the only & true God, to the Lord. And *Micha* made it a *Teraphim*, that is, the image of a Man, in which God hath appeared. *Gen.* 32. Yea, and *Micha* further procured (*r*) a Leuite to be his Prieſt, according to Gods owne ordinance, to ſerue before the image in an holy Ephod. And therefore ſaid; *Now I know that the Lord will be good vnto me, ſeeing I haue a Leuite vnto my Prieſt*. Here were all the aduantages that might be: an Image made to the true God, as he had reuealed himſelfe: a Prieſt according to the Law to ſerue: and *Micha* putteth his truſt in the true God: and the Prieſt asketh counſell of God in an holy *Ephod*. Yet for all this, the Tribe of *Dan*, who afterward tooke this image, ſet it vp, and made Prieſts vnto it, were counted Idolators: and the vulgar Latine tranſlates it, (*ſ*) *Idolum Michæ*, the Idoll of *Micha*. You ſee, the Idolatry vvas not any whit the leſſe, becauſe they vvorſhipped the true God in an image. But all theſe images are called Idols and falſe gods: neither can they proue, that God did allow himſelfe to bee worſhipped in any of the formes he appeared in.

o Iudg.2.11.13

p Oſee 2.16.

q Iudg.17.3.

r Iudg.17.13.

ſ Lib. impr. Colon. apud Pet. Quentel. anno 1527.

Ob. They obiect the making *of the image of the Brazen Serpent, Numb.* 21. *the golden Cherubins, Exod.* 25. And *Ioſua ſet vp a great ſtone vnder an Oake. So did* Salomon *make the Images of Cherubins of Oxen, of Lyons, Lillies and Pomgranats.*

Ex Eck.

Sol. Theſe were all made for ornament, or for remembrance, not for worſhip. Ciuill vſe of images the Church denieth not. Chriſt himſelfe reproued not the printing of *Ceſars* image in coine: but to place images in Temples vpon Altars, to light Candles, to burne Incenſe, to fall downe before them, is plaine Idolatry: which God hath in ſundry places expreſſely forbidden.

Ob. *Ex Bellar.* The Image of a King or an Emperour is to be honoured; therefore the image of God and Saints.

This is a mere fallacy, and ignorance of the ſtate of the queſtion.

Sol. *Ex Bellar.* For if Ciuill honour may be giuen to the image of a King, it is no argument, that therefore Images may be worſhipped with religious worſhip. No man honoureth a Kings image with religious worſhip, except flatterers and Paraſites, ſuch as thoſe vvretches vvere in the third of *Daniel,* vvho adored the golden Image that *Nabuchadnezzar* ſet vp: And in the ſixt they eſtabliſh a Decree, that no man ſhould aske a Petition of any God or Man for thirty daies, but of King *Darius* alone.

Ob. *Ex Bellar.* We worſhip a man, becauſe he is the image of God; therfore we may worſhip images ſet vp in Churches alſo.

The ſame is the fallacy in this, and in the precedent reaſons.

Sol. Though Man be the liuing image of God, yet Man is not honoured vvith diuine or religious vvorſhip, but only vvith Ciuil honour. No man ſetteth vp a man vpon the Altar in the Temple, offereth incenſe or prayer to him there: no more may it be done to an image.

Ob. *Ex Bellar.* An image (they ſay) is capable of the iniury of the Saint it repreſenteth; therefore of the honour.

Sol. It is onely Ciuill iniury that an image may be ſaid to bee capable of, as it is alſo of Ciuill honour. And indeed, when vvee ſay an image is capable of the iniury or honour of him, vvho is in it repreſented, we ſpeake vnproperly. For properly there is no iniury done to an vnſenſible image.

Ob. *Ex Bellar.* They obiect; *That many miracles are done to confirme the religious worſhip of images.*

Sol. Thoſe miracles for the moſt part are falſe, beeing fabulous inuentions of Monkes and Friers for filthy lucres ſake: Secondly, admit they are true, yet miracles onely, are not a ſufficient vvarrant vnto any kinde of doctrine, except the Word of GOD teach the ſame. Miracles are many times rought by the power of Sathan, vvho is permitted to blind the reprobate; as appeareth. 2. *Theſ.* 2. *verſe* 9. *Apoc.* 16. *verſe* 14.

Ob. They obiect the opinion of diuers Fathers, which maintaine the vvorſhipping of images.

Ex Bellar.

Sol. We may not hearken to any men, bee they of neuer ſo great antiquity, againſt the commandement of the Ancient of daies: And yet there is not any Father before the yeere ſeuen hundreth and eightie,(t) when the ſecond *Nicene* Synode vvas ſolemnized, which did hold or teach, that Images ought to be placed in the Church to be vvorſhipped.

t Secundũ F. Barth. Caranz. in ſumma 7. gen. concil.

Ob. They obiect againſt vs diuers Idolatricall Councels; the ſecond Councell of *Nice*: the ſixt Councell: a Synode vnder *Gregory* the third: and another vnder *Stephen* the third. All which were blinde idolaters, and Antichriſtian Synagogues.

Ex Bellar.

Sol. Againſt all theſe Councels vve oppoſe that firſt Catholicke and honourable Councell, held by the Apoſtles and Diſciples themſelues in *Ieruſalem*, vvhich vvas celebrated in the true feare of God, and confirmed by his holy Spirit. In which the bleſſed Councell commandeth vs (u) to abſtaine from meate ſacrificed to Idols: much more (then) from idols themſelues: And Saint *Iames* perſwading this law, calleth it the filthineſſe of idols, as is aforeſaid. We oppoſe alſo the *Eliberin* Councell celebrated by many reuerend Prelates, in the thirty ſixt Canon, Whereof thus we read; (w) It pleaſeth vs, that there be no images in Churches, leſt that vvhich is worſhipped, be painted on the walles. We oppoſe alſo the Counſels vnder the Emperours *Leo* 3. and *Conſtantine*, vvith that vnder *Charles* the great, at *Frankeford*; All decreeing againſt the placing of images in Churches, and the honour of them.

u Acts 15.29.

w *Placuit in Eccleſijs imagines eſſe non debere, ne quod colitur et adoratur, in parietibus depingatur. Con. Elib. Can. 36. vt coll. à Bar. Caranz.*

To conclude, the ſaying of *Abacuc* the Prophet is moſt true; both in the ſimilitudes of God, and of the Saints (x) *The image is a teacher of lies*: No man hath ſeene God at any time: What likeneſſe can be then made of him? The ſoules of the Saints cannot be expreſſed by corporall ſimilitude, the bodies are earth and rottenneſſe, neither doth the Caruer know what vvas their proportion.

x Abac. 2. 18.

CHAP. XXV.

The bringing in, and increaſe of Idolatry, or Image worſhip, is much alike with the Gentiles and the Romaniſts.

THere is a certaine natural ſhamefaſtneſſe againſt the ſpirituall vvhoredome of Idols in the hearts of all men, both Gentiles, and thoſe vvho vvould be counted Chriſtians; Inſomuch that Idolatry hath rather crept into the world, then inuaded it: craftily ſtole, then violently broken into the Temples and Churches. Long time it was ere any man vvas ſo ſenſeleſſe, and ſo baſe, as to fall downe before a blocke, and to vvorſhip the figment of his owne hands. *Cornelius Tacitus* is witneſſe, (*a*) that the ancient *Germanes* vvere wont not to ſhut vp their Gods within walles, or to paint them like to any ſimilitude of our humane proportion.

Plutarch ſaith, (*b*) that the ordinance of *Numa Pompilius* concerning the images of the Gods, vvas altogether like the doctrine of *Pythagoras*. For, the firſt beginning hee thought to be a minde inuiſible and vncreate, ſubiect neither to ſenſe nor perturbation: hee did therefore prohibite the *Romanes* to thinke, that the likeneſſe of God might be reſembled, either by the faſhion of a Man, or by the forme of any thing liuing. Wherefore there vvas neither counterfeited, nor painted likeneſſe of God amongſt them: but in the firſt hundred and ſeuentie yeares they built temples and holy Chappels vnto them, but made no bodily image of them.

Varro (as *Auſten* vvitneſſeth) doth write, (*c*) That the Romanes did vvorſhip Gods a hundred and ſeuenty yeares vvithout images: which (ſaith he) if it had continued ſtill, the Gods ſhould haue beene more purely ſerued. *Euſebius* is witneſſe, (*d*) that the people called *Seres* by an eſtabliſhed law prouided that none ſhould worſhip Images,

The ancient *Perſians* (as *Herodotus* and *Strabo* vvitneſſe) were enemies not onely to images, but to Temples and Altars: thinking (as *Xerxes* alſo did) [e] that it was not lawfull to

[a] *Cor. Tac. in lib. de moribus Germ. verbo caeterum nec cohibere.*

[b] *Plut. in vita Numae Pompil. vid. Bulling. de orig. err. cap. 10.*

[c] *Quod ſi adhuc (inquit) manſiſſet, caſtius dij obſeruarentur. Aug. de ciuit. dei l. 4. c. 31.*

[d] *Vid. Bull. de orig. error. circ. ſimulach. cap. 10.*

[e] *Cic. l. 2. de leg.*

immure the Gods, and impriſon them in houſes. Wherefore *Natales Comes*, a man moſt exerciſed in theſe ſtudies, calleth the worſhip of Gods without images, (*f*) *Priſcā Theologiam*, old *Theologie*.

f *Nat Com. Myth. lib.1.c.7.*

After this there were Images made of gods, (*g*) firſt either in wood or clay (for gods of ſiluer and gold came not into Rome before the ouercomming of *Aſia*) and then were only the ancient authors of ſome publique benefites ſet vpon rude vnpoliſht ſtones, Pillers & ſtocks, for the ſigne of their Gods.

g *Plin.l.34.c.4. & ibid.c.7 ſer ad princip.*

The ſame beginning, the ſame progreſſe, had the images of the Chriſtians. For, at the firſt in Chriſtian Churches vvere neither images, nor pictures of God, or of his Saints. And if out of the cuſtome of Gentiles ſuch were made, the impietie by wholeſome lawes and induſtry of godly Doctors was preſently oppoſed; as wee ſee in the conſtitution of *Valence* and *Theodoſius*, vvho prohibited all men to paint, or carue in colours, in ſtone, or in any other matter, the image of our Sauiour Chriſt: and whereſoeuer pictures ſhould bee found, they commanded them to bee taken away, chaſtiſing vvith moſt grieuous puniſhment, thoſe that ſhould reſiſt their decrees and commandements herein.

Epiphanius vvitneſſeth of himſelfe in his Epiſtle to *Io. Hieroſol.* by Saint *Ierome* tranſlated, that he cut in pieces a certain vaile or curtaine hanging before the doore of the Chappell at *Anablatha*, wherein vvas the picture of Chriſt, or of ſome Saint: which (he ſaith) he did, becauſe it did hang there againſt the authoritie of Scripture. Many things in this hiſtorie are worthy noting. *Epiphanius* remembred not certainly, vvhether it were the picture of Chriſt, or of a Saint; therfore little reuerence it is like he gaue thereto, & no difference did he make, whether it were the picture of Chriſt, or Saints: againſt Religion it was, and againſt Scripture it was: Hee found it hanging but before the doore, and in a Curtaine. What would he haue ſaid, if it had beene placed vpon the Altar, Tapers and lights before it, adorned with Iewels, perfumed with incenſe, ſprinkled vvith holy water?

Contr authoritat. ſcript.

But, as amongſt Pagans, ſo amongſt Chriſtians, in tract of time Images crept into the Church, not to be kneeled vnto, or to pray before them, or to be ſought to in Pilgrimage: but to expreſſe the noble acts of famous Martyrs, and worthy teachers in the Church. Such was the Picture of *Caſſianus* that famous Schoole-maſter, and Martyr, in the Temple of *Forum Sempronij*, full of wounds, with a thouſand ſtripes ouer all his body, which were giuen vnto him by his owne Schollers, who were pictured cutting, launcing, and ſtabbing the members of their Chriſtian Maiſter with Penkniues and gaddes, by the permiſſion of the perſecuting Tyrant. Which picture *Prudentius* recordeth himſelfe to haue beheld.

Such was the picture of Chriſt, which *Tertullian* (*h*) ſpeaketh of in his time to be grauen about the cups, in the habite of a Shepheard bringing home the wandring ſheepe vpon his ſhoulders. *Cyprian* ſaith; (*i*) Images were made to keepe the countenance of the dead in a picture: afterward thoſe became holy things, which at the firſt onely were conſolations.

Paulinus ſaith, (*k*) pictures were placed in the Church of *Nola*, that when the people came to celebrate the natiuity of S. *Fœlix*, and did banquet in the Church, being occupied in the contemplation of the pictures, they might eate more temperately, and feed more ſoberly.

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The Heathens from making of Images, and curious trimming of them fell to worſhip them. *Tully* witneſſeth, (*m*) that to *Caius Marius* in all High-waies *Statues* were ſet vp, and frankincenſe and lights burnt before them. So the image of *Iuno* was ſet vp with a *Scepter*, and a Diadem vpon her head, as the Queene of the heauenly powers. And *Adrian* (*n*) the

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m *Cic. lib. 3. offic.*

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Emperour to her image in *Eubœa*, did dedicate a golden Pecock whoſe traine was full of precious ſtones, with a Crown and a Pall of gold, in which was grauen the marriage of *Hercules* and *Hebe*.

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The like progreſſe was in the Idolatry of the Romiſh Church: for Images became neceſſary in the Church. Inſomuch that one *Iſidorus*, a Biſhop, in the ſecond Councell of *Nice*, ſaith, (*q*) *That he held the Church nothing worth without Images.* The Councel of *Senon* ſaith; *A man may learne more out of an Image in a little time, then out of the Scriptures in a long ſeaſon.* From hence then receiued *Bellarmine* the poyſon which he vomiteth: (*r*) Where (ſaith he) ſhall *the Images of Saints better be placed, then in their houſes, that is, their Oratories, where their Reliques do reſt?* So likewiſe he ſaith, *The Temple is the Image of heauen; wherefore their Images ought there to be placed whoſe ſoules are aboue in heauen.* And againe, (*ſ*) *We auouch that the images of Saints are no where better placed, then in the Temples.*

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Thomas Arundel Arch-biſhop of *Canterbury* in the examination of *William Thorpe*, (*t*) commendeth the manner of Image-makers; who, when they ſhall carue, caſt in mould, or paint any Images, go firſt vnto a Prieſt, and ſhrieue them, as cleane as if they ſhould then die: and take penance, and

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[o] *Ibid. lib. Myth. 7 cap. 16.*

[p] Hab. 2. 19.

[q] *Ergo Templum nihili valet, quod non ſit imaginibus refertum. Con. Nice, 2. act. 1. ex Iuel.*

[r] *Vbi melius ponuntur imagines ſanctorum quam in domibus ipſorum. Bellar. de imag. ſanc. lib. 2. cap. 9. verbo quarto probatur ratione.*

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make ſome certaine vow of faſting, or of praying, or pilgrimage doing: praying the Prieſt ſpecially to pray for him, that he may haue grace to make a faire and deuout image.

The Heathens at the firſt formed their Images grauely, couered them with pitch: or (as *Pliny* witneſſeth) in long gownes they were honeſtly attired: but afterward they were made wanton, obſcene, naked. The ſame progreſſe hath Idolatry in the Church alſo. For at the firſt they were onely painted (as is ſaid) modeſtly, to bee repreſentations of the hiſtory of Saints: but now they are made ſo, that they can bowe, and becke, and roule the eyes, and ſalute, and bid welcome vnto thoſe that viſite the Church; as ſundry examples teſtifie.

The Image (*v*) of the Crucifixe in a Church of Saint *Sophia*, when a certaine Notary together with his Maſter entred into the Church and prayed, ſeemed to fixe his eyes vpon the Notary: which his Maſter obſeruing, cauſed the Notary to ſtand at his right hand: but the Image rouled the eye to the right hand. Wherefore he commanded the Notary to go on the left hand, and the Image turned the eye and beheld him then on the left hand. Whereat the Maſter maruaiuelling, and enquiring the cauſe, the Notary anſwered, that he knew no merit in himſelfe, but that being once tempted by the diuell to renounce God, he would not do it.

u *Legend: Lomb. in hiſt. de inuent. ſan. Crucis.*

Luitiprandus witneſſeth the like of the bones of *Formoſus*; (*w*) that when they were brought into the Church of *S. Peter*, all the Images did bow.

w *Luitipr. lib. 1. c. 8. de rebus Europæ.*

The Heathens had ſome Images (*x*) of their owne making, and ſome that came downe from heauen, and were ſent vnto them (as they ſay) by their gods themſelues. Such they eſteemed the Image of *Diana* at *Epheſus*; as we reade in (*y*) the Acts.

x *Ex Cent. 9. cap. 13. de miraculis.*

y Act. 19.35.

The Romiſh Church doth equalize the Heathens in this deuice alſo. For they ſpeak of the Image of Ieſus moſt liuely impreſſed into a handkerchiefe by the Lord himſelfe, and ſent to *Agbarus*: and they tell vs of a picture of Chriſt, made by the Euangeliſt *Luke*, and ſent vnto *Veronica*: and of another,

ther, made by *Nicodemus*; and of the picture of *S. Stephen*, (z) made by an Angell.

And *Surius* in his Comment witneſſeth, (a) that in the daies of Queene *Elizabeth*, a woman of good account in *Kent* found a croſſe, not formed in colours by any man, nor made by needle; (b) but it appeared to be made by an heauenly influence. But all theſe are fables, deſtitute of any true authority or credible witneſſe, whoſe teſtimonies might moue vs to beleeue ſuch fooleries.

The ancient Heathens for the authority of their Images (c) pleaded the miracles, that were wrought by them. And the ſame argument the Romiſh Church vſeth for her Images alſo. But it is the puniſhment of God both vpon the one, and vpon the other: who ſuffereth men for their ſuperſtition, to be led away by the illuſions of Sathan; according to that in the *Theſſalonians*, where the Apoſtle witneſſeth, that *(d) the comming of the wicked man, is by the working of Sathan, with all power and ſignes, and lying wonders.*

In the Images of the Heathen ſometimes Sathan wrought to blinde the Prieſts, as (e) when the ſhip ſtucke faſt, which carried the *Idean* mother, and could by no force of men be remoued: yet by the girdle of *Claudia* it was towed out: Sometimes the Prieſts wrought to blind the people; as in the Hiſtory of *Bell* and the *Dragon*, we finde.

So in Popery alſo, ſome miracles are wrought at the Images of Saints by the diuell, to infatuate both Prieſt & people; as when the Crucifix ſpake to *Thomas Aquinas*; *(f) Thou haſt written well of me Thomas:* And the Image, of which in the life of *Dunſtane*, the Engliſh Legend ſpeaketh: who concerning the reſtoring of married Prieſts into their places, openly and audibly pronounced; (*g*) *Let it not be ſo, let it not be ſo.*

Some Images wrought miracles by the falſhood of Prieſts, and Monks, and Friers. And ſo *Bernard* eſteemed of that voice which the Image of the virgin vttered, ſaluting him, and welcoming him into the Church; your Ladiſhip (ſaith he) is to blame, the Apoſtle *Paul* permitteth not a woman to ſpeake in the Church.

z *Vid. Bellar. lib. 2. de imag. cap. 10.*

a *Comment. rer. in orbe geſt. in fol. 537. impr. Col. an. 1574.*

b *E cœleſti quodã influxu nata cernebatur.*

c *Vid Lact. lib. inſtit 2. cap. 8. & 9.*

d 2. Theſſ. 2. 9.

e *Lact. lib. inſtit. 2. cap. 8.*

f *Bene ſcripſiſti de me Tho. in Breu. Ro.*

g *Abſit hoc vt fiat, abſit hoc vt fiat.*

Out of that which hath been ſpoken it is now plaine, that *Ieruſalem* and *Samaria*, *Aholiah* and *Aholibah*, the Spirituall and the Worldly Babylon, are ſiſters: The beginning, the progreſſe, the continuance, the height of their Idolatry alike.

CHAP. XXVI.

Of the Limitations, with which the Romiſh Church maketh it lawfull to worſhip Images of God, and of Saints, and other dead and ſenſeleſſe ſtocks and ſtones.

a Malach. 2.8.

MAlachy of the Iewiſh Prieſts bitterly complaineth; (*a*) *Yee haue cauſed many to fall by the Law: ye haue corrupted the couenant of Leui.* To cauſe men by the Law to fall, is when they wreſt the Law by ſophiſtication, and ſubtill diſtinctions, ſo that the true intent and purpoſe thereof cannot take place. This in the queſtion of Images the Romiſh Church daily practiſeth, inforcing, that *The Lawe forbiddeth not Images of Saints, but Idols of Heathens; not the pictures of true things, but of Poeticall fictions.*

b Abak. 2.19.

Some pretend, *They worſhip not an Image, but before an image, by whoſe contemplation their zeale is kindled within them: Others excuſe the matter, that though Images were not commanded by God, yet they are ordained by the Church, the piller of truth, to whoſe voyce euery man muſt hearken.* But (*b*) *Woe vnto him that ſayth to the wood, Awake: and to the dumbe ſtone, Riſe vp.*

Bellarmine, their *Atlas*, aſſigneth three limitations, with which it is lawfull to worſhip Images and Croſſes, the works of the hands of men.

c *Bellar. de imag. Sanct. lib. 2. cap. 11. ex Seſſ. 25. Con. Trid.*

The firſt limitation is, (*c*) *That no man put truſt in any ſenſeleſſe thing.*

The ſecond, *That no man aske any thing of any dead Stocke.*

The third, *That no man thinke that there is any diuinitie in an Image.*

d *De adorat. imag. artic. 14. ſect. 12.*

Thomas Harding concerning the adoration of Images, againſt the reuerend *Iewel* of *Sarisbury*, aſſigneth this limitation; (*d*) that *latria*, or diuine worſhip is proper vnto God: But that the Images haue a certaine inferior kind of worſhip due vnto them: and this limitation [e] *Bellarmine* alſo agrees vnto. Which though it be contained in the other three, yet for perſpicuities ſake wee will handle it ſeuerally. For the truth is, the Romiſh Church doth not obſerue any of theſe limitations; they are onely nets of Sophiſtication: they are falſe and deceitfull bayts, painted Sepulchres, pits coue-red with ruſhes, in whom there is no truth nor integritie at all.

[e] *Bellar. de imag. ſanct. lib. 2. cap. 22.*

When *Ezechiel* complained of his miſery, (f) that he was compelled to eate mans dung inſtead of food; to change his condition, a little *Bullocks dung was giuen him in place of Mans dung:* So in the Church, for Idoles of Heathen men, are ſet vp Idoles of Chriſtian men. Small is the difference betwixt the dung of men, and the duug of Oxen: betwixt Heathen, and Chriſtian Images; both are dung, both are vanitie.

f Ezech. 4. 15.

CHAP. XXVII.

Of the firſt limitation, in which they pretend, that an Image may be worſhipped, ſo that no truſt nor confidence be placed in the Image: and that the Romiſh Church putteth full truſt in Images.

NOthing at all doth the Romiſh Church heerein differ from the Heathens. How many Gentiles are there, which vtterly diſclaimed to put truſt in the Images they wor-ſhipped.

Diagoras threatned the Image of *Hercules*, that if he muſt euery day prouide meat for himſelfe, the Image ſhould be hewen in pieces to roaſt the ſame.

Dionyſius cut off *Eſculapius* golden beard, becauſe his Father *Apollo* was without a beard, ſaying; It was not meet that the ſonne ſhould haue a beard before the father: Hee tooke off *Iupiters* golden coate alſo, ſaying; it was too heauie for Summer, too cold for Winter. Did he (thinke you) put any confidence in the Images whom he thus ſcoffed?

Plautus in his Procœme of the comedy of *Amphitrio* ſaith; *Iupiter* (a) feares euill no leſſe then any of vs, being borne of

a *Iupiter non minus quam noſtrum quiuis formidat malū, humana matre natus humano patre. Nat. Com. Myth. lib. 1. cap. 9.*

a humane father, and of an humane mother. This ſheweth what truſt *Plautus* repoſed in *Iupiters* Image, who put ſo little truſt in *Iupiter* himſelfe.

Lactantius witneſſeth, that it was wont to be the Apologie of Heathens for their Image-worſhipping; (*b*) we feare not them, but thoſe to whoſe image they are formed, and to whoſe names they are conſecrate.

Wherefore, not without contempt *Pompey* in *Lucan* ſpeaketh of the Image of *Oſyris*:

(c) Oſyris cloth'd in wood, Ile peece-meale throw
among the multitude. ——

Another ſayth (*d*) It is no holineſſe at all to ſee a man couered with a veyle, to turne himſelfe often towards a ſtone.

Horace ſcoffeth at the Image of *Priapus*, and ſayth;

(*e*) *At firſt I was a figge tree ſtocke, vnprofitable wood,*
Untill the workman doubting what to make,
A ſtoole or Priap, did at laſt thinke good,
That I a God ſhould be ——

And *Perſius* derideth both the Luxury of Heathen Prieſts in their diuine ſeruice, and their Images alſo, comparing them together.

(*f*) *Say Prieſts, in holy things what gold doth get,*
As much as Puppet pictures Maydes, to Venus ſet.

Lactantius in his inſtitutions reproueth *Tully*; (*g*) for that he did worſhip earthly things made with hands, which yet he himſelfe vnderſtood to be vaine. And *Tully* himſelfe witneſſeth, (*h*) that *Caius Flaminius*, when his horſe and himſelfe ſtumbling fell downe before the Image of *Iupiter ſtator*, he deſpiſed yet the portent, and proceeded to the battell.

Demonax beeing aduiſed by his friend to goe into the Church of *Eſculapius*, and pray for the health of his ſonne, anſwered: Do you think the gods ſo deafe, that they cannot heare but in a Temple?

Diogenes being demanded why hee did pray ſo often vnto Images? anſwered: that I may accuſtome my ſelfe not to be offended, when I doe not obtaine of men. What was this but

b *Non ipſa (inquiũt Gentes) timemus, ſed eos, ad quorum imaginẽ facta ſunt, & quorum nominibus cõſecrata. Lact. de inſtit. lib. 2. c. 2. in princip.*

c *Et tectum ligno ſpargam per vulgus Oſyrim. ex Lact. lib. 1. cap. 21.*

d *Nec pietas vlla eſt velatum ſæpe videri vertere ſe ad lapidem.*

e *Olim truncus erã ficulnus, inutile lignum, cum faber incertus ſcamnum faceretue Priapum, maluit eſſe Deum. Hor. Sat.*

f *Dicite Pontifices, in ſacris quid facit aurum, nempe hoc, quod Veneri dicata à virgine pupa. Perſ. Sat.*

g *Video te terrena, & manu facta venerari: vana eſſe intelligis, & tamen eadem facis, quæ faciunt ipſi quos ipſe ſtultiſſimos confiteris. Lact. inſtit. lib. 2. cap. 3.*

h *Lib. 1 de diuinat.*

but a plaine confeſſion, that he had no confidence to obtaine any thing from an Image?

All theſe examples do plainly ſhew, that the wiſer Heathen did neuer place any truſt in the Image it ſelfe, which they thus contemned and deſpiſed. But all their honour of Images, was either for faſhions ſake, to keepe the publique Ceremonies, or elſe becauſe the Images did repreſent vnto them the formes, in which their gods had appeared, or the benefits they brought vnto mankind.

Wee haue ſpoken of the confidence, which Heathens in their Idols, or Images repoſed: let vs now compare the Romiſh worſhip therewith.

It is manifeſt, that the Romiſh Church putteth truſt and confidence in the very Image. This to proue, let it not bee omitted, that they make the worſhipping of Images an Article of their faith; as in the *Nicen* Councell; *(i) This is the Apoſtolike faith of Fathers: this is the Orthodox faith: this faith hath confirmed the whole world: beleeuing in one God in Trinitie wee imbrace worſhipfull images; who doe not ſo, are accurſed; who thinke not ſo, are driuen from the Church.*

And in the confeſſion of *Trent*; *(k) I do (ſay they) firmly auouch, that the Images of Chriſt, and the God-bearing alwaies Virgin, and alſo of other Saints are to be had & retained, and due honor and worſhip to them to be giuen.* Although this directly proue not, that they put confidence in Images; yet ſince they make it part of their faith to worſhip Images, it ſeems to be a moſt Eſſentiall part of their religion.

Bellarmine their great Rabbi witneſſeth (*l*) *The images of Chriſt and of Saints are not to be worſhipped accidentally, but properly and by themſelues: ſo that they terminate the worſhip as they are in themſelues conſidered.* Let me crie out with the Prophet; *Hearken O heauens, heare O earth, a ſhameleſſe Frier to blind the eyes of the ſimple ſayth; No confidence muſt bee put in an Image:* yet he himſelfe pronounceth; *An Image muſt not be worſhipped accidentally,* that is, *for any thing but for it ſelfe: it muſt bee worſhipped properly,* Nay, *the worſhip muſt bee ended in the Image it ſelfe, as it is conſidered in it ſelfe, not as it ſtands in place of*

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i *Hæc eſt fides Apoſtolorum: hæc eſt fides patrum: hæc eſt fides Orthodoxorũ: hæc fides orbem terrarum confirmauit: credentes in vnum Deum in Trinitate laudatum, venerãdas Imagines amplexamur. Qui ſecus agunt, Anathemate percellantur: qui ſic non ſentiunt, ab Eccleſia depellũtur. ex Summa.* 2. *Concil. Nicen. in definit Sanctæ imagines, & vniverſalis in Nicen. Synod.* 2æ.

k *Firmiſſimè aſſero, imagines Chriſti & ſemper deiferæ virginis, nec non aliorum ſanctorum habendas, & retinendas eſſe, atque eis debitũ honorem ac venerationẽ eſſe impertiendã. Symb. Trid. apud Fr. Coſt. lib.* 5. *inſtit. in profeſſio. fidei*

l *Imagines Chriſti & Sanctorum venerandæ ſunt non ſolum per accidens, vel impropriè, ſed etiam per ſe & propriè: ita vt ipſæ terminent venerationem, vt in ſe conſiderantur, & non ſolum vt vicem gerunt exemplaris. Bellar. cap.* 21. *de imag.*

the thing, which is pictured. The meaning hereof is, that the worſhip muſt not be referred to any thing beyond the image, whether it be to God, or to the Saints. Wherefore heere behould their falſhood. For when a man doth properly worſhip an image, and cries to it, and referres the worſhip to nothing but to the image, doth hee not now put truſt in the image? *(m) How ſhall they call vpon him, on whom they haue not beleeued?* ſaith the Apoſtle *Paul.*

One Biſhop therefore in the ſecond Councell of *Nice* openly profeſſed; (*n*) *I do perfectly worſhip an image.* Another ſaith; (*o*) I do openly worſhip an image. Surely it cannot be called perfect, and open, or plaine worſhip, which is without confidence and truſt.

Summa Angelica ſaith, that *(p) When wee conſider whoſe the image is, there is the ſame motion toward the image, and the thing preſented:* but in all motion towards God, or towards Chriſt, hope and truſt is required; wherfore by this rule of the *Sum.* wee muſt haue motion of confidence towards the image alſo.

Coſterus ſaith; that (*q*) *the ſigne of the croſſe is a certaine coniuration, to driue away diuells; and that by the making of the croſſe, faith and confidence are ſtirred vp.*

Let vs in few words make the matter manifeſt out of their Miſſals and publike worſhip, which they cannot deny. Vnto the picture of the croſſe do they not euery day ſing?

(r) *O Croſſe all haile,*
Onely hope in this time of paſſion.

They call the Croſſe, (*s*) *vitale lignum,* liuing wood. And againe; *(t) Satan by the onely ſigne of the moſt holy Croſſe beeing weakened doth flee away.*

The Portiſſe of *Sarum* againe witneſſeth; (*v*) *Thou art a dreadfull ſigne, O Croſſe, vnto the cruell enimies, whom death feareth, and hell doth dread.* Hence come all their Croſſes & ſignes, made on the forehead, breaſt, and body: whereof there is none other end, but by that ſigne to defend themſelues from the inuaſion of the enimy. For ſo their owne words are; *(w) By the ſigne of the Croſſe deliuer vs from our enimies, O God.*

Damaſcen

m Rom.10 14.

n *Imagines perfecte adoro. Cõc.l.Nic.2. act.2.*

o *Vicarii Adriani Papæ.in Syn.Nic.2*

p *Cõſiderãdo prout eſt imago Chriſti tũc quia idẽ motus eſt in imagine et in imaginato. in tit. de ador.*

q *Inſtit.l.4.c.3*

r *O crux aue, ſpes vnica hoc paſſionis tẽpore. Port. Sar. in dom. paſſ. et. Ro. Br. in eodem feſto.*

s *In orat. Deus qui in præcla.*

t *Satã vnico ſanctiſſimæ crucis ſigno debilitatus, aufugit. Ro. Br. in Antonia. lect.6 itaq; cõtulit.*

v *Horrificũ tu es ſẽper ſignũ inimicis, crux ſancta, quam mors pauet, infernusq; timet. Port. Sar. in Miſſ. de ſacr. cruc. in ſequent. Salue crux.*

w *Per ſignũ crucis de inimicis noſtris libera nos, deus noſter. Ro. Br. in offic. ſanc. crucis ad lau. et per horas Ana.*

Damaſcen ſaith; (*x*) *The ſigne of the Croſſe is to be worſhipped: for where the ſigne of Chriſt is, there is Chriſt himſelfe*: and againe of the Croſſe; (*y*) *This is the ſhield, the armour, and the Trophe againſt the diuell.*

And *Bellarmine* ſaith, that (*z*) *diuers maner of waies the ſigne of the Croſſe doth worke, to terrifie the diuells: firſt, by the apprehenſion of the diuels themſelues: ſecondly, by a mans deuotion: thirdly, and chiefly, by Gods inſtitution.*

Againe; (*a*) *By the working of him that maketh the Croſſe, and by the worke it ſelfe when it is done.* Alſo hee ſaith; *that the Heathens many times were deliuered by the ſigne of the Croſſe, when they had neither faith nor deuotion.* Wherefore *Coſterius* bringeth in one *Andreas Furſcius* thus verſifying;

(*b*) *Vnto the gift vertue diuine doth cleaue,*
And inwardly inſpired doth help all faithfull mindes.

To proue the matter by hiſtory, *Symeon Metaphraſtes* ſaith, that (*c*) *the image of Chriſt ſent to* Agbarus, *was carried through the city of* Conſtantinople, *with pſalmes and hymnes, and ſpirituall ſongs, and infinite ſtore of torches, beleeuing that by it their citie was partaker of ſanctification, and ſtrength, and that it ſhould be kept ſafe and vnexpugnable for euer.*

Who knoweth not how ſome haue committed the keeping of their gods to images? Som haue carried images about the ſtreets in time of peſtilence to purge the aire. How they carry them about in iourneis and peregrinations: yea, they carry the image of the Crucifix alwaies about them. They are taught euery morning (*d*) to arme themſelues with the ſigne of the Croſſe.

Finally, the practice of their Church maketh the matter euident. For in the Pontificall the peculiar forme of conſecration of Images and Croſſes doth ſhew the ſame; (*e*) *Vouchſafe to bleſſe this wood of the Croſſe, that it may bee an wholeſome remedy to mankinde, the ſoundnes of faith, the increaſe of good works, the redemption of ſoules, the defence againſt the cruell darts of the enimy.*

x *Adorãdũ eſt igitur ſignũ Chriſti: vbi enim fuerit ſignũ eius, illic et ipſe erit. apud Aloy. Lyp. part. 1. in laud. ſanc. et viuif. crucis.*

y *Ipſa eſt ſcutũ, & arma, et trophæũ aduerſ. diabolũ. ibid.*

z *Eſt autẽ obſeruãdũ, tribus modis operari crucis ſignum in dæmonibus terrẽdis: 1. ex apprehẽſione ipſorũ dæmonũ 2. ex deuotione hominũ 3. et potiſſimũ, ex inſtitutione dei; atq; ideo ex opere operato. l. 2. c. 30. de imag.*

a *Deinde vim habet Crux ex opere operãtis. Ibid.*

b *Nõ ita, ſed virtus dono diuina ſubhæret, fidẽteſq; animos inſinuata iuuat. Coſt.*

c *Deinde ingreſsi ciuitatem cũ Pſalmodiis et hymnis ſublimibus, et cãticis ſpiritualibus, et infinito lumine lãpadũ publicã celebrãtes deductionem iter faciebãt per mediã ciuitatem, credẽtes illæſamq; & inexpugnabilem eſſe in æternũ cõſeruandã. ex Aloy. Lyp. part. 1. pag. 93. edit. Verbeſſalt.*

d *Cũ mane ſurgis muniẽs te ſigno ſancto crucis. dic. in exercitio quoad. impr. per Arn. Coning.*

e *Digneris benedicere hoc lignũ crucis, vt ſit remedium ſalutare generi humano, ſit ſoliditas fidei, bonorum operum profectus, et redemptio animarum, tutela contra ſæua iacula inimicorum. Pont. vt teſtatur Chem. in Pontif. praxi de ador. imag.*

The forme of the bleſſing of the image of the virgin is; (f) *Bleſſe O Lord, this image of the bleſſed virgin, that it may bring help and aid to thy faithfull: if hurtfull lightening and thunder increaſe: if there be inundations of raine, or ciuil commotions of war, or deuaſtation by Pagans, at the preſence hereof let them all be ſuppreſſed.*

The bleſſing of Saint *Iohns* image ſaith; (g) *Let this image be the holy expulſion of diuels, the aduocation of Angells, the protection of the faithfull, and in this place let the interceſſion thereof mightily flouriſh.*

The praier vnto the Veronicall image of Chriſt is; (h) *All haile, holy face printed in a cloth, cleanſe vs from all the ſpots of vices, ioyne vs to the company, and bring vs to the country of the bleſſed: O happy figure, to ſee the face of Chriſt, bee thou, wee beſeech thee, vnto vs a ſafe aid, a ſweet refreſhing and comfort, that the vexation of the enimy hurt vs not, but that we may enioy our reſt, let all men ſay, Amen.*

And vnto the ſame Veronicall image, the Papall praier of Pope *Iohn* the two and twentith, (beginning, (i) *Salue Sancta facies noſtri redemptoris*) ſaith, *All haile, ſtrength of our chriſtian faith, deſtroying the hereticks, which are of a vaine minde, increaſe their merit which truſt in thee ſoundly, beeing his picture, which is, a king made of bread.*

After all theſe things, is there now any Ieſuit ſo ſenſeleſſe or ſo graceleſſe, which will impudently contend, that they place not confidence in images and in ſtocks? perhaps there is. For God hath giuen them the ſpirit of ſlumber, eies that they ſhall not ſee, eares that they ſhall not heare. Lord for thy infinite goodnes ſake, take away the veile of their vnderſtanding, and giue them grace to feare the Lord, and to ſerue him in vprightneſſe and truth.

CHAP.

f *Sāctifica, deus hāc formulā beatæ virginis, vt tuis fidelibus ſalutaris auxilij opē ferat, tonitrua aut fulmina, ſi inualuerint nocētia, celerius expellātur: pluuiarū quoq; inūdatio, atq; ciuiliū bellorū cōmotio, ſeu Paganorū deuaſtatio, ad præſētiā eius comprimātur. ibid. ex eodem.*

g *Sit hæc imago dæmonū ſancta expulſio, angelorū aduocatio, fideliū protectio, eiuſq; in hoc loco potēter vigeat interceſſio. ib. in eod.*

h *Salue ſancta facies impreſſa panniculo, nos ab omni macula purga vitiorū, atq; nos cōſortio iūge beatorū, nos perduc ad patriā, O fœlix figura, ad videndū faciē, quæ eſt Chriſti, pura, eſto nobis (quæſumus) tutū adiuuamē, dulce refrigeriū atq; cōſolamē, vt nobis non noceat hoſtile grauamē, ſed fruamur requie, omnes dicant Amen. ibid. Chemn.*

i *Salue robur fidei noſtræ Chriſtianæ, deſtruēs hæreticos, qui ſūt mētis vanæ illius effigie, qui rex fit ex pane in ſuffra.*

CHAP. XXVIII.

Of the ſecond Limitation, that the Romiſh Church doth aske of images and pray vnto them.

WHen the Princes of *Babylon*, to flatter their new king *Darius*, and to picke matter againſt the good Prophet *Daniel*, would inſteed of regall worſhip aſcribe diuine honour vnto the king, they deſired that it might be enacted, that (*a*) *Whoſoeuer ſhould aske a petition of any god or man for thirtie daies ſaue of the king, ſhould be caſt into the lyons Den.* Surely, whom with religious praier wee worſhip, him vvee make a god; for vnto him we attribute power, & goodnes; power that he is able: and goodnes that he is willing to giue vnto vs. *Bellarmine* therefore not without good cauſe addes this limitation. For if praier be acknowledged to be due vnto images, diuinity alſo cannot bee denied vnto them. The *Panther* couers his griſly face which would terrifie the beaſts, and allureth them into his pawes by the ſweetneſſe of his ſmell: ſo our *Sinon* diſcouereth not plainely the hell of his abominable idolatry, but with a milde and faire mitigation would faine draw the world into his perdition.

Conſtantius Biſhop of *Conſtantia* (as that worthy *Iewel* of *Sarisbury* truely recordeth) in the ſecond Councell of *Nice* doth plainely profeſſe; (*b*) *I doe giue the ſame worſhip of honour to the images, which is due vnto the holy Trinity, and if there be any which refuſeth ſo to doe, I doe excommunicate him as a Marcioniſt, or a Manichee.* Now to the holy Trinity, I truſt, no man denies that praier and ſupplication is due. By this rule then it is due to images alſo, or elſe why go they to pray to the virgin mother, rather at *Loretto*, at *Walſingham*, or at *Worceſter*, then in another Church? why to Saint *Iames* at *Compoſtella*? to S^t^. *Marke* at *Venice*, ſince the Saints are preſent euery where by their prouidence, if it be not to pray to their images?

Bellarmine acknowledgeth, that (*c*) *an image may be taken for the exemplar, and for the thing it ſelfe which it doth preſent, and then the ſame which ſhould be done to the exemplar, if it were preſent,*

may

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a Dan.6.7

b *Ex lib. Carol. Mag. apud Iewel. de adorat. imag. ad ſect.12. Hard.*

c *Aliquādo imago accipitur pro ipſo exēplari, et ea, quæ fierēt circa ipſum exēplar, ſi adeſſet præſens, fiunt circa imaginē, mēte tamē defixa in exēplari.* c.23. *de imag.*

may be done to the image, the minde being faſtened to the exemplar. Wherefore (*d*) the preachers many times ſpeake vnto the image of the Crucifix, and ſay; *Thou haſt redeemed vs, thou haſt reconciled vs to the father. Theſe things* (ſaith he) *are not ſpokẽ to the image as it is wood, or as it is a picture, but as it is taken in the place of the exemplar.*

Neuer did any Heathen more idolatrize then this brazen faced Frier. For, to take an image in the place of God, and in the place of the exemplar, what is it but to make a god of an image? and to ſay with the Iſraelites, *Theſe are thy gods, O Iſrael. Exod. 32.4.*

Arnobius is witnes that (*e*) the Gentiles ſaid, they neither worſhipped ſtones nor wood, but the preſence of the Gods exhibited by the images vnto men. *Auſtine* of the Gentiles ſaith, (*f*) they would ſeeme to be of the more pure religion, which ſay, they doe not worſhip images, but by the corporall ſtatue, I do behould the image of the thing which I ought to worſhip.

You ſee how ſuperſtition daily increaſeth in the Romiſh Church. At the firſt it was like to the idolatry of the Nations.

(*g*) *For God it is the image ſhewes, but it ſelf is not God:*
Looke thou thereon, but worſhip it thou ſeeſt therein.

But now ſaith *Bellarmine, the image ſtands in the place of God:* and as it ſo ſtands, it is lawfull by the friers owne confeſſion, *To pray vnto it.*

Bellarmine againe teacheth, that images *are no where better placed then in the Temples:* and all men knowe, that no meaner place in the Temple doth ſerue their turne, but the very altar, whither all the vowes, praiers, lauds, offerings and gifts are brought. But why do I not grapple with them hand to hand, and bring their owne Miſſalls to witneſſe againſt them? For no where elſe doth their idolatry more plainely, or more openly diſplay it ſelfe. Doe they not pray vnto the woodden Croſſe?

Grace to the good increaſe,
To ſinners giue releaſe.

(*h*) *All*

d *Sic cõcionatores alloquũtur imaginẽ crucifixi, eiq; dicũt, tu nos redemiſti, tu nos patri recõciliaſti de imag. ſanc. c. 23. verb. ad pri. quod.*

e *Arnob. l. 6. contr. Gentes.*

f *Videntur purgatioris eſſe religionis, qui dicunt, ſimulacrũ nõ colo, ſed per effigiẽ corporalẽ eius rei ſignũ intueor, quã colere debeo. Aug. Pſ. 113. ex H. Bull. de orig. c. 29*

g *Nã deus eſt quod imago docet, ſed nõ deus ipſa: hãc videas, ſed mẽte colas, quod cernis in ipſa. ex H. Bulling. de orig. cult.*

(h) *All haile holy croſſe, our onely hope in this time of paſſion, increaſe rightcouſnes to the godly, to the ſinners giue releaſe.*

Is not this the ſame *Arnobius* did, when he was an idolater? whereof himſelfe makes report; (i) as though there were preſent power in them, I did flatter, I did ſpeake vnto them, I required benefits of them.

Of the image of the Crucifix they againe ſay; [k] *God ſaue the tree, worthy to beare the price of the world, giue vnto this people the benefite of the paſſion.*

Here I am ſure, it is no ſmall matter which they aske of an image, but the greateſt bliſſe that may bee, euen that it giue Chriſt vnto them: and yet the ſhameleſſe brow of our Babyloniſh harlot dares deny her whooredome, ſo often, ſo openly committed in the ſight of all the world, although euery day ſhe ſing; [l] *Sweet wood, bearing the ſweet nailes, and the ſweet burden, ſaue this preſent company gathered in thy praiſe.*

And in another place;

(m) O victory of the Croſſe, thou admirable ſigne, make vs to triumph in the heauenly Court.

They cannot here ſay, that there is the ſame motion to the ſigne, and to the thing ſignified; for, here are two diſtinct motions. Firſt to the thing it ſelfe, the victory of Chriſt vpon the Croſſe: and then ſecondly, to the ſigne or image of the Croſſe, and to both they pray; *Make vs to triumph in the Court of Heauen.*

In the Hymne *Laudes Crucis*, to the very image of the Croſſe they pray; (n) *O Croſſe, triumphant ſigne, that which humane force cannot doe, is done in thy name.*

Vnto the Veronicall Image *Iohn* the 22. that could not erre (for hee vvas Pope) nor would not erre (for it was his forme of papall prayer) thus ſpeaketh and prayeth;

(o) *Bring vs to thy owne, O bleſſed figure,*
To ſee the face of Chriſt which is ſo pure.

And in the ſame prayer againe; (p) *Bee thou to vs, wee pray, our ſhield, and our help, our ſweet refreſhing and comfort, that no enemies hurt vs, but that wee may attaine the reſt of Heauen with thee.*

. Therefore

h *Ro. Bre. in Hym. vexilla Regis.*

i *Tanquam ineſſet vis præſens adulabar, affabar, & beneficia poſcebã. Arnob. l. 1. cont. Gent. ex Bell. c. 13. de imag. ſanc.*

k *Salue lignũ vitæ, dignũ ferre mundi pretiũ, confer ipſi plebi Chriſti Crucis beneficiũ Bre. Sar. in inuent. Cruc.*

l *Dulce lignum, dulces clauos, dulcia ferens põdera, ſalua præſentem cateruã, in tuis hodie laudibus congregatam. Bre. Ro. in feſt. inuent. Crucis ad magnif. Antiph.*

m *O crucis victoria, & admirabile ſignũ, in cœleſti curia fac nos captare triumphum. Ro. Bre. in 2. noct. Antip. exal. cru.*

n *O Crux, ſignum triumphale. ex Miſ. Sar. in exalt. Cruc.*

o *Nos deduc ad propria, O fœlix figura, ad videndum faciem, quæ eſt Chriſti pura.*

p *Eſto nobis (quæſumus) ſcutum, et iuuamen, dulce refrigeriũ, atq; conſolamẽ, vt nobis nõ noceat hoſtiũ grauamẽ, ſed fruamur requie cœlis tecũ. in orat. Papa Io. 22. ſalue ſanc. facies. in Suffrag.*

Therefore *Summa Angelica* doth truely confeſſe, as the matter is indeede; (*q*) *We ſpeake and pray vnto the Croſſe as to Chriſt himſelſe.*

q *Crucē alloquimur, & deprecamur tanquā ipſū Chriſtū. Sūma Angel. in tit. Adorationis.*

CHAP. XXIX.

That the Romiſh Church attributeth diuinitie vnto Images; contrarie to the third Limitation.

A Great difference the Romiſh Synagogue maketh betwixt her idols, & the idols of the Heathē. For out of the Scripture they proue, that the Gentiles did verely worſhip & eſteeme their images as Gods, hauing diuinitie in themſelues. This is proued euery where in the ſcripture, ſay they: In *Exod.* (*a*) the people ſpake to *Aaron*, *Vp make vs Gods to goe before vs*, when they meant Images: and when they were made, they worſhipped them, ſaying; (*b*) *Theſe are thy gods, O Iſrael.* So of his golden Calues *Ieroboam* alſo ſaid; (*c*) *Behold O Iſrael, theſe are the gods which brought thee vp out of the land of Egypt.* The Pſalmiſt witneſſeth the ſame; (*d*) *They turned their glory into the ſimilitude of a Bullocke that eateth graſſe.*

a Exod.32.1.
b Ibid.ver.4.
c 1.Reg.12.28.
d Pſal. 106. 20.

Theſe places vvith diuers others are ſo demonſtratiue, that they irrefragably euince, the Heathen images to haue beene eſteemed of them as gods and diuine powers.

Againſt the light of truth none may contend. The Gentiles did take their images to bee Gods, but it vvas onely, ὁμωνύμος, equiuocally. They called them Gods, becauſe they repreſented their gods vnto them: becauſe their Gods by them, or through them, did giue Oracles and anſweres, did grant their petitions, did vvorke wonders. Euen as a painted man, is called a man, though he is not beleeued to bee ſuch: So an image is called God, though it bee knowne to bee a ſtocke: the Rites, the repreſentation, the adoration giue name vnto it: not a proper name, but a borrowed name: not that the Heathens did verely account them ſuch as they called them, but called them ſuch as they eſteemed thoſe, to whom they vvere dedicate. I need not labour to proue this which the Scripture it ſelfe doth witneſſe. The Herauld who proclaimed vnto the people, that they ſhould adore *Nabuchadnezzers* figment, plainely calleth it (*e*) *The image:* but the accuſers of *Daniel* call it (*f*) *the Kings gods, and the Kings image alſo.* By vvhich it doth appeare, that though they gaue the appellation of God vnto it, calling the ſigne by the appellation of the thing ſignified: yet in ſubſtance they eſteemed it an image.

Tully, in his ſecond booke *de legibus*, ſheweth the cauſe of erecting images, and bringing Gods into the Cities to bee, (*g*) that men ſhould thinke the Gods ſee all things, and that all places are full of Gods, and ſo all men ſhould be the more holy, and, as an infant, moſt religious. For by a certaine opinion there is a reſemblance of God to the eyes, and not onely in the minde. Out of this appeareth how *Tully* eſteemed of images, and what vſe the Heathens made of them in that time.

I haue recited *Arnobius* in the former Chapters, and here alſo his teſtimonie commeth in good ſeaſon. For hee ſaith, the Gentiles adored Images; not that the gold, the braſſe, the ſiluer, or any other matter, or ſubſtance of Images, are Gods: but becauſe the preſence of the gods (which otherwiſe is inuiſible) is exhibited by an Image, and for that in them the Gods, or the power of the Gods doth dwell.

Cicero confeſſeth, that *Iupiter* the ſtone is not *Iupiter*. What child (ſaith *Auſten*) [h] beeing asked doth not anſwere? The Images haue mouthes, and ſpeake not, eyes and ſee not.

The ſumme of theſe things is, that the Romaniſts do not eſteeme their Images as Gods: The Heathens did no otherwiſe. Therefore the Papiſts vvorſhip Images as the Heathen did. The Heathens vnproperly called their Images Gods: ſo doth the Church of Rome alſo. For *Bellarmine* ſaith, (*i*) *The Image is the very exemplar Analogically*, in ſome ſort and reſpect. Nay, vvhich neuer any Heathens preſumed to doe, by a ſolemne ſanction and law the ſecond Councell of *Nice* (*k*) doth excommunicate, and curſe all them which doe not ſalute the Images in the name of God and of Saints: And in the fourth action they approue the title of an Image,

Hoc

[e] Dan.3.5.

[f] Dan.3.12.

[g] *Et quod Thales, qui ſapientiſſimus inter ſeptem fuit homines exiſtimare oportere, Deos omnia cernere, deorum omnia eſſe plena, fore enim omnes caſtiores, veluti quo infans eſſet maxime religioſus; eſt enim quadam opinione ſpecies deorum in oculis, non ſolum in mentibus. de leg. l.2.*

[h] *Aug. in Pſa.* 115.

[i] *Imago eſt ipſum exemplar Analogice, et ſecundũ quid. Bell. de Imag. Sanc. lib.2. cap.*25.

[k] *Si quis has non ſalutauerit in nomine domini, & ſanctorũ eius, Anathema ſit. ex Summa Gen. 2. conc. Nice Col. per Barth. Carank.*

Hoc eſt Chriſtus, this is Chriſt.

Thus by *Tertullians* doome they are plaine Idolaters: for he ſaith, (*l*) He is fallen into Idolatry whoſoeuer doth worſhip an Idol by the name of God.

The common inſcription of Images falſely fathered (*m*) vpon *Lactantius* cleareth this point; wherin the Image takes vpon it the name, the office, and the benefits of CHRIST, and ſaith; (*n*) *Stay awhile, looke on mee that did innocently ſuffer for thy fault, haue me in thy minde.*

Aloyſius Lypomanus out of *Gregory Turonenſis* telleth, (*o*) that there was an Image of Chriſt in the old church at *Narbon* all naked, ſauing that it was girt about, as it were, vvith a linnen cloth: which picture the people daily beholding and worſhipping, a terrible perſon appeared to one *Baſil* a Prieſt, and ſaid; all you are attired with change of garments, but you looke on me naked: goe thy way quickely and couer me with a veſtment. *Baſil* not vnderſtanding the viſion did nothing therein at all; wherefore the viſion offered it ſelfe the ſecond time, and the ſecond time *Baſil* deſpiſed it alſo. But after the third day he was well beaten vvith ſtripes, and it vvas ſaid vnto him; Did I not bid thee goe and couer me with a veſtment, that I might not be ſeene naked, and thou haſt done nothing therein? Go, I ſay, and couer that picture with a linnen cloth, in which I appeare crucified, leſt ſuddain deſtruction come vpon thee.

Hearken O ſhameleſſe Babylon, hearken, I ſay, vnto the blaſphemie of thy graceleſſe Prelates, who ſo plainely, ſo often in one ſhort ſpeech, call the Image Chriſt, and contrarie to their owne rule, make a god of the worke of their hands.

The Lombard Hiſtory in the life of *Francis* ſaith, (*p*) that the Image of Chriſt miraculouſly ſpake vnto *Francis*, and ſaid; *Goe and repaire my houſe, which as thou ſeeſt is deſtroyed.*

The ſame author tels vs of a Iew (*q*) that wounded the Image of Chriſt in the throate, and the image hee alſo calleth Chriſt. The wound is yet ſeene in the throate of Chriſt.

The ſecond Councell of *Nice* ſaith, the bloud of Chriſt, which

l *Cecidit igitur in Idolatriã, qui Idolum nomine dei honorauerit. Ter. lib. de Idol.*

m *Ierome* recording *Lactantius* workes ſpeaketh nothing of that Poeme.

n *Quiſquis ades mediy ſubis in limina Templi, ſiſte parum, inſontemq; tuo pro crimine paſſum reſpice ad me, conde animo.*

o *Aloy. Lyp. ver. Sanc. Hiſt. part. 1. ex vita domini noſtri Ieſu Chriſti per beat. Greg. Archiepiſc. Turo. ſcriptam.*

Me nudũ aſpicitis. Vade, & cooperi me veſtimento.

Vt cooperires me veſtimento. Ne cernerer nudus.

p *Imago Chriſti cum miraculoſe alloquitur; vade, repara domum meam. Leg. Lomb. in Franc. vit.*

q *Plaga in gutture Chriſti, vt fertur, adhuc cernitur. ibid. exal. Cruc.*

which is found among many men, is that which flowed out of the Image of Chriſt crucified at *Berytus*, and no other.

Let me not paſſe ouer the old wife and her tale, ſo much in the Lombard Hiſtorie magnified, who prayed to the Virgin before her Image, that the bleſſed Mother of Chriſt would vouchſafe to deliuer her ſonne out of priſon wherein he lay fettered: But being in this her prayer vnregarded, the miſerable woman thus ſpake vnto the Saint; bleſſed Virgin, I haue often importuned thee for my ſonnes deliuerance, and thou haſt not heard his miſerable Mother, neither haue I found any helpe from thee. Wherefore as my (r) ſonne is taken from mee, ſo I will take thy ſonne from thee, and I will keepe him in hoſtage for my ſonne. This ſaid, ſhe went and tooke the Image of the child which the Virgin had in her lap, and carried it home, laying vp the ſame in a very cleane cloath, and lockt it ſafe in a Cheſt. The next night the bleſſed Virgin appeared to the poore womans ſonne in priſon, and opening the gates thereof, bade him goe forth, and pray thy Mother (ſaith ſhe) to bring home vnto mee my ſonne againe. The yong man obeyed, and his Mother filled with ioy carried backe the Image of the child to the church, and ſaid; I thanke thee Lady, that thou haſt reſtored to mee my onely ſonne againe, and now I reſtore to you your ſonne alſo.

Tell mee now ingenuouſly, if any ſparke of ſhamefaſtnes bee left in you yee Romaniſts, whether this Hiſtory doth not giue the name of Chriſt vnto a ſtocke, and his perſon alſo?

The Heathens did thinke that ſome diuine power was in their Images. *Arnobius* witneſſeth, how they taught that Images are purged by conſecration and dedication, and ſo the vertue of God is adioined to them. The ſame the Romiſh Church beleeueth concerning the Images alſo. For *Bellarmine* ſaith, that (s) *The image doth repreſent vnto vs the very ſubſtance of the godhead of Chriſt, clothed with humane fleſh.* Againe he ſaith, (t) *In the image it ſelfe there is verely ſome holy thing*, that is, the likeneſſe vnto the holy thing it repreſents,

r *Igitur ſicut filius meus ablatus eſt mihi, ſic ego filium tuū tibi auferam.*

Matri tuæ fili, dices vt meū mihi reddat filium ex quo reddidi ſibi ſuum. Nunc verò veſtrū filium reddo. Leg. Lomb. in Nat. beat. Virg.

s *Imago Chriſti ipſum Chriſtum hypoſtaſin diuinam carne veſtitam repræſentat. de imag. Sanc. cap. 21.*

t *In ipſa imagine vere ineſt aliquid ſacrū, ſimilitudo ad rem ſacrā, & ipſa dedicatio ſiue cōſecratio diuino cultui: ergo ipſæ in ſe, & nō ſolum vt prototypi vicem gerunt, honore dignæ ſunt. ibid.*

ſents, and the dedication or conſecration to the diuine worſhip. Wherefore they are worthy of honour in themſelues, and not onely as they ſtand in the place of the exemplar: He ſaith, that (*u*) *ſome images are more holy then others, and more religious:* And in another place he ſaith, that (*w*) *An image ſometime is taken for the exemplar it ſelfe.*

u *Cap.18. verb. tertia cauſa eſt.*

w *Aliquando Imago accipitur pro ipſo exemplari. ibid c.23*

Did euer Heathen more praiſe his Idols? how can it ſtand for God, except the name and power of the diuinitie be attributed to it? Wherefore the impudent Frier is at laſt driuen to ſay, that (*x*) *There is one motion in the worſhipper towards the Image and the exemplar, when the exemplar is conſidered obiectiuely, to ſhine in the Image, and to be clothed with the image.*

x *Tunc idem motus eſt in imaginem & in exemplar, quādo exemplar conſideratur vt obiectiue relucet in Imagine. cap.23. verbo quod autem, quaſi veſtitum imagine veneramur. Ibid.*

Let vs leaue further to cruſh the egge of this Coccatrice; for the Serpent already ſhewes it ſelfe. God ſhineth in the image, the image is clothed with the brightneſſe of God. Now the ſhining of God is his glory and his mercy, wherewith he communicates himſelfe to men; therfore theſe dwell in the image.

The Legend writers by thouſands of examples make this moſt plaine, namely, that the diuine power of Gods and Saints dwelleth in Images.

The New Engliſh Legend witneſſeth of *Godrick the Hermite*, (*y*) that hee ſaw the Crucifix come downe from the ſtocke wherein it ſtood, and deſcend vpon the Altar, and afterward to lay it ſelfe downe vpon the pauement of ſtone, and ſo at the laſt to the loweſt greeces, where it lay downe, and moued as hauing life: at the laſt it returned againe, and placed it ſelfe in the morteſſe of the ſtocke as before.

y *Noua Leg. Ang. in Sanc. Godrico ſeruo dei & Heremita.*

Another time hee ſaw a yong Child come out of the ſide of the Crucifix, putting forth firſt his head, then the ſhoulders, and ſo all the parts after other in order. Which child being very beautifull and faire clothed with white garments, firſt ſate vpon the Altar, and then walked about the Chappell. At the laſt he came to *Godrick* and bleſſed him with the ſigne of the Croſſe: which being done he retyred himſelfe into the Image againe, in the ſame order hee came forth. Thus all ſenſe of vnderſtanding, of reaſon, of life, of motion they attribute to their Images as fully as euer any Heathen did.

What ſhould I ſpeake of the oyle that hath flowed from Images? Of the bloud which Images haue ſhed being wounded by enimies? How Chriſt (z) was crucified in his Image at *Berythus*, water and bloud flowing out of the ſide, which the Iewes pearced with a ſpeare, the heauen alſo was abaſhed, and the powers thereof moued.

The image (*a*) of Saint *Nicholas* being beaten by a Iew, for that he ſuffered the goods committed to his cuſtodie to bee taken away by theeues. To whom *Nicholas* afterwards appeared with wounds and bloud pitifully couered, threatning them to reſtore the goods, or the heauy wrath of God ſhall fall vpon them.

I omit alſo the talke betwixt the Image of Chriſt, and *Henry* the *Hermite*: and how the Crucifixe reſaluted Saint *Bartholomew* the Monke, and did imbrace him: vvith ſundry others.

I will conclude with the ſentence of two Ieſuites in this buſineſſe, *Andreas Fruſius*, and *Fran. Coſterus*, who repeateth this verſe of the Image, or *Agnus dei* of Chriſt, in the forme of a Lambe.

(*b*) *Nor doth it onely in beholding tell what ſhould be done,*
Full of a certaine power it doth moue withall:
What doeſt thou ſpeake of power? the wax to me doth liue,
The Image breaths his force int men which looke thereon:
Not ſo, but to the gift vertue diuine doth cleaue,
Which cloſely entring faithfull hearts doth ſaue.

Two things I haue in this tract, I truſt, plainely proued. The firſt, that as equiuocally the Heathens gaue the title, and name, and appellation of their Gods to their idols: So the Romiſh Church doth alſo to her Images of God and the Saints.

Secondly, as the Heathens: ſo the Romaniſts to Images attribute an holy power and working, with a miraculous preſence of God in them. What is this Limitation then, but

[z] *Nunc autem in ſancta tua imagine crucifigeris, domine iterum fictus. Athan. in Pſal. domini Ieſu Chriſti.*

[a] *Leg. Lomb. in vita Nich. cap. 3. lit.*

[b] *Nec conſpecta monet ſolummodo quid ſit agendum. Hoc etiã quodã numine plena mouet. Quid mihi numen, ais, memoras? mihi cerea viuit, Vimq; aſpectanti ſpirat imago ſuam: Non ita, ſed virtus dono diuina ſubhæret, Fidenteſq; animas inſinuata iuuat.*

a mere impoſture and falſe pretence? For the defence whereof, (c) *They haue made their hearts as an Adamant, leſt they ſhould heare the law, and the words which the Lord of Hoſts ſent in his ſpirit.*

CHAP. XXX.

Of the fourth Limitation, that the Romiſh Church worſhippeth Images with diuine worſhip.

AFter the moſt learned labours of that thrice famous and renowned Biſhop and Gem of *Sarisbury Iohn Iewell*, it is a needleſſe trauell for my harſh vnpoliſht pen to labour it ſelfe in this argument. Wherefore though in reſpect of the Methode of my treatiſe I may not wholly paſſe it ouer: yet I will bee very ſhort, knowing how vnfit it is to ſet vp my poore ſcarce twinkling Candle in the preſence of his glorious Torch, and farre-light caſting beames.

Of the idle diſtinction betwixt δουλεία and λατρεία, I haue formerly diſcourſed and ſhewed, that both kindes of honour are forbidden to Images: and I haue declared what diuine and religious worſhip is; namely, to ſet vp in churches or Altars, to paint, to adorne them with iewels, with gold and ſiluer, to burne incenſe before them, to bow the knee, to fall downe and worſhip before them. All theſe things are ſignes of diuine honour: but all theſe the Romaniſts doe vno their Images. Therefore if the Babyloniſh ſtrumpet had the face of a woman, or forehead that could bluſh, ſhe vvould not deny that diuine honour is by her vaſſals yeelded vnto Images. For *Auguſtine* ſaith (*a*) The Altar doth witneſſe, that they eſteeme it a God, and haue it in place of a God. What doth the Altar there, if it bee not eſteemed as God? Thus ſpeaketh *Auſten* of the Gentile Images.

Hereto let me adde, that their doctrine is, that vnto the humanitie of CHRIST as it is conſidered by it ſelfe, LATRIA, that is, diuine worſhip is not, (nor ought to be) giuen: and yet vnto (*b*) the Croſſe, farre inferiour to the humanitie of Chriſt, LATRIA, or diuine worſhip is giuen. What

c Zech. 7. 12.

a *Nam et illi quod numen habeant, & pro numine accipiãt illam ſtatuam, Ara teſtatur. Quid illic faciat Ara, ſi illud non habetur pro numine? Aug. de verb. domini ſecũdũ Math. Ser. 6. paulo poſt med.*

b *Th. 3. ſent. diſt. 9. q. 1. Art. 2. & ſic colliq. Ber. Bon. Ioã. ſer. par. cap. 25. Opus aureũ, ornat. omni lapide, in ſer. ſep. dom. 3. quadrag.*

What madnes is this, worthy to be purged with the ſtrongeſt *Helleborus*? If iuſt ſcandall and cauſes of offence ought of all Chriſtians to bee auoided, leſt the Heathens ſhould reply; (*c*) why ought we to leaue our gods, which Chriſtians doe vvorſhip with vs? Then ſurely this abomination of Images, the Romiſh church, euen in tender compaſsion of the weake members of IESVS CHRIST, ſhould vtterly abandon, ſince the greateſt and moſt learned Fathers and leaders of their Church, haue openly profeſſed, that they giue the ſame worſhip to the Image, which is due to the exemplar. In this ranke formoſt is the Father of Schoolemen (*x*) *Alexander*. And his eminent Parallel *Th.* (*y*) *Aquinas*, and *Caietane*, and *Bonauenture*, *Marſilius*, *Almain*, *Carthuſianus*, *Capreolus*, *Henry quod-lib.* 10.*q.*6. Who alſo ſaith, that (*d*) the picture muſt be honoured with the ſame worſhip that the exemplar is reuerenced with. But herein he diſſents from the reſt, for that hee ſaith, the Image repreſents ONLY the humanitie of Chriſt, and not the diuinitie. Wherefore, it is to be worſhipped with that ciuill ſeruice which hee tearmes, δουλεία, and not with diuine worſhip.

How eaſie then is it for the ignorant to be deceiued, and in the ſimplicitie of their iudgement to be carried away vnto euill, when the maſters in Iſrael, the Rabbines be thus beſotted? We ſee, that though in the ſecond *Nicene* Councell the Canons vtterly prohibite diuine ſeruice to be giuen vnto Images, (*e*) ſaying; *Images are not to bee worſhipped as gods*: And againe, (*f*) *Wee doe not ſay the image and God are one*: yet the Biſhops and Doctors, though they were learned and pretended great zeale, could not be reſtrained, but with open mouth they gaue immoderate worſhip to images; euen in the very preſence and face of the Councell. Yea, the vvhole body of that Synode acknowledgeth, (*g*) *that there are not two adorations, but one adoration of the Image & the firſt exemplar*. Which to ſay, what is it elſe, but to worſhip the ſimilitude with the ſame worſhip which is due to the *Prototypon*?

Come wee now to the later age. *Iohannes de Payua* ſaith; (*h*) *Wee deny not, that wee worſhip the moſt excellent*

Quare nos relinquemus deos, quos Chriſtiani ipſi nobiſcum colunt. Aug. in Ser. 6. *in Euang. ſecundū Mathaū.*

x *Alex.* 3.*part* q. 30 *artic. vlt.*

y *Th. Aq.* 3.*part.* q. 25.*art.* 3.

d *Ex ipſo. Bell. etiā de Imag* l.2.c.20. *verbo ſecunda opinio eſt.*

e *Etſi facimus hominum priorum ſimilitudines, non tamen ea ſiunt, vt adorentur vt dei. act.* 5. *apud Bar. Carāz.*

f *Non idem deum et Imaginem dicimus. ibid.*

g *Non ſunt due adorationes, ſed vna adoratio imaginis et primi exemplaris, cuius eſt imago. Con. Nice.* 2. *act.* 4.

h *Non tamen inficiamur hac nos Latriæ adoratione Chriſti praclariſsimam crucem colere et venerari. Iac. Payu. lib.* 9.

Croſſe of Christ *with* Latria or diuine worſhip.

So ſaith *Nauclatus* (*i*) *Not onely before an image* (as ſome cautiouſly ſpeake) *but the image it ſelfe without all doubt.* So *that, if the exemplar be to bee worſhipped with diuine worſhip, the image hath the ſame.*

Summa Angelica ſaith (*k*) *that an image conſidered as it is a ſubſtance, or a thing, no honour is due vnto it : but being conſidered as it is the image of Chriſt, the ſame motion is towards the image, and that which is in the image ſet forth ; and therefore if he ought to be worſhipped with diuine worſhip, ſo muſt his image alſo.*

Of the Image of the Croſſe hee ſaith, (*l*) *that it muſt bee worſhipped with the ſame Adoration as Chriſt, that is, diuine worſhip.*

Bellarmine, although for faſhions ſake he ſaith, that[m] *an image is not to bee worſhipped with diuine worſhip*, yet the vnconſtant Man by and by falleth from his *Tenet*, and by falſe diſtinctions hee makes God of his Idols. One diſtinction is, that there are two kinds of worſhip. The firſt by it ſelfe, the other by accident. (*n*) *The Images of Chriſt and Saints* (ſaith hee) *are to be worſhipped, not onely by accident or improperly, but properly and by themſelues : ſo as they end the worſhip as they are conſidered in themſelues, and not onely as they ſtand inſteed of the exemplar.*

A ſecond diſtinction he hath, that there is Proper, and Improper worſhip. That is proper worſhip, which is yeelded to one in reſpect of himſelfe, as the King is honoured for himſelfe : but Improper worſhip is, when any one thing is worſhipped inſteed of another, as a Kings Legate is many times worſhipped for the King. Now he ſaith, that (*o*) *The image may be worſhipped with the very honour of the exemplar, improperly and by accident : by and by*, that, (*p*) *an Image may bee worſhipped properly alſo, although by accident, with the honour due to the exemplar.* And this he proueth, (*q*) *for that many times we conſider the exemplar as it obiectiuely ſhineth in the image : ſo*

we

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i *Propter quod, ſi illud habet adorari Latria, illa habet adorari Latria. in ep. Ro. cap. 1.*

k *Conſiderando eā pro vt eſt quædā res, ſic nullus honor ei debetur, ſicut nec alicui lapidi vel ligno : ſed conſiderando pro vt eſt imago Chriſti, tunc quia idē motus eſt in imagine & in imaginato, et propterea cum Chriſtus Latria adoretur, ſic et eius imago. in tit. de adoratione.*

l *Adoratione eadē cum Chriſto. ſcilicet, Latriæ ibid.*

m *Nō eſt dicendum imagines vllas adorari debere Latria. l. 2. de ſanc. Imag. cap. 22.*

n *Imagines Chriſti et ſanctorū venerāda ſunt non ſolum per accidens vel impropriè, ſed etiā per ſe & propriè : ita vt ipſæ terminent venerationem, vt in ſe conſiderantur. l. 2. de Sanc. imag. c. 21.*

o *Admitti poteſt imagines poſſe coli impropriè vel per accidens. de Sāc. Imag. l. 2. c. 23. eodem genere cultus quo exemplar ipſum colitur. de imag. ſāc. l. 2. c. 23. in princip.*

p *Quod autē poſſit imago adorari adoratione ipſius exemplaris, propriè quidem, ſed per accidēs probatur.*

q *Conſideramus exemplar vt obiectiuè relucet in imagine, & ipſum ſic repræſentatum & quaſi veſtitū imagine veneramur, tunc autem neceſſario adoramus imaginem eodem cultu, quo ipſum exemplar, ſed per accidens. ibid.*

we worſhip him repreſented and clothed with the Image: and then of neceſſitie wee adore the Image with the ſame honour as the exemplar, but by accident. This agreeth with that of *Simeon Metaphraſtes*, recorded in *Aloyſius Lypomanus*, who ſaith, that (r) *God conuerſeth with men by his Image.*

You ſee how well theſe Impoſtours obſerue the Limitations, which they preſcribe vnto themſelues, and with what falſe pretences they lead captiue ſimple ſoules. The greateſt part ſay, an Image is to be worſhipped with diuine worſhip. They which would ſeeme moſt free from Idolatry, worſhip an image in it ſelfe properly, but yet accidentally, with the very worſhip of the exemplar. May I not well apply vnto them the ſaying of the Prophet; (s) *Though thou waſh thy ſelfe with Nitrus, and make thy ſelfe to ſauour with that ſweet ſmelling Hearbe of Borith, yet in my ſight thou art ſtained with thy wickedneſſe.*

CHAP. XXXI.

Of the worſhip of the Croſſe, the Nailes, the Virgins Sepulchre, the Lords ſwathband, the Ladies Girdle, and ſuch like reliques.

IT hath beene euer the cunning of that old crooked Serpent, to draw away the ſeruants of the Lord from the ſurer worſhip of God in ſpirit and truth, to corporall and outward exerciſe which nothing profiteth. So vnto the children of *Iſrael* the inſtruments of the grace and power of God were alwaies more precious then the grace and power it ſelfe; the *Brazen Serpent*, the *Material Temple*, their *Father Abraham*. Such things were ſtill more religious vnto them, then the mercy and goodneſſe of their God, which wrought by theſe Organes, and vſed them as inſtruments of his loue. Like to the prepoſterous loue of theſe carnall Iſraelites is the groſſe hearted zeale of our Romiſh generation, with whom the *Garment*, the *Swathband*, the *Girdle*, the *Cradle*, the *wooden Croſſe*, the *Nailes* of *Iron*, are more eſteemed then the infinite merits, the precious innocence, the ſatisfying righteouſneſſe

r *Tanquam non ſatis eſſe exiſtimans, niſi etiam per imaginem & typū verſaretur cum his, quos deſiderabat. part.1. in vit. Sanct. Lucæ.*

s Ier. 2. 22.

teouſneſſe, the meeke humiliation of our Sauiour Chriſt.

Gal.6. 14. True it is, the Apoſtle *Paul (a) reioyced in nothing but in the Croſſe of Chriſt.* But this Croſſe was paſſiuely vnderſtood, for the agony, the affliction, the death hee ſuſtained: but popery reioiceth in the Croſſe materially, and actiuely vnderſtood, that is, in the inſtrument that tormented him; in the Nailes that pierced him, in the Speare that wounded him: the things that were his great ſorrow, are their ioy; As though whatſoeuer touched Chriſt, were ſanctified by him. Let vs conſider, to theſe vnſenſible things what honour and worſhip they attribute.

The firſt is in geſture, the ſecond in words, as Pſalmes and Hymns, and ſpirituall ſongs. (*b*) In their geſture the ſhooes muſt bee put off, and the Prieſt muſt thrice bow the knees, before hee come to the worſhip and kiſſing of the Croſſe.

b *Deinde deponit calceamenta, et accedit ad adorandū Crucem ter genua flectens, ante deoſculationē crucis. Ro.Miſ.fer.6.in Paraſceue.*

The Miſſall of *Sarum* teacheth (*c*) no leſſe ſolemnitie in the carrying of the Croſſe, when as though Chriſt himſelfe were preſent in the fleſh, there is ſuch curchie, kneeling, kiſſing, attendance of Prieſts, bowing of the whole Quire, vntill the chiefeſt Clerkes firſt proceede barefooted to the adoration of the Croſſe. Then it is carried through the midſt of the Quire, where the people may worſhip it before an Altar. (*d*) Afterward it muſt bee carried with the ſame reuerence to the high Altar, where all the Prieſts aſſembling, and the Miniſter putting on his ornament, after confeſſion and Hymns, and prayers, they muſt lay the ſacrifice vpon the Altar, being firſt with incenſe perfumed.

c *Feria 6.die Paraſce.Miſ.Sar.*

d *His finitis, deportetur Crux per medium Chori à prædictis duobus Sacerdotibus, vbi à populo adoretur ante aliquod Altare.ibid.*

To conclude, (*e*) *Didacus* in the Romane Breuiarie is ſet out for an example, to teach vvith what ſolemnitie the ſigne of the Croſſe is to bee worſhipped. For beeing ready to die, hee tooke the Croſſe vvhich was at his head, vvith ſingular ioy and deuotion, faſtened his eyes vpon it, and vvith deepe affection ſaying the Hymne, *O ſweet wood, bearing the ſweet nailes, and the ſweet burthen, he gaue vp the Ghoſt.*

e *Ro.Bre.in part. aſtiua in Sancto Didaco lec.6.cum autem.*

You ſee their dotage, who inſteede of recommending themſelues to God, ſpend the laſt act of their life, and the extreame breath, in worſhipping and adoring ſenſeleſſe blocks, the figment of the hands of men.

Next to the honour in geſture, is the honour of praiſe, which in *Hymns* and *Anthems* they giue to ſtocks & ſtones, clothes and garments. The Miſſall of *Sarum* ſaith of that bitter crowne of thorns, which ſcornefully was ſet vpon the glorious head of the Sonne of GOD to grieue and diſhonour him;

(*f*) *Thy crowne, O Lord, we worſhip,*
The thorny Diadem to day, we honour,
By whoſe ſharpe pricke the garland of glory is conferred.

They proceed further alſo and ſay; (*If thou wilt glory indeed, and be crowned of God with honour and glory, endeuour to worſhip this crowne.*

The Romane Breuiarie in the praiſe of the Croſſe ſaith; (*h*) *O bleſſed Croſſe, thou waſt worthy* ONLY *to beare the King of glory.* Euery man knoweth this is no leſſe falſe, then blaſphemous. For the Sea, the Ships, the Aſſe, the earth, bare Chriſt, and bare him with more eaſe, then euer the Croſſe, that ſpightfull Engin of Romiſh tyranny, and Iewiſh hatred did ſuſtaine him. Why then doe they not kiſſe the earth, the Sea, the Ships, and all the Aſſes that they ſee?

In the praiſes of the Virgins girdle *Aloyſius Lypomanus* ſaith; *to day is the girdle honoured, wherewith the moſt praiſe-worthy god-bearing Virgin was compaſſed:* And in the ſame oration he calleth the girdle a Myſterie *which cannot be expreſſed.*

Of the feaſt of *Peters* chaine *Simeon Metaphraſtes* in *Lypomanus* ſaith; (*i*) *This day ſheweth openly the venerable fetters, and propoſeth the worſhip of them.*

And the Romane Breuiarie calleth it, (*k*) *The religion of* Peters *fetters: the religion of the chaines is propagated in the Citie.*

Wherefore in *Lypomanus* againe; (*l*) *Bleſſed is the wood by which the Nations are bleſſed.* And againe, (*m*) *Wee worſhip all things which were about Chriſt.*

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f *Tuã coronã adoramus, dum ne Diadema ſpineum veneramur hodie, cuius per aculeum ſertum datur gloriæ. in feſt. Coro. domini*

g *Si vis vere gloriari, & à deo Coronari honore &c. ibid. in Miſſ.*

h *Ro. Bre. Antiph. O crux benedicta.*

i *Hac dies venerandas eius Catenas oſtendit & earum adorationẽ proponit. Aloy. Lyp. in part. 1. pag. 324. edit. Verbeſſalt.*

k *In vrbe ſanctorũ vinculorum religio eſt propagata. in Sanc. Pet. ad vinc. lec. 6. quo ex tempore.*

l *Benedictũ eſt lignum, per quod benedictæ ſunt Gentes. Andr. Archiep. Cretenſ. apud Sym. Metaph. pag. 197. p. 1.*

m *Omnia igitur, quæ adiacuerunt, adoramus pag. 210. ex Io. Damaſc.*

CHAP. XXXII.

Vertue and diuine power aſcribed to ſenſeleſſe things.

IT is vaine and idle labour to worſhip the thing, whereof wee are perſwaded that there is no force nor vertue in it worthy of reſpect and reuerence. Wherefore to magnifie the worſhip of ſtocks and ſtones, it muſt neceſſarily be, that they ſhould firſt attribute great and wondrous vertue, yea, very diuine operation vnto them.

Of the Croſſe the Roman Breuiarie ſaith; (*a*) *O worſhipfull Croſſe, which haſt brought ſaluation vnto men, with what praiſes ſhall I extoll thee, for thou haſt prepared for vs eternall life?* And againe, (*b*) *O bleſſed Croſſe, which waſt worthy alone to beare the King of Heauen.* A paire of monſtrous blaſphemies. The firſt attributeth the praiſe of ſauing mercy, and of prouidence, in preparing eternall life, to a piece of wood: the laſt giues worthineſſe vnto it, to beare the Sonne of God. The word *Sola*, Alone, doth import a ſuperexcellence in this tree aboue all other trees: The word *Digna*, *Worthy*, reporteth in the ſubiect an equalitie with the predicate. So that thereby they place an excellence in the Croſſe, by which it was fit and equiualent in proportion of worthineſſe to beare the King of heauen. Wherefore in the inuention of the Croſſe on the third day of *May*, they call it the health bringing Croſſe: And in another place; (*c*) *O Croſſe more beautifull then all the Starres, famous in the world, amiable to men, more holy then all things: which onely waſt worthy to beare the Talent of the world:* And, (*d*) *O precious Gem which didſt deſerue to ſuſtaine Chriſt.*

The Miſſall of *Sarisbury* ſingeth in honour of the Croſſe;

(*e*) *Let all and euery one now ſay,*
Bleſt be the health of people all,
Health-bearing tree.

To excuſe their Idolatry, one pretendeth, (*f*) that this honour and power is not aſcribed to the timber and ſubſtance of

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a *O Crux venerabilis, quæ ſalutem attuliſti miſeris, quibus te efferam præconijs, quoniam vitã nobis cœlitem præparaſti. in exalt. Cruc. Ant. in primo nocturno. & in Por. Sar.*

b *O Crux benedicta, quæ ſola fuiſti digna portare regem cœlorũ. in inuent. Cruc. ex Bre. Sar. et in Por. Heref. et in Ro. Bre. in exalt. Cruc.*

c *O Crux ſplendidior cunctis aſtris, mũdo celebris, hominibus multum amabilis, ſanctior vniuerſis: quæ ſola fuiſti digna portare talentum mundi Ro. Br. in feſt. inuen. Cruc. ad magnif. Ant.*

d *Bre. Sar. in inuen. Cruc. Reſp. O Crux viride lignum.*

e *Dicant omnes & dicant ſinguli, Aue ſalus omnis populi arbor ſalutifera in ſeq. Laud. Crucis.*

f *Non quod cruce, quantum ad crucẽ pertinet, aliud quã cruciatum ineſſe intelligam: ſed quia cruciatu crucis mihi ſalutem, et ignominia gloriam, & morte crucis vitam mihi datã intelligã.*

of the Engine, nor to the Croſſe, as it is a Croſſe in vvhich is vnderſtood nothing but affliction and torment: but becauſe that by his paſſion on the Croſſe, Saluation to men was giuen, &c.

Another ſaith; (g) not the matter (God forbid) but *the figure we worſhip*. But this is as deceitfull as all the reſt. For both vnto the figure, and the matter of their Croſſes they attribute honour and vertue.

Of the figure, *Bellarmine* out of *Minutius Fælix* and *Ambroſe* contendeth, that (*h*) *The figure of the Croſſe is naturally healthfull. For the Bird cannot fly, if the wings, and the body reſemble not the ſigne of the Croſſe: The Ships moue not in the water, except the Maſt and the yard whereon the Sailes doe hang expreſſe the figure of the Croſſe.*

Yea, the very heauen it ſelfe, if you imagine two lines from the Eaſt to the Weſt, from the North to the South to bee drawne, is a very Croſſe.

Laſtly, *the Husbandman cannot till the land, except in forme of the Croſſe the Plowe be framed.*

Others ſay, the very ſubſtance of the wood is full of vertue and honour: and to this opinion the Miſſals and Legends doe incline.

The Maſſe of *Sarisbury* ſaith;

(i) *We thinke the ſweet wood*
Worthy of ſweet melody.

Aloyſius Lypomanus, out of an Hiſtory fathered on *Paulinus* ſaith, (*k*) *the Croſſe in the vnſenſible matter holdeth liuing power.*

The Roman Miſſall ſaith, (*l*) *The noble wood is exalted.*

Aloy.Lyp. cals it (*m*) *The holy and the liuely or quickning wood.*

The Portuis of *Sarum*, *Dulce Lignum*, (*n*) ſweet wood and precious wood. Nay, the dotage thereof is ſuch that it attributeth in plaine tearmes diuine power to the vvodden blocke.

(*o*) *That which mans force cannot performe,*
In thy name is done.

And

g *Non materiam (abſit enim) ſed figurã. Aloy.Lyp.par.1.fol.210. ad finem pag.ex Io. Damaſc.*

h *Bell.l.2 de imag. ſanc.c.27.verbo addunt Minutius.* Excellent arguments.

i *Dulce lignũ dulci dignum credimus melodiam ex.Cruc. laudes Crucis.*

k *Crux in materia inſenſata vim viuã tenens.part.2 pag.227.ad finem.*

l *Ro Bre.in Feſt. exalt. Cruc in primo. noct. Antiph. nobile lignũ exaltatur.*

m *In la dem Sanc. & viuificæ crucis. part.1 fol.210.*

n *In inuent.Cruc.*

o *Quod non valet vis humana, fit in tuo nomine in exalt.Cruc. in ſeq.laudes Crucis in Miſſ. Sar.*

And of the excellent vertue thereof in another place;

(*p*) *O Tree comely and bright,*
With the Kings purple trimmed,
Choſen from a worthy Stocke.

This alludeth no doubt to the Legend Hiſtory, which deriueth with a long Pedigree the deſcent of the Croſſe, euen from the tree that grew in the midſt of Paradiſe, and ſaieth, that *Michael* the Archangell cauſed *Sheth* the Sonne of *Adam* to plant the ſame on his fathers graue : which grew vp there to a goodly tree, and was afterward by *Salomon* throwne downe, to ſerue in his building: but the artificers found it either too long, or too ſhort for euery purpoſe; therefore they laid it as a bridge ouer a brook, vpon which when the queen of *Saba* paſſed, ſhee propheſied that on it ſhould bee hanged the Sauiour of the world. Wherefore *Salomon* tooke it vp, and buried it very deep in the ground; (*q*) ſo that ouer it was made the poole of *Siloe*, which not onely by the deſcending of an angell, but alſo by the vertue of the wood did great cures.

Let vs now proceed, and conſider what diuinity and ſupreme power they attribute to other reliques. Of the nailes which pearced the body of *Peter* they ſing; (*r*) *Bleſſed bee the nailes which pearced thoſe holy members.*

Of the girdle of the bleſſed virgin *Andreas Cret. Archiep.* in *Lypomanus* ſaith; (*s*) *It giueth mortification of the loynes towards ſinne, vnto all thoſe that flee to it for ſuccour, and ſtrength of minde to follow the workes of vertue.* And the Gloſſator in the margent addeth; (*t*) *His meaning is, that from the holy girdle may be deſired the cleanſing both of body and ſoule.* To the ſame girdle he againe confeſſeth; (*v*) *O girdle, which bindeſt and ſtrengtheneſt the imbecillity of our nature, and doſt ſtop the violence of our viſible and inuiſible enimies.*

Of the ſwathband of the Lord, wherewith the fleſh of his tender infancie was wrapped, they ſay; (*w*) *O yee ſwathebands which wrapt the Lord our deliuerer about, and diſſolued the bands of our ſinnes.*

p *Arbor decora & fulgida, ornata regis purpura, electa digno ſtipite. in dom. paſ. et Ro. Bre. ibid. in him. vexilla regis.*

q *Nō ſolū ex deſceſu angeli, ſed etiā ex virtute ipſius ligni traditur ibi fieri &c. Leg. Lōb. ex euāg. Nich. et Io. Beleth. et ſcholaſt. hiſt. inuent. crucis.*

r *Beat, claui, qui ſancta illa mēbra penetrarūt. Ro. Br. in 6. die infr. octau. Apoſt. Pet. et Paul. lec. 5. gaudeas Petre.*

s *O zona, quæ eis qui ad te cōfugiūt das lūborū quidē mortificationē ad vitia, animi autē fortitudinē ad virtutū operationē part. 1. fol. 282.*

t *Vult peti poſſe a ſacra zona purgationē animæ et corporis. ibid.*

v *O zona, quæ noſtræ naturæ imbecillitatē aſtringis & roboras, et inimicos noſtros, tā qui ſub aſpectū cadūt, quā qui non cadunt, impedis. ibid.*

w *O faſcia, quæ liberatorē dominum inuoluiſtis, et noſtrorū peccatorū catenas diſſoluiſtis. ib.*

Gregory Archbiſhop of *Turon* of the Croſſe, Nailes, Speare, Coat and images of Chriſt ſaith; (x) *Faith doth hould, all that touched the holy body to be holy.*

Euthymius the Monke of the virgins girdle ſaith; that (y) *with it ſhe ſtrangled the ould crafty ſerpent:* that *the angells, though they cannot be ſeene, doe honour it:* that the aire thereby is ſanctified, the heauens made moſt reſpendent, the Sun & Moone illuſtrated beyond their nature, and the whole world, which conſiſteth in foure parts, is renued and made bright: that it (x) *ſurmounteth the heauens in diuine vertue.*

To Saint Peters chaines no leſſe vertue is aſcribed. *Simeon Metaphraſtes* teacheth; Theſe chaines of power the prince of darkeneſſe doth tremble at: the multitude of airie ſpirites doe flie from. (a) *For they cannot abide the grace of the ſpirit of God, which ouerſhadoweth theſe chaines, nor yet the ſparkes of diuine fire, which leape out of them:* Laſtly, theſe chaines binde captiue the wicked ſpirits, and the very prince of this world himſelfe.

The virgins garment *Metaphraſtes* calleth (b) *a diuine veſture, to the praiſe whereof no ſpeech ſufficeth.*

Of the virgins Tombe the Roman Miſſall out of the ſame authour pronounceth; (c) *I am become the ſhop of medicine to the ſicke: I am the fountaine of continual cure: I the remedy againſt diuells: I the citie of refuge vnto all that flee vnto me.*

The Legend of *Lombardy* is authour, that vnto thoſe that eſteemed the garments of Saint *Iohn* the Euangeliſt vile and baſe reliques, to ſhew the dignity of them, (d) *Gregory* hauing praied tooke a knife, and did pricke in diuers places the veſtment, out of which preſently bloud did iſſue. *Thus was it ſhewed from heauen that reliques were precious.*

I need no longer weary my pen in this buſineſſe; it is to euery one by that which hath beene ſpoken, apparent, that to dead and ſenſeleſſe blocks and ſtocks, the miraculous and diuine power of ſauing, preſeruing, and ſanctifying mankinde, is attributed.

The LORD grant them (e) *not to bee vviſe in their ovvne conceits:* nor to learne after the wiſedome of the earth, but to

flee

x *Fides retineat omne quod ſacroſanctũ corpus attigit, eſſe ſacratũ. ar. Aloy. Lyp. part. 1. pag. 158.*

y *Fraudulẽtiſſimũ draconẽ per eã ſuffocauit.*

primi dei miniſtri licet nõ videãtur, eã adorãt. Euth. Monach. apud Aloy. Lyp. part. 1 pag. 285. edit. Verbeſ.

z *Quæ diuina virtute cœlos ſuperat. ibid. fol. 286.*

a *Nõ enim ferre poteſt ſpiritus ſancti gratiã has ipſas catenas obũbrãtẽ, neq; ſcintillas ex diuino illarũ igne exiliẽtes ſuſtinet. part. 1. pag. 329.*

b *Veſtẽ plane diuinã et ſũme venerãdã, ad eã quid? vere laudãdã nulla ſufficit oratio. Aloy. Lyp. part. 1 pag. 245*

c *Ego quaſi officina medicinæ ægrotãtibus: ego ſũ fõs perennis curationũ: ego remediũ aduerſus dæmones: ego ciuitas refugij omnibus ad me cõfugiẽtibus. tertia die infr. aſſũp. vir. lec. 6. quid quæritis?*

d *Leg. Lõb. in ſanct. Greg. fol. 39 pag. 2. col. 1. ſeq. quod pretioſæ eſſent reliquiæ, diuinitus eſt oſtẽſum.*

e Pro. 3. 7

flee vnto the Lord Ieſus to ſanctifie them with the Spirit of his grace.

CHAP. XXXIII.

Of hope, truſt and confidence repoſed in ſenſeleſſe ſtockes and dead Reliques by the Romiſh Church, and of prayers to the ſame directed.

I*Eruſalem* that wicked and vngracious Citie, the Lord compareth to a boyling pot, (*a*) *whoſe filthineſſe is molten in it: ſhe hath wearied her ſelfe with lyes, but her great ſkumme went not out of her.* Nothing is more odious vnto God, then when being deprehended in our ſinne, in ſtead of repentance and caſting out of the ſkumme of wickedneſſe, wee ſeeke euaſions and ſubtilties, whereby to animate and incourage our hearts in our vngodlineſſe. Let vs now examine the ſkum of the Romane furnace, whoſe obſtinate heate burneth to maintaine, not to caſt out her filthineſſe.

Of Reliques, *Bellarmine* ſayth; (*b*) *We worſhip them, and honour, and kiſſe them as the pledges of our holy patrones.* The falſe Serpent lurketh commonly in the faireſt flowers: and Hereſie hath euermore words of oyle and ſmooth pretences to beguile; for the truth is, in ſtocks and Relicks, graues and garments, they place their hope and their confidence, which ought only through Ieſus Chriſt to be faſtned on the God of their ſaluation.

Of *Peters* bonds *Sym: Metaphraſtes* ſayth, (*c*) that *They compaſſing about the limits of the diuine heritage, and euery where ſtrengthning them, make that men cannot be ouercome of the enimy:* And of the ſame Apoſtles ſword hee ſayth, (*d*) *it conferreth heauenly grace, it yieldeth variety of cures, it keepes them healthfull that worſhip it, and lifteth vp thoſe who imbrace it, rayſing vp their ſoules within them.*

The Miſſall of *Sarum* ſayth, (*e*) *There is no health in the houſe, except a man defend it with the Croſſe.* Who can now blame them to put confidence, and repoſe truſt in the things, which are ſo full of that power which is proper only vnto God?

Lanbertus Danæus that excellent learned man reporteth,

[a] Ezech. 24. 6. & ver. 12.

[b] *Nos enim Reliquias honoramus & oſculamur, vt ſacra pignora patronorũ noſtrorũ. lib. 2. cap. 2. de Reliquiis. verbo at quis.*

[c] *Hæ diuinæ hæreditatis terminos cingentes, & vndique munientes faciunt ne ab hoſtibus expugnari poſſint. Aloy. Lyp. part. 1. pag. 329. ad finem.*

[d] *Cœleſtem enim gratiam confert, variarum curationum copiam ſuppeditat, ſui cultores ſalutariter cuſtodit, ſeque amplectentes erigit, animas ipſorum eleuans. ibid. 231.*

[e] *Nulla ſalus eſt in domo, niſi cruce munit homo, hym. laud. cruc. quod non valet vis humana, fit in tuo nomine. Miſſ. Sar. in exalt. Cruc.*

teth, that in the Proceſsion of the Abbey of Fountaine, they were vſed to pray; (*f*) *O holy handkerchiefe of God pray for vs*: And againe, *Sancte Sudari ora pro nobis*; O holy napkin pray for vs: And *Sudarium Chriſti liberet nos à peſte*; let the Napkin of Chriſt deliuer vs from the plague. I know the religious learned man, if hee were liuing, could render a iuſt account of this report. Howbeit ſince hee is now with his God in reſt and happineſſe; with their owne daily ſeruice enioined by authority, ſet downe in their Miſſalls (ſuch as I hope, they haue no faces to deny) I will preſſe them.

(*g*) *All hayle, O croſſe, our ſpeciall hope,*
Now at this preſent paſsion time,
Vprightneſſe in the good increaſe,
And quit the guilty of their crime.

Againe,

(*h*) *God ſaue the wood of life, worthy the worlds price to beare:*
Giue to this people of Chriſt the benefite of the Croſſe.

(*i*) *O Croſſe, the triumphant ſigne, the very ſaluation of the world farewell: amongſt all trees there is none ſuch as thou, in the branch, in the bloſſome, and in the fruit: O medicine of Chriſtians, ſaue them that are ſound, heale them that are ſicke.*

Now to ſtirre vs vp by example to this Idolatrie (for much doe the works of worthy men excite) they feigne, that this ſuperſtition hath warrant from *Andrew* the Apoſtle, who going on to be crucified, thus prayed to the woodden Engine; (*k*) *O good Croſſe, which didſt take bewtie and comelineſſe from the members of our Lord, receiue me from men, and giue mee to my Maſter*: Nay, bleſſed *Andrew* (ſay they) [l] *ſtretching abroad his hands, prayed*: *Saue me, O holy Croſſe*. But the futility of this figment many things bewray.

Firſt, *Andrew* was not crucified on the ſame Croſſe whereon Chriſt was crucified; therefore to the Croſſe that *Andrew* was crucified on, Chriſts members gaue no comelineſſe: Secondly,

f *Lamb. Dan. in reſp. ad cap. 29. com. ob. 7. Bellarmini.*

g *O Crux aue, ſpes vnica hoc paſsionis tempore; auge pijs iuſtitiam, reiſq; dona veniam. Hym. & Ro. Br. ibid.*

h *In proſa Crux fidelis.*

i *O Crux, ſignum triumphale, mundi vera ſalus, vale: inter ligna nullum tale, fronde, flore, germine: medicina Chriſtiana, ſalua ſanos, ægros ſana, in exalt. crucis. in ſequen. laud Crucis. in Miſſ. Sar.*

k *O bona Crux, quæ decorem & pulchritudinem de membris Domini ſuſcepiſti, accipe me ab hominibus, & redde me Magiſtro meo. Ro. Bre. in feſt. Andr.*

l *Beat. Andr. expanſis manibus ad cæ ũ orabat, ſalua me bona crux. ibid.*

condly, *Andrew* was not crucified on a Croſſe of the ſame faſhion which Chriſts Croſſe was of: the one was like the letter T, the other like the letter X, if their owne pictures haue any credit; wherefore they were not Engins of one faſhion. (*m*) Chriſt was nayled: (*n*) *Andrew* (the Miſſall ſayth) *was bound on the Croſſe*; wherefore *Andrew* had no cauſe to pray to the Croſſe, which was neither the ſame ſubſtance, nor the ſame ſigne, that is, of the ſame faſhion with the Croſſe of Chriſt. Againe, the Hiſtory is deſtitute of all good authority. (*o*) *Ierome* writing the life of *Andrew* ſpeaks not a word hereof: nor *Dorotheus* Biſhop of *Tyre*. The booke attributed to *Cyprian de duplici Martyrio*, of *Andrew* witneſſeth, that hee went reioycing to the Croſſe, but of this prayer he makes no mention.

Bellarmine hath another ſhift to creepe out of the curſe, which is poured vpon the head of Idolaters; that in all theſe prayers the figure *Proſopopœia* is vſed, by which we ſpeake to one thing in another, as *Moſes* doth (*p*) *Hearken ye heauens, and I will ſpeake, and let the earth heare the words of my mouth.* And the Pſalmiſt; (*q*) *Let the floods clap their hands, and let the hills be ioyfull together before the Lord.*

To this there is no neede to labour for an anſwere, it is plaine and at hand. *Bellarmine* cannot forget, that in another place he ſaith, (*r*) *Images are to be worſhipped properly, and in themſelues; and not onely as they haue the place of the exemplar.* Wherefore, he cannot now claime the benefit of this idle diſtinction, ſince he teacheth, that Images are to bee worſhipped in themſelues.

Secondly, though *Moſes* naming the heauens, and *Dauid* the Hills and the Seas, ſpake by the figure *Proſopopœia*, to the powers in Heauen, and the inhabitants of the earth and Sea: yet the popiſh Oriſon doth not ſo; for it ſayth;

> (*ſ*) *Sweet wood, bearing the ſweet nayles, and the ſweet burthen, ſaue this preſent companie.*

This is a diſcretiue ſpeech, and a plaine diſtinction of things,

m *Bellar. cap. 17. lib. de imag. ſanc. 2. verbo illud autem non eſt ignoran.*

n *Extendentes funibus totum corpus eius, ſicut eis iuſſum fuerat, ſuſpenderūt. partij. Sat. in Beat. Andrew.*

o *Hier. in Catalog. ſcript.*

p Deut. 32.1.

q Pſal. 98,8.

r *Per ſe & proprie. Bellar. de Imag. ſanct. lib. 2 cap. 21. in ipſo prin. cap.*

ſ *Dulce lignū, dulces clauos, dulcia ferens pondera, ſalua praeſentem cateruam. Ro. Bre. in inuent. Cruc. ad Magnif. Ant.*

things, naming the burthen and the wood, but directing the prayer to the wood, as where alſo they ſay;

> (t) *Make fauourable that Patron vnto vs,*
> *The Lord whom thou didſt beare.*

This is no *Proſopopœia:* but plainely, ſimply, diſtinctly they beſeech the wood, to mediate to the Sonne of God whom it did beare.

Thirdly, *Moſes* and *Dauid* did neither pray to the Heauens nor to the Hills. Do you think it lawfull to blaſpheme God by figures, and to commit Idolatrie by figures? It is curſed Rhetoricke, which robbeth God of his honour.

After all this open Idolatrie of the Miſſalls, *Bellarmine* ſpareth not yet to auouch; (u) *Who was euer heard in prayer or Letanies* to ſay; *Holy reliques pray for vs?*

Againſt this I opppoſe *Germanus* the Patriarch of *Conſtantinople*, who of the Virgins girdle ſaith; (w) *Let no man of thoſe which loue to reprehend, thinke it abſurd, that we ſpeake vnto it*, as a liuing thing, and that wee preſent it *with good words and prayers.*

What ſhall wee ſay of the girdle; (x) which was neare vnto the liuing habitation of the word of God? Shall we not meete it? Shall we not fall ſuppliant on the ground? Shall wee not deſire the purging of body and ſoule from it? Yes altogether. VVherefore hee prayeth;

O ſwath-band of Chriſt, and bleſſed girdle of the Virgine, giue ſanctification, and ſtrength, and expiation, to thoſe which with faith come to your holy Temple, and earneſtly deſire your worſhip, and adore you. Ibidem.

Againe,

(y) *O venerable girdle of the moſt venerable Mother of God, compaſſe about our loynes with truth, righteouſneſſe and meekeneſſe, and make vs partakers of the eternall and bleſſed life.*

O thou vndefiled girdle of the vndefiled Virgine, (z) *preſerue thy heritage and thy people.*

And *Iohannes Monachus Damaſcenus* thus maketh the Sepulchre

t *Nobis pronũ fac patronum, quem tuliſti Dominum. in proſa, Crux fidelis.*

u *Quis vnquam auditus eſt in precibus, aut litanijs dixiſſe, Sanctæ reliquiæ orate pro me? de Reliq. ſanc cap. 2. lib. 2. ad finem.*

w *Nec exiſtimet aliquis hoc eſſe abſurdum ex ijs qui lubenter reprehendunt, ſi ea tanquã animata alloquamur, & ea bonis verbis, & laudibus proſequamur. Aloy. Lyp part. 1. fol. 282. edit. verbo hac autem omnia.*

x *Quæ propinqua fuit animato Dei verbi habitaculo. ibid. Non occurremus? non ſupplices humi procidemus? non purgationem animæ & corporis ab ea poſtulabimus? omnino. ibid.*

y *O veneranda zona ſummæ venerandæ Dei Matris, accinge lũbos noſtros veritate, iuſtitia, & manſuetudine: fac nos hæredes æternæ & beatæ vitæ. ib. pag. 282.*

z *Tuam hæreditatem, tuum populũ, O intemerata zona, conſerua. ibid.*

Sepulchre of the bleſſed virgin it ſelſe to ſpeak, (a) *Come hither ye people with faith, and ſucke graces as from a Riuer, hauing faith without wauering.* And a little after; (b) *Whoſoeuer thirſteth the curing of his ſickneſſe, the deliuering of his ſoule from perturbations, the waſhing away of his ſins, freedome from all kind of aſſaults, the reſt of the heauenly Kingdome, let him come to mee with faith, and drinke of the Riuer of grace.*

By all theſe proofes I haue now made, it is plaine and clearely euident, that they put their truſt and confidence; they offer their prayers and petitions to dead Reliques: *And their lyes haue cauſed them to erre after that their fathers haue walked. Amos 2. 4.* Bleſſed Lord, if it bee thy pleaſure, haue mercy vpon them: bring them home, and giue them grace to come out of their owne Babylon: and in the Sion of the holy Church to worſhip thee in ſpirit and truth. Amen, Amen, Lord Ieſus.

CHAP. XXXIIII.

Of the forme and figure of the Croſſe, and that the Romiſh Church doth not certainely know the true faſhion thereof, but doth worſhip a doubtfull figure, to which they haue put additions of their owne; wherefore they are very Idolaters, becauſe their figure of the Croſſe is a falſe figment of mans inuention.

AS the body of *Moſes* (a) was therefore taken away, and buried in the Mountaine, that no man knoweth of his Sepulchre vnto this day, leſt perhaps the *Iſraelites* ſhould haue committed Idolatry therewith: And as the tongues (b) of the builders of *Babylon* were confounded, leſt the Citie of pride ſhould riſe vp to the very Heauens: So it ſeemeth not without the ſpeciall prouidence and wiſedome of God, to be brought to paſſe, that the Church ſhould haue no certaine knowledge of the true forme of the Croſſe; thereby to giue checke-mate to Idolatry, and to take from men ſuperſtitious and vaine worſhip of an vnprofitable thing.

Beda is author, that the Croſſe was made of foure kinds of wood. (c) *Cedar, Pyne, Cypreſſe,* and *Boxe:* But this ſaith *Bellarmine* is not probable,

a *Fide populi accedite, & tanquam ex flumine haurite chariſmata, fidem habentes nō heſitātem. ex Aloy. Lyp. part. 2. pag. 278.*

b *Qui ſitis morborū medicinariā à perturbationibus animi liberationem, peccatorum abſterſionem &c. ad me fide venias. Lyp. ibid.*

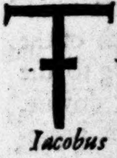
a Deut. 34. 6.

b Gen. 11. 7.

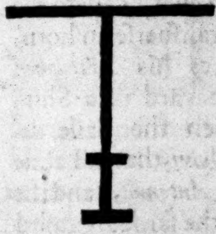
c *Beda in ſuis collectaneis.*

The Legend of *Lombardy* ſaith, (*e*) it was made of *Palme*, *Cypreſſe*, *Oliue*, and *Cedar*: and for his authoritie hee alledgeth an old verſe.

Bellarmine ſaith, (*f*) *it was made of three pieces of wood, whereof one was long, to which the body did adhere: the ſecond tranſuerſe or a croſſe piece, put vpon the long ſhaft, to which the hands were faſtened with Nailes: the third wood was faſtned in the long ſhaft, that vpon it the feet of the crucified might ſtand.* So that according to *Bellarmines* deſcription, the Croſſe bare the figure here noted.



Iacobus de Voragine in the Legend of Lombardie ſaith with no leſſe confidence, that there vvas in the Croſſe a fourefold difference of timber; that is to ſay, a long or erect peece, a croſſe peece, a table ſet vnder the feete, and a ſtocke into which the Croſſe was put. Wherefore by this deſcription, the forme of the Croſſe ſhould be like the adioined patterne. This writer for his authoritie referreth himſelfe vnto the Apoſtle *Paul*, *Epheſians* 3. 18. and to Saint *Auſten*.



Neither of theſe deſcriptions agree with the forme of the Croſſe which *Conſtantine* ſaw in the Heauen, for ought can be gathered out of *Euſebius* and *Socrates*. For *Socrates* mentioneth onely a *Pillar* of bright ſhining light in the Heauen after the forme of a Croſſe, in which was written in letters OVERCOME in THIS. And *Euſebius*, to whom *Conſtantine* himſelfe did relate the viſion, neither ſpeaketh of the table for the feete, nor the ſtocke wherein the ſhaft was placed; but ſaith, the figure which *Conſtantine* made, (*g*) was a long ſpeare vpright, couered with gold, which had a tranſuerſe horne, after the maner of a Croſſe: on the top whereof was a Crowne of precious ſtones moſt curiouſly wrought, and in it the healthfull note of the name of our Sauiour, expreſſed onely in the two firſt letters. For the letter *P.* was curiouſly and ſubtilly placed in the midſt of the letter *X.*

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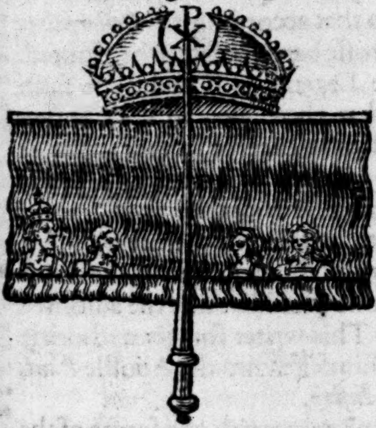
e *Ligna crucis Palma, Cedrus, Cypreſſus, Oliua. in inuent. Crucis. fol. 60. col. 1. circa medium.*

f *Sciendū igitur, crucē ex tribus lignis factū eſſe, quorū vnū erat longū, cui corpus adhærebat, alterū tranſuerſum, ſuperpoſitum longo, quibus affigebantur manus &c. l. de imag. Sanc. c. 27. in princip. cap.*

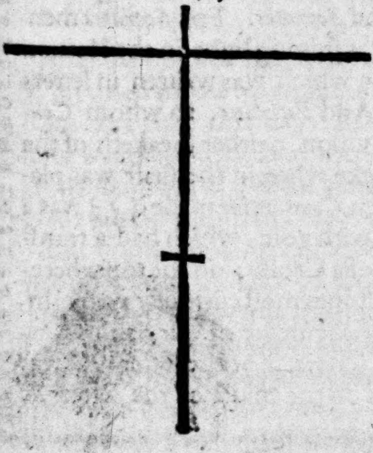
g *Erat autē tali figura fabricata; haſtile oblōgū erectūq; auro vndiq; obductū fuit, quod cornu habuit tranſuerſū ad formā crucis cōſtructum ſupra in faſtigio ipſius operis Corona affixa, lapidibus precioſis, & auro politè circumtexta. in ea ſalutaris appellationis ſeruatoris nota inſcripta, duobus ſolū expreſſa elementis; id eſt, duabus primis literis nominis Chriſti (erat enim. P. litera in ipſo medio litera X. curioſè et ſubtiliter inſerta) quæ totum Chriſti nomen perſpicue ſignificarunt. Quas quidē literas deinceps ſemper Imperator in galea geſtare conſueuit. ad cornu illius particulæ, quæ ex tranſuerſo erat per haſtile traiecta, velamē quoddā pertenue appenſum adhæſit, Regalis (viz.) et magnifica textura, mirabili varietate lapidū precioſorū artificioſe cōiunctorū, lucisq; ſuæ claritate pulchre reſplēdeſcētiū depicta, et multo auro intertexta: et paulo poſt. illud igitur velamen ad cornu affixū, longitudinis latitudinisq; crucis menſurā penitus exæquauit. Euſeb. de vita Cōſtāt. l. 1. c. 25.*

which letters the Emperour did euer after beare in his Helmet. At the end of that part which was tranſuerſe, ouer the Speare hung a thin veile, very royall and magnificent in the workemanſhip, with wondrous varietie of precious ſtones artificially ioined together, fairely ſhining in their light, painted and wouen-in with much gold. And hee ſaith after, that this veile faſtned to the end or horne of the tranſuerſe, did altogether equalize the length and breadth of the Croſſe, according to the portraite here ſet downe.



Euſebius in the beginning of theſe vvords (as you perceiue) calleth the whole tranſuerſe an horn, and takes his *Metaphor* from the yard of a Ship, on which the Saile depends. Now, that in Latine is called *Antenna*, and the ends of the ſame are called *Cornua Antennæ*, the Horns of the yard.

Irenæus ſaith, (*h*) the Croſſe had fiue ends and ſummities: two endes in length: and two in breadth: and one in the middle, on which hee reſted that was to bee nailed. To this, *Auſtine*[*] agrees, who ſaith, that the long erected piece did appeare aboue the tranſuerſe.



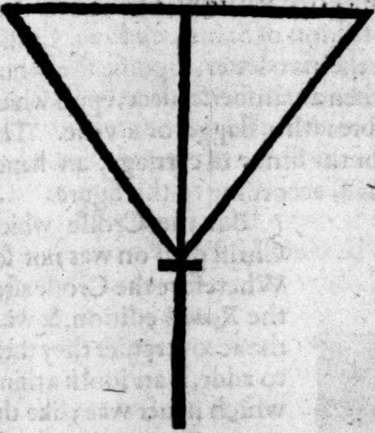
By this teſtimony, the faſhion of the Croſs differs frõ al the figures we haue formerly ſpoken of, and ſeemeth to be like to this which is here ſet downe.

Iuſtinus

h *Ipſe habitus crucis fines et ſummitates habuit 5. duos in lõgitudinẽ, duos in latitudinẽ, et vnũ in medio, vbi requieſcit qui clauis affigitur. Iren. cõ. hæreſ. Valent. l. 2. c. 42. in princ. ſere.*

[*] *Aug. epiſt.* 120. & Bell. lib. de Imag. c. 27.

Iuſtinus Martyr a very ancient and worthy Doctour ſaith, that the Vnicornes horne doth reſemble the faſhion of the Croſſe. His words are theſe ; (*i*) One ſtocke riſeth vp ſtraight, in the top whereof appeareth as an horne, when the tranſuerſe peece is thereto added : vnto which horne on both ſides other horns are ioyned. The middle of the ſtocke reſembleth an horne ſtanding out, vpon which the crucified are ſuſtained : and the ſame is fitted to the two hornes beeing of like ſtrength. If *Iuſtine* bee true, then here behould the figure of the Croſſe.



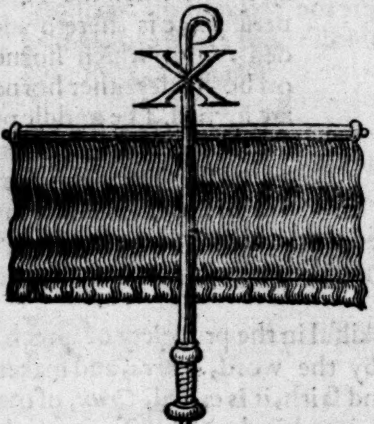
Ambroſius Calepin, a man ſkilful in the propriety of ſpeech, rendreth the word, *Crux*, by the word, *Furca*, and makes them of one ſignification, and ſaith, it is called, *Crux*, of the greeke word, κρούειν, which is to breake or bruiſe ; according to that of the Euangeliſt : then came the ſouldiers and brake the legs of the firſt and the ſecond.

Carolus Sigonius a Biſhop of the Popiſh Church calleth the gallowes, on which *Ioſuah* hanged the kings of *Aye*, a Croſs: and ſaith, the greeke interpreter renders it, *geminum lignum*, a double wood. But whether this double wood were a Croſſe, as Papiſts picture it, or a Forke, they declare not at all. In this digladiatiõ & doubtfulnes of opinions, wherein writers agree not what was the figure of the Croſſe, how can any *Romaniſt* tell, whether they worſhip the right ſigne, or not ? And ſurely to worſhip that which is not the true ſigne of the Croſſe of Chriſt, is plaine idolatry ; becauſe his body touched no ſuch, nor died on no ſuch, but on one perhaps of a far differẽt kind.

The *Romiſh* Synagogue frameth Croſſes differing from all theſe in proportion, making the ſhaft like a Sheepheards crooke

i Vnus ſtipes in rectũ ſurgit, in quo ſummo ceu cornu prominet, quando trãſuerſum lignum additur, vni cornui adnexu vtrinq; cornibus medius quoq; ſtipes refert cornu prominuli speciẽ quo ſuſtinentur crucifixi, et ipſe cũ reliquis duobus cornibus coaptatus, pariterq; rigidus. Iuſtin.

crooke in the toppe, to expreſſe the letter *P.* but ſo was not Chriſts Croſſe, nor any other that we read of. Then they put two little peeces to the faſhion of Saint *Andrews* Croſſe. *X.* ſo that by abbreuiation the two letters ſignifie the whole name of Chriſt. They put then a tranſuerſe piece, vpon which doth hang ouer the whole breadth a flagge or a veile. The ſhaft of their Croſſe hath for the fitnes of carriage, an hand-ſtall to beare the ſame withall, according to this figure.



But the Croſſe which Chriſt died on was not ſo. Wherefore the Croſſe after the *Romiſh* edition, & with the accoutremẽt they therto adde, is an idoll: a thing which neuer was; like the poets *Centaurs*, or the Egyptians *Serapis*: and when they worſhip it thus, they are vnexcuſable idolaters. For they worſhip the plain imagination of their own braines. But if any ſhall reply that they worſhip not the ſhepherds crooke, the letters, the veile, the hand-ſtall: I then reioyn, they are yet wicked *Balamites*, which ſet ſnares and ſtumbling blockes before their brethren, and doe not withall teach, what is to bee worſhipped, and what is not to be worſhipped in their *Hieroglyphicall* figment.

Hauing diſcourſed of the idolatry which the *Romiſh* church vſeth toward the ſigne of the Croſſe, yet one thing remaines wherein to ſatisfie the doubtfull reader. The fathers are found in many places to ſpeake reuerently of this badge of chriſtianity, and report many miracles thereby wrought. *Athanaſius* ſaith, (k) By the ſigne of the Croſſe all magicall works are aboliſhed. (l) *Conſtantine* calls it, *ſalutare ſignum*, a wholeſome ſigne. And it cannot be denied, but that at euery going forth and comming in: (m) when they clothed or ſhooed themſelues:

k *Signo crucis magica omnis pellitur ars. in lib. de incarnatione verbi.*

l *Euſeb. de vita Cõſtant. l. 1. c. 33.*

m *Tertull. lib. de Coron. Milit.*

ſelues: when they waſhed: when they ate: when they lighted candles, chriſtians in old time, did make the ſigne of the Croſſe.

To all this I reply, firſt, that in the Primitiue infancy of the Church, God to magnifie his Sonne Ieſus Chriſt, did worke great wonders and maruels, by the figure of the Croſſe: but now becauſe there is no need of miracles, (the whole world almoſt being brought vnto Chriſt) there is no ſuch power in the ſigne of the Croſſe, and where the vertue of the ceremony doth ceaſe, the ceremony ſhould alſo ceaſe; as *Ezechia* brake in peeces the brazen Serpent, when hee ſaw it was honoured without vſe.

Secondly, great was the reproche of the Croſſe in the beginning of the Church. And vvhat greater contumely did the Heathens caſt out againſt Chriſt, but that he vvas an hanged God, a crucified Sauiour?

Novv to ſhevv openly vnto the vvorld, that this extreme humiliation of our Sauiour, his ſhamefull death, his lamentable bloudſhedding, was the ſatisfaction vnto God for our ſins, our victory ouer ſin, death & hell; therfore the old chriſtians euery where triumphed in the ſigne of the Croſſe, proteſting that they were not aſhamed of Chriſt crucified, *who is the power of God vnto ſaluation.* But now that this reproach of the Croſſe is ceaſed, and the whole world almoſt glorieth in the comfortable name of Ieſus, there is no need nor vſe of the ſigne of the Croſſe, to diſtinguiſh vs from Heathens, not to expreſſe the profit of the death of Chriſt. Euery tongue confeſſeth that Chriſt is the Lord to the glory of God.

Thirdly, although in reſpect of the Heathen the ancient chriſtians did eſteeme reuerently of the ſigne of the Croſs: yet no man did giue diuine honour vnto it: no man did pray vnto it: no man did burne incenſe before it, nor offer Sacrifice vnto it. Wherefore the reuerence which the ancient Fathers of the Primitiue Church gaue to the ſigne of the Croſs, was not ſuch, as the *Romiſh* Synagogue ſuperſtitiouſly & wickedly aſcribeth thereunto.

Mercifull God, the Father of our onely great and glorious euerlaſting Prophet Ieſus Chriſt, magnifie the name, and the office of thine only begotten Sonne: Let all harts know and feele, that he is the onely truth, the only way, the only light of all that come into this world, vnto eternal ſaluation. Grant vs grace therefore to follow him as our guide: to giue heed vnto him as our teacher: to abide in him as our life; that he may alſo confeſſe our names before thee, and acknowledge vs to be the plants of his garden, ſtill nouriſhed by his ſpirit, the ſheep of his fould, which haue not hearkened to a ſtrangers call. This grant, O Father of lights, through the mediation of thy deare Son our holy Prophet Ieſus Chriſt, by the inſpiration and operation of the bleſſed ſpirit. To thee one God, and three perſons, bee all praiſe and glory world without end. *Amen.*

ANTI-		CHRISTVS.
THe [a] images of holy Apoſtles, Prophets, and conquering Martyrs, and Saints, and bleſſed, as the friends of God we worſhip.	1	*THou ſhalt make thee no grauen image, nor any ſimilitude of things, that are in heauen aboue, nor that are in the earth beneath, nor that are in the water vnder the earth: thou ſhalt not bovv downe to them, neither ſerue them.* Exo. 20.4.& 5.ver.
The [b] images of Chriſt alſo, and the bleſſed God-bearing virgin, and of other Saints we allow to bee had, and retained in Churches, and due honour and worſhip to be giuen vnto them.	2	*Ye ſhall make you none idols, nor grauen image, neither reare ye vp any piller, neither ſhall ye ſet any image of ſtone in your land, to bow downe to it: for I am the Lord your God.* Leuit. 26.1.
Curſed [c] be he that ſhall teach or beleeue the contrary.	3	*Confounded be all they that ſerue grauen images, and that glory in idols.* Pſal. 97.7.
I [d] do openly worſhip the hiſtories of images, & adore them.	4	*Babes keepe your ſelues from idols.* 1.Io.5. ver. *vlt.*
Much [e] fruit comes from all holy images.	5	*What profiteth the image?* Abac.2.18.

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[a] *Con.Nice.2.act.3.ex Barth.Caranz.* [b] *Imagines porro Chriſti et deip. &c. ex Con.Trid.* [c] *Ibid.* [d] *Ex Con.2.Nice.act.4.* [e] *Conc.Trid.*

ANTI-		CHRISTVS.
The [f] holy celebrity of the day of S^t. *Peters* chaines conferreth the grace of the holy ghoſt, and light vnto the ſoules.	6	*If yee bee dead with Chriſt from the rudimẽts of the world, vvhy as though liuing in the world are yee led with traditions?* Col.2.20.
Let [g] the annuall ſolemnity of *Leo* thy Confeſſour make vs acceptable to thee.	7	*My ſoule hateth your new Moones, and your appointed feaſts: they are a burden vnto me, I am weary to beare them.* Eſay 1.14.
Let [h] the ſolemnity of her holy day giue vs the increaſe of peace.	8	*I cannot ſuffer your nevv Moones, nor Sabbaths, nor ſolemne daies, it is iniquity.* Eſa. *ibid.*ver.13.
Let [i] the worſhipfull ſolemnity of S^t. *Mathew* increaſe our deuotion, & our ſaluation.	9	*Ye obſerue daies and months, and times, and yeares: I am in feare of you, leſt I haue beſtowed on you labour in vaine.* Gal. 4.ver.10.& 11.
The [k] grace of the Spirit of God dwelles in Reliques.	10	*Let none bee found among you that asketh counſell at the dead.* Deut.18.10.11. *The grace of God is giuen you in Ieſus Chriſt.* 1.Cor.1.ver.4.

[f] *Sim. Metap. apud Aloy. Lyp. part. 1. in ad vinc. vm. Cater. Pet.*

[g] *Sancti Leonis Cõf. tui atq; Põtif. quæſumus domine, annua ſolennitas pietati tua nos reddat acceptos. Ro. Miß.*

[h] *Ro. Bre. in nat. virg. in feſt. Sept. in orat. famulis tuis.*

[i] *Ro. Bre. in vigil. Mat. Sept. 20. orat. da quæſumus omnipotens.*

[k] *Aloy. Lyp. in ſcholia 7. in Sim. Metaphraſtem. manus dextera Sãc. [illegible]*

BRITISH MUSEUM 15 JY 1915

THE THIRD BOOKE

OF THE KINGLY Office of our Lord and Sauiour *Ieſus Chriſt.*

AT LONDON,
Printed by *H.L.* for *Mathew Lownes.*
1618.

BRITISH MUSEUM

TO THE RIGHT HONOVRABLE *Francis* Lord *Verulam*, Lord High *Chancellor of* England, *and one of his Maieſties* moſt Honorable Priuy Counſell, grace, peace, and mercy from GOD the Father, and his *Sonne* IESVS CHRIST *our Lord,* by the operation of the holy Ghoſt.

Y*Our Honour may perhaps demand of me, as once* Antigonus *the great Prince did of* Bias *a poore philoſopher,* Whence *and* Who? *ſince vncouth and vnknowne I preſume to preſent the harſh and vnpleaſing lines of my rude labor vnto your patronage. To this, my Apologie is, If your Lordſhips facilitie had beene leſſe, my preſumption would not haue been ſo great: But now as the long wandring Pinnaſſe deſireth to put into the faireſt Hauen, and Souldiers euermore chooſe the moſt defenſible ſhield: ſo I am bold with all humility to dedicate vnto your Honour theſe poore endeauours of mine againſt the common enemy; both in regard of your gracious diſpoſition, as alſo your great authoritie: of which the one doth promiſe mee good acceptance, and the other aſſured protection.*

Surely if the blaſphemie of the Romiſh Antichriſtian Synagogue were like vnto other Hereticks, whereof, one denieth the Manhood, as Ebion: *another the Godhead, as* Arius: *ſome the diſtinction of his Perſon from the Father, as* Sabellius: *others his humane ſoule, as* Apolinaris, *or the truth of his Paſſion, as* Manicheus; *The confutation of their impietie would be more eaſie: but confeſsing the natures, Papiſtry ouerthroweth the offices, not openly & plainly as other Hereticks but craftily and ſecretly. So that vnder the name of Chriſt, as* Cyprian *ſaith, they confound the Religion of Chriſt; and as* Tully *reporteth of* Epicurus *that he left gods vnto the people in words, but tooke them away in deeds: So the Romiſh ſchoole hath the forme of godlineſſe, but denyeth the power therof. And though they outwardly confeſſe Chriſt, yet they ſpoile him of all the offices to which by the eternall counſell of God, for the reparation of mankinde he is ordained. To this end therefore ſhould all Miniſters imploy their Studies, all States their Policy, all Magiſtrates their Power, all common-weales their Wiſedome, that theſe Wolues diſguiſed in Lambe-skins, theſe Meſſengers of Satan in the habite of Angels of light might bee vnmasked, and the myſtery of iniquitie which walketh in the darkneſſe diſcouered to euery eye, and ſo all* Iſrael *ſhould flee from* Babylon, *and euery ſimple Sheepe vnderſtand the colluſion of the Foxes.*

Of the Prieſtly and Propheticall parts in the former bookes I haue entreated; in this I ſhew what violence, what treachery they vſe toward the ſupreme King of Kings and Lord of Lords; and withall againſt worldly Potentates and Princes, whom God hath ordained to be his Vice-gerents, and vnder him to exerciſe power in the earth.

Vnto your worthineſſe therefore I offer this laſt Booke, wherein according to the talent giuen vnto me, I defend the *dignitie and maieſtie of the Regall power againſt the wicked vſurpation of the Romiſh Biſhop. Firſt, becauſe I know how deere and precious vnto you the honour and dignity of our moſt Royall Soueraigne is: and ſecondly, if from your great wiſedome and learned cenſure theſe ſimple leaues ſhall receiue any approbation, I ſhall little regard the venimous aſperſions of detracting tongues, or the poyſoned teeth of any* Zoylus *whatſoeuer.*

The Lord God of all power and might bleſſe your Honour in your high place of Iuſtice and of Gouernement ſo happily begunne, that your brightneſſe and your light may encreaſe more and more vntill the day be full; And at laſt as full of honours as of dayes you may be gathered to your Fathers in peace, and to the boſome of Abraham *repleniſhed with euerlaſting ioy and glory: Which the Lord grant vnto you, thorow Ieſus Chriſt our onely Mediatour and Aduocate.*

Seauern Stoke in
Worceſter-ſhire,

Your Honours moſt
humble Orator,

R. FOWNS.

OF THE KINGLY

Office of our Lord and Sauiour *Ieſus Chriſt.*

CHAP. I.

IN the third place we are now to ſpeake of the great and glorious Kingdome of our Lord and Sauiour Ieſus Chriſt. And ſeeing of his Prieſtly and Propheticall functions, which are but Offices of ſeruice and Miniſtration, wee found our ſelues too weake and vnworthy to diſcourſe: How ſhall wee dare to ſpeake of the King of kings, the Lord of lords, being but duſt and aſhes? Who ſhall open my infant tongue, and giue power to my vnpoliſht pen, to ſpeake of him (*a*) that ſitteth aboue the Cherubins, and rideth vpon the wings of the wind? Of him, (*b*) whoſe eyes are as a flame of fire; and on his head are many crownes? O be thou the argument and the Author (King no leſſe of Mercy then of Maieſtie)

a Pſal. 18, 10.

b Apoc. 19. 12.

OF THE KINGLY Office of our Lord and Sauiour *Ieſus Chriſt.*

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a Pſal.18.10.

b Apoc.19.12.

ſtie) ſhed of thy ſweet Spirit the ſmalleſt ſpark into my heart:
open thou my mouth, and I ſhall ſpeake : direct my quill,
c Iob.38.2. and I ſhall write: Lead me, O lead me in thy truth, leſt I (c)
darken thy counſell by words without knowledge; ſo ſhall
thy weakeſt creature glorifie thy name, and thy power ſhall
be perfected in my infirmitie. Grant this, O ſupreame King
of eternall glorie Ieſus Chriſt, Sonne of the euerliuing God,
to whom with his bleſſed Father, and the holy Spirit bee aſ-
cribed all power, might and maieſty for euer and euer.

It was agreeable to the proportion of the loue which God
did beare vnto the world, that he ſhould not ſend a meſſen-
ger, nor a miniſtring ſpirit, nor a meere creature for our de-
liuerance: but his owne onely begotten Sonne, who by his
diuine power might performe what Angells and Archan-
gels could not doe; namely, ouercome all force of our ſpi-
* Heb.4.12 ritual Egypt, and by the omnipotence of his diuinity* pearce
into the Spirits and Soules of men, and dwell therein.

Many irrefragable and demonſtratiue arguments there
are, which witneſſe vnto vs the incomparable Regalitie, and
ſuper-excellent dominion of IESVS CHRIST ouer all
things, in Heauen aboue, in the earth beneath, and things
vnder the earth.

Arg.1. The firſt reaſon is taken from the neceſſitie of the genera-
tion: for it is impoſſible that the euerlaſting, infinite, per-
fect Father, ſhould beget a Sonne not in all things like him-
ſelfe, ſince among the wormes of the earth, Man and Beaſt,
euery thing that begetteth, doth beget his like. Wherefore,
God being the Father, muſt needs haue God to be the Sonne:
The Euerlaſting beeing Father, the Euerlaſting muſt bee the
Sonne: The Father being King, the Sonne muſt be King al-
ſo. And this neceſsity of generation *Iohn* pointeth vnto in
d Io.1.1 the beginning of his Goſpell; for hee ſayth, (d) *In the begin-
ning was the Word, and the Word was with God, and God was that
Word.* And the Apoſtle *Paul* pointeth to it, in calling him
e Col.1.15 (e) *The Image of the inuiſible God*, and (f) *the brightneſſe of the
f Heb.1.3. glory, and the engraued forme of his perſon.* Then if the perſon
o Pſa.24.10.& 1.Cor.2.8. of the Father be (o) the King of glory, the perſon of the Son,
and

and (*p*) of the holy Ghoſt alſo, who proceedeth from both, *p* 1.Io.5.7
is King of glorie. For whatſoeuer is ſubſtantially of God, is God.

The ſecond reaſon to proue the Kingdome of our Chriſt, *Arg.* 2
is the plentifull record which God himſelfe in the Scripture
giueth of his Sonne. In the 2. Pſalme it is witneſſed; (*g*) *Thou* g Pſ.2.7.8.9.
art my Sonne, this day haue I begotten thee: Deſire of mee, and I ſhall giue thee the Heathen for thine inheritance, and the vttermoſt parts of the earth for thy poſseſſion: Thou ſhalt cruſh them with a Scepter of Iron, and breake them in peeces like a Potters veſsell. And in another Pſalme; (*h*) *The Lord ſayd vnto my Lord, ſit* h Pſa.110.1.2
thou at my right hand, vntill I make thine enemies thy footſtoole: The Lord ſhall ſend the rodde of thy power out of Sion: be thou Ruler in the midſt of thine enemies.

Eſay prophecieth alſo of his dominion; (*i*) *Behold a King* i Eſa.32.1,2
ſhall reigne in iuſtice, and the Princes ſhall rule in iudgement: And that man ſhall be as an hiding place from the winde, and as a refuge from the tempeſt, as riuers of water in a drie place, and as the ſhadow of a great Rocke in a weary land.

Of this dominion *Ieremy* alſo foreſheweth; for hauing ſpoken of the deliuery of Iſrael from captiuity, from the yoke
and from bonds, he addeth; (*k*) *They ſhall ſerue the Lord their* k Ier 30.8.9.
God, and Dauid their King, whom I will rayſe vp vnto them. And
in another place; (*l*) *Behold, I will rayſe vnto Dauid a righteous* l 23.5,6
branch, and a King ſhall reigne and proſper, and ſhal execute iudgement and iuſtice in the earth: In his dayes ſhall Iudah be ſaued, and Iſrael ſhall dwell ſafely: and this is the name whereby they ſhall call him, The Lord our righteouſneſſe.

Ezechiel ſayth; (*m*) *I will ſet vp a Shepheard ouer them, and* m Eze 34.23.24
he ſhall feed them, euen my ſeruant Dauid; he ſhall feed them, and he ſhall be their Shepheard, and I the Lord will be their God, and my ſeruant Dauid ſhall be the Prince among them.

Hoſea prophecieth, that (*n*) *Iſrael ſhall remaine many dayes without a King, and without a Prince, without an offring, and without an image, without an Ephod, and without Teraphim: afterward ſhall the children of Iſrael conuert, and ſeeke the Lord their God, and Dauid their King.*

n Hoſ.3.4. This cannot be vnderſtood of the naturall man Dauid, for he was dead long before any of theſe prophecies.

o Mich.5.2. *Micha* calleth him, (o) *the ruler in Iſrael, whoſe goings forth haue beene from the beginning, and from euerlaſting.*

p Zech.14.9. *Zechary* ſayth, (p) *The Lord ſhall be King ouer all the earth: in that day ſhall there be one Lord, and his name ſhall be one.*

Such as the Prophets in the old time foreſhewed him, the holy men in the new Teſtament receiued him. *Nathanael* confeſſeth; q Io.1.49. (q) *Rabbi thou art the Sonne of God, thou art the King of Iſrael.*

r Heb. 1.2 3. The Apoſtle *Paul* ſayth, that (r) *God hath made him heyre of all things*, and that he *ſitteth at the right hand of the Maieſty in the higheſt places.* *Thomas* the Apoſtle after no little obſtinacie and ſtubborneſſe, yet at laſt confeſſed; (ſ) *Thou art my* ſ Io.20.28. *Lord, and my God.*

Finally, the Angell; *Luke* 2. *Zachary* the father of the Baptiſt; *Luke* 1. The wiſemen out of the Eaſt; *Math.* 2. and ſundrie others, which for breuitie I paſſe ouer, acknowledge Chriſt to be a Lord and a King: yea, ſuch a Lord (ſayth the t Phil.2.9. Apoſtle) (t) *To whom God hath giuen a name aboue euery name, that at the name of Ieſus euery knee ſhould bow.* Wherefore let all the world confeſſe vnto him; *Apoc.5.12. * Worthy is the Lambe that was killed, to receiue power, and riches, and wiſedome, ſtrength, and honour, and glory, and prayſe.

Arg. 3. The third proofe of the imperiall and kingly power of the Chriſt of God, is his wondrous workes and miracles; as, curing of all diſeaſes, healing of all maladies, raiſing of the dead to life, commanding both the windes and the ſeas, caſting Luke 7.22. out of diuels, and maſtering all power of elements; all theſe things wroght only by his word, what doth it teach elſe, but that hee is the King of Kings, to whome all creatures bow and obey.

Hereunto let me adde that notable token of his omnipou Io. 10. 18. tent power which himſelfe ſpeaketh of, (u) that he had power to lay downe his owne life, and power to take it againe: *Vid. Cyp. in tract. de vanit. idol. ad finem verb. nam & crucifixus.* ſo in that he preuented the crueltie of the tormentors, and gaue vp the Ghoſt when he would, it ſheweth him to bee of infinite and vnlimited command.

*Arg.*4. Fourthly, if there were no other teſtimony of his domi-

nion, his very humiliation and death declares it. For what
meaneth it, that the Sunne is darkened, the powers of the
heauen moued, the ſtones do rend into pieces, the earth doth
quake and tremble, the dead bodies riſe out of the graues againe Math. 27.
at his departure, but that all the houſhold of the world
is abaſhed to ſee the Maiſter thereof dye? the Lord of the
family to ſuffer deſtruction?

Fiftly, all his enemies are caſt vnder his feete, & acknowledge *Argum.* 5.
his ſupereminent authoritie. The Diuell ſaith; (w) *Art* w Luke 4.34.
thou come to deſtroy vs? I know who thou art, euen the holy One
of God. Pilate writeth, and from what he writeth hee cannot
be remoued; * *This is Ieſus, the King of the Iewes.* Laſtly, death * Ioh. 19.19.
and the graue confeſſe their weakeneſſe, and his dominion, Mat. 27.37.
they cannot keepe him in: they haue deuoured, but they
muſt ſpue him out againe: darknes cannot ſuffer light, death Luke 24.5.
cannot beare life, the graue cannot brooke his new come
gueſt. They all confeſſe; we are weary of our prey: They all
haſten with the *Whale* to caſt vp *Ionas.* Such an intolerable Ionah. 2.
burthen, ſuch a bitter morſell, ſuch an vncaptiuable captiuitie
they haue gotten as they would faine be rid of. They trauell
like a woman with child: they vrge and haſten his departure,
as (y) *the Egyptians forced Iſrael, to ſend them out of the* y Exod. 12.33.
land in haſt; for they ſaid, we bee all but dead men.

Wherefore let this ſeeme no light argument to thee of
Chriſts dominion (godly Reader) ſince euen by death hee
hath ſpoiled death, and all principalities and powers by his Col. 2.15.
ſuffering. What is his power, whoſe infirmitie is ſo potent?
What a Lord in life is he, that in death is ſuch a conquerour?
And here is now the greateſt miracle and wonder that euer
God hath wrought; namely, to beget a Son equall to himſelfe,
that infinitie of power, might, Maieſtie and dominion
ſhould be conioined vnto extreame humility, lowlineſſe, infirmitie
and miſerie in one perſon. For hee that in his diuine
nature is Lord of Angels, in * his humane nature is not onely * Heb. 2. 9.
made inferiour to Angels for a while, but to the baſeſt
man vpon the earth, (o) when he was curſed and ſtricken of o Gal. 3.13.
God for ſinne, and had all ſinnes appearing and puniſhed in
his

z Exod.28.

Chriſt who neuer ſinned beareth all the ſinnes of his elect.

A ſinner by imputation onely, not by committing ſinne.

a Apoc.13.8.
b Apoc.11.17.
c Apoc.3.7.
Eſay 22.22.
d Apoc.1.18.

1.Cor.15.

his body vpon the Croſſe. (z) At which time hee not onely bare our ſinnes, but our names before God; ſo that now hee is made the Ocean of ſinnes, or the body of all ſinners. O loue paſſing all vnderſtanding! Let euery one lay his hand vpon his mouth, for no tongue can vtter it: Let euery knee bow, and euery heart confeſſe: Let euery Mountaine fall downe, and euery high Hill humble it ſelfe at the feete of this immenſitie ſo ſmall; this greatneſſe ſo little; this power ſo weake, this life ſo mortall, this King a ſeruant, this God a Man, this righteous a ſinner, this beloued accurſed, (a) this Lambe, this Lyon which was ſlaine from the beginning of the world, (b) which was, which is, and which is to come; (c) who hath the keyes of *Dauid*, and ſhutteth, and no man openeth, and openeth and no man ſhutteth: Who hath (d) the keyes likewiſe of death, and of Hell: our God, our King, and our Redeemer; whoſe incomparable power is ſuch, that hee not onely gouerneth all things, but is all in all.

CHAP. II.

Canons and Rules concerning the glorious Kingdome of the Lord Ieſus, the Chriſt of God.

THe diuerſitie of natures in the perſon of our Lord and Sauiour Ieſus Chriſt while ſome haue not rightly vnderſtood, they haue erred in their opinion concerning the Kingdome of the Sonne of God. The *Arrians* feigned, that euen in his Godhead he was inferiour vnto the Father.

Can. 1. *Samoſatenus* beleeued, that Chriſt was onely a mere naturall man. *Berillus* taught, that Chriſt before he was man had no proper diuinitie of his owne, but ſuch as hee had in his Father. Sundry ſuch there were, who either denied Chriſt to be God, or elſe his diuinitie to be equall to the Father. But all his members and his elect, muſt firmely beleeue, that Chriſt becauſe he is the brightneſſe of the eternall light, is alſo eternall brightneſſe; for ſince the light is eternall, the brightneſſe is alſo eternall.

Chriſt as hee is the Sonne of God the Father, hath a name aboue all names, from euerlaſting and before all time: but vnto the manhood this power was giuen and manifeſted in time.

Can. 2.
Heb. 1.
Phil. 2.

The will and power of Chriſt (conſidering his diuinitie) is the will and power of God: Neither hath the Sonne any thing leſſe then the Father. For hee is the inuiſible Image of the Father, hauing the ſame power, the ſame knowledge, the ſame will, and worketh with the Father: yet Chriſt * in his humane nature can doe nothing of himſelfe, but as hee heareth from the Father, to whom he is ioined in the vnitie of the perſon of the Sonne; according to that of *Cyril*, (*a*) The creature can neuer receiue the attributes of infinite power.

Can. 3.
* Ioh. 5. 30.
a *Nunquã ſuſcipiet creatura ea, qua ſunt infinita poteſtatu. Cyril.*

Vnto others it is giuen to bee the children of God, and heires of the kingdome by participation and influence of grace: but Chriſt in his diuinitie is the Sonne and heyre of God by nature, and not by participation: in his humanitie by coniunction of kindes, not by influence of grace onely: by grace of vnion, and not of adoption.

Can, 4.
Rom. 8.

Chriſt is ſaid, when he tooke fleſh, to haue deſcended from the equalitie of the Godhead: not that Chriſt was then in the Godhead vnequall to the Father; but that his manhood, vnto which the Godhead did knit it ſelfe, was inferiour to the Father. Secondly alſo hee is ſaid to haue deſcended; becauſe Chriſt (who was before the incarnation the inuiſible image of God hidden from all eyes) by aſſuming fleſh appeared manifeſtly and viſibly amongſt men.

Can. 5.

Chriſt is called a Lord, (*b*) for his eternall power before all time, but the Lord and God of the world and of his church, after the creation and redemption therof: there is no change or new thing in God; but as the coine of ſiluer without any change in ſubſtance beginneth to bee the price of that is bought: So Chriſt is Lord of his creatures; not by any change in the Deity, but the newneſſe, the change, is in the creature: his humanitie is Lord of all creatures by the perſonall vnion to the Godhead, and the right of his merit.

Can. 6.
b *Pet. Lomb.* 1. *ſent diſt.* 30.

As the Godhead is omnipotent: ſo the manhood is called omni-

Can. 7.

omnipotent; not as though there were one omnipotencie
of the Godhead, another of the manhood; but becauſe the
Manhood and the Godhead are one perſon. For whatſoeuer
the Sonne of God by nature can doe, the ſonne of Man can
doe by the vnion of perſon, vnto whom all power is gi-
c Mat.26.64. uen; as he ſaith, (c) *Yee ſhall ſee the Sonne of Man ſitting at the
right hand of the power of God.*

Can. 8. When we ſay God the Sonne hath receiued from God the
Father, we doe not thereby imply any defect, want, or im-
perfection, in the diuinitie of the Sonne; the begetting is
the imparting. And therefore whoſe generation is euerlaſt-
ing and infinite, his perfection is euerlaſting and infinite.
d Math.20.23. When Chriſt ſaith, (d) *To ſit at my right hand, and at my left, is
not mine to giue,* but it *ſhall bee giuen vnto them, for whom it is
e Vid.Tho.lib.14. cont.gent.cap.8. Lyra in hunc locũ. prepared of my Father,* (e) he intendeth not, that the Sonne
hath not power to diſtribute the ſundry ſeates and degrees
of glory, but that the Diſciples in that ambition of theirs
were vncapable of ſuch glory: therefore it ſhould bee giuen
of his Father to ſuch as were truely humbled and prepared
by God thereto through due ſanctification. Some vnder-
ſtand the words, it is not mine to giue, as an abſolute nega-
f Vid.Theoph.in hũc locũ verb.ait illis. tiue; (f) that none ſitteth at the right hand of God, which
is the glory of his Maieſtie, but the Sonne onely. For vnto
which of the Angels ſaid hee at any time, Sit thou at my
right hand?

Can. 9. Chriſts kingdome ſhall neuer ceaſe nor bee taken away,
but it ſhall endure for euer and euer. The Apoſtle *Paul*
g 1.Cor.15.24. ſaith, (g) hee ſhall deliuer vp the Kingdome to God the Fa-
ther: but this place intendeth not, that Chriſt ſhall be with-
Ambroſe. out dominion and kingly power. For (as *Ambroſe* well ob-
ſerueth) the name of God is common to the Father, the Son,
Hillar. and the holy Ghoſt. *Hillarius* excellently teacheth, that the
yeelding vp of the Kingdome to God the Father, is not the
loſſe of the Kingdome vnto Chriſt the Sonne. For Chriſt
h Mat.28.18. himſelfe ſaith; (h) *All power is giuen vnto me.* As God the Fa-
ther did neuer vvant, nor was neuer without power, when
he gaue it to God the Sonne: So when the Sonne yeeldeth

vp all power to the Father, yet he ſhall ſtill haue all power in himſelfe.

Where it is ſaid, that the Sonne himſelfe ſhall be ſubiect, it is to be vnderſtood of the humanitie onely; which though in reſpect of the vnion to the Godhead, it ſhall raigne for euer ouer the houſe of *Iacob*: yet in that it is a creature, it is ſubiect to God. The ſubiection argueth not infirmitie, but ſheweth the diuerſitie of two natures in Chriſt, which yet being knit together in one perſon, he is King of Kings, and Lotd of Lords, and of his Kingdome ſhall bee none end: the Manhood by communication of properties, by the grace of vnion hath dominion; not by reall effuſion of the eſſentiall omnipotence of the Godhead into the Manhood. 1.Cor.15. Luke 1.33.

The Kingdome of the Sonne is common with the Father and the Holy Ghoſt: one and the ſame. Wherefore (as *Athanaſius* well confeſſeth)[i] though euery perſon bee God and Lord, wee doe not yet ſay, there be three Gods, or three Lords. *Can.* 10.

[i] *Symbol. Athan.*

The forme of a ſeruant, if it be taken for the ſubſtance of the nature, ceaſeth not to be in Chriſt after his reſurrection: but the forme of a ſeruant, as it is taken for miſery and affliction which our ſins brought him to, is ceaſed in Chriſt after his reſurrection. *Can.* 11.

The Kingdome of Christ, the naturall Sonne of God, is not communicated to any of the Sonnes by adoption and grace, as though they ſhould ſit vpon twelue ſeates, iudicially and imperiouſly to conferre the degrees of glory in the heauenly Kingdome: but by ſitting on the twelue ſeates, is vnderſtood the fulneſſe of glory: and to iudge the Tribes, is to bee witneſſes againſt them in iudgement; as for the kingdome of dominion, God will giue it to none other. The Crowne and Kingdome of the elect, is the glory wherewith Chriſt their head filleth them: the pure reines of righteouſneſſe, wherewith he clotheth them: the heauenly Manna of all ioy, vvherewith he euerlaſtingly feedeth them: the knitting of his whole body and all the mem- *Can.* 12.

bers thereof to himſelfe, in bonds of eternall and vnſpeakeable loue.

Can. 13.
1.Tim.6.15.

Chriſt though hee bee the high and ſupreame King of Kings, and Lord of Lords, God equall with his Father: yet he can doe nothing contrary to his owne power, will, word, nature, glory, goodnes, truth. He cannot lye, hee cannot be vnrighteous, he cannot dye, hee cannot be vvithout wiſedome, goodnes, mercy, power, truth. He is Almightie, yet oppoſites and contradictories to himſelfe are not done by him, neither is this any impotency of his power, but ſtabilitie of his counſels: it intimateth not defect or weakneſſe, but declareth the will and power of God to be one and the ſame.

Tit.1.2.
Heb.6.18.
Deut.32.4.

Can.14.

To Chriſts Kingly office it doth ſingularly belong to forgiue ſinnes. Wherefore the power and keyes of the Church are no otherwiſe committed to any Miniſter or Vicar of Chriſt, but according to the preſcript rule of the Goſpell to pronounce forgiuenes to the penitent, to pronounce iudgement to the obſtinate in the name of Ieſus Chriſt: but to diſpoſe of the merits of Chriſt, to giue, tranſlate and apply them to men by a lordly power and Soueraigne imperioſitie, is no where giuen to any of his Apoſtles, hee chalengeth it as Peculiar to himſelfe. (*k*) *I giue vnto them eternall life.* Wherefore it is euident, there are three manners of forgiuing of ſinnes. (*l*) The firſt is, to forgiue by power and authoritie. Of this the Iewes witneſſed; (*m*) *Who can forgiue ſinnes but God onely?* The ſecond is the miniſteriall forgiuenes, which is by preaching forgiuenes according to the words and promiſes of Chriſt; whereof he ſaid, (*n*) *Whoſoeuers ſinnes yee doe remit, they are remitted vnto them:* and *whoſoeuers ſinnes ye doe retaine, they are retained.* The third is brotherly forgiuenes of debts and tranſgreſſions againſt vs, ſo farre as it concerneth our owne right.

k Ioh.10.28.
l *Vid. Muſc. in locis cõ. de remiſſ. peccat.*
m Luke 5.21.
n Ioh.20.23.

Can. 15.

Of the fulneſſe of the Regalitie of Chriſt, we muſt aſſure our ſelues that it is abſolutely ſufficient for the glorifying of all his members fully: of power to beate downe, and to take vengeance of all his enemies. His power is vncreated, vnlimited, incorruptible, infinite, incomprehenſible, vnſpeakeable.

Symb. Athan.
Rom. 1.23.
Pſal. 145. 3.

To the Regalitie of Chriſt it doth belong and to none but him, to giue lawes to his church, to raigne in the conſcience, to appoint ſubordinate offices in his church, to diſtribute the gifts of grace and of glory, to iudge the quicke and the dead. To him therefore be praiſe for euer and euer.

Can. 16.
Mat. 28. 19. 20.
Act. 10. 42.

To conclude, ſome things in Chriſt we muſt imitate, and ſome things we muſt worſhip. The workes of vertue and holineſſe which Chriſt did; as his Humilitie, Charitie, Almes deeds, Iuſtice, Patience; all his Morall workes we muſt follow: but the Authoritie, the Power, the Omnipotencie, the Regalitie of Chriſt, no man may arrogate vnto himſelfe. (o) *For my glory* (ſaith he) *will I giue vnto none other.*

Can. 17.
o Eſay 42. 8.

CHAP. III.

That the Romiſh Church giueth the power of diſtributing the degrees of glory, and ſeates of the eternall Kingdome, vnto Saints.

OF Redemption, Iuſtification, Sanctification and Illumination that the power is placed in Saints by the Romiſh church, we haue ſufficiently before proued: but leſt any angle of Chriſts preheminence ſhould be vnranſackt, or any office remaine inuiolably proper to himſelfe, the power of glorifying his elect, which is the moſt excellent attribute of his ſupreame Regalitie, is transferred, communicated and aſcribed to the Saints. The Romane Breuiarie of *Peter* ſaith;

> (*a*) *In the end of the world, thou*
> *Shalt be iudge of the world.*

Vnto *Andrew* the Portuis of Sarum confeſſeth;

> (*b*) O Andrew *imitator of Chriſt on the Croſſes ſuffering,*
> *Make vs thy companions in the habitation of Heauen.*

Maximus Epiſcopus Taurinenſis in *Aloyſius Lypomanus* ſaith, (*c*) *The tongue of* Peter *is the Key of Heauen, becauſe by reckoning*

a *Ro. Bre. in Ianuarij* 18. *in Feſt Cath. Pet. hym. quodcunq; vinclis.*

b *Imitator Chriſti ſub crucis patibulo, nos Andrea fac conſortes cæli contubernio.*

c *Clauis enim cæli lingua eſt Petri, quia ſingulorũ merita cenſendo Apoſtolus vnicuiq; regnum cælorum aut claudit, aut aperit. fol.* 190. 2. *par. et in gloſſ. vnicuiq; Apoſtolus Petrus ſecũdũ merita claudit, aut aperit regnum cælorum.*

reckoning vp euery mans merits the Apoſtle doth either open, or ſhut the Kingdome of Heauen to euery one. And this doctrine the marginall note applauding ſaith; *To euery one according to his merite the Apoſtle* Peter *doth open and ſhut the Kingdome of Heauen.*

Vnto the Virgin they ſing;

(*d*) *Saue, and defend vs from our foe,*
Receiue vs when we hence doe goe.

Of *Martin* they ſay, (*e*) *Hee giueth golden garlands powdred with ſhining ſtarres:* but becauſe that which is ſpoken in the forty third Chapter of the firſt booke may cleere this point vnto the full, I referre the Chriſtian Reader to the ſame, and proceed now vnto the next.

CHAP. IIII.

That the Saints are made defenders and Gouernours of the Militant Church, and doe diſtribute the diuerſitie of graces vnto the ſame.

THe truth of Chriſtian Religion teacheth, that IESVS CHRIST doth rule and gouerne his Church, pouring the influence of grace into all the body, as the head is the ruler of the naturall man, and doth direct and order the parts. But *Antichriſt* maketh the Church of Chriſt a Monſter, not hauing a double head like *Ianus*, nor a triple head like *Gerion* or *Cerberus*, but thouſands of heads like *Hydra.* So many Saints, ſo many heads; euen as of adulterous *Iſrael* the Prophet ſpeaketh; (*a*) *Haſt thou ſeene what this rebell* Iſrael *hath done? For ſhee hath gone vp vpon euery high Mountaine, and vnder euery greene tree, and there playd the Harlot.*

Bonauenture calleth on the Virgin; (*b*) *Iudge* (O Lady) *them that hurt me, defend and reuenge my cauſe.* (*c*) *Shew thy power againſt our enemies, that thou maiſt bee ſanctified in the Nations farre off, in the anger of thy flame let them bee drowned in Hell, and who afflict thy ſeruants, let them finde deſtruction: haue mercy on thy ſeruants, ouer whom thy name is called, and ſuffer not them to be preſſed downe in their tentations.*

In

d *In offic. beat. virg. hym. Memento ſalutis.*

e *In orat. quæ incipit, Martinus quoniam, apud Chemn.*

a Ier. 3.6.

b *Iudica, domina, nocētes me, et cōtra eos exurge, defende, et vindica cauſam meam.* Pſal. 34.

c *Oſtende potentiā tuam cōtra inimicos noſtros, vt ſanctificeris in nationibus procul, in ira flāmæ tuæ mergantur in infernum, et qui cōturbāt ſeruos tuos, inueniant perditionem: miſerere ſeruorum tuorū, ſuper quos inuocatū eſt nomen tuum, et ne ſinas anguſtiari eos in tentationibus ſuis. Pſal. 69.*

In the Breuiarie of *Sarum* they ſay, (*d*) *Bleſſed* Nicholas *now enioying his triumph, knoweth how to yeeld heauenly things to his ſeruants.*

Vnto Saint *Cedda*; (*e*) *Holy Paſtor, and father of the ſheepe of* Mercia, *the comfort of the flocke, againſt the world, the fleſh, and the Diuell, let there be preſent remedy to vs from thee.*

Of the Virgin the Miſſall of *Sarum* ſaith, (*f*) that *the earth ſhall haue her ſanctification.* Wherefore they pray to her;

(*g*) *Make our life pure, diſpoſe our way ſafely,*
That beholding Ieſus we may reioyce together.

Of Saint *Rocke* they ſing;

(*h*) *The man placed in the Court celeſtiall,*
With voice and vowes be alſo worſhipped,
That by him to vs it may be giuen,
To enioy the true glory.

I will detaine thee no longer (Chriſtian Reader) in an argument ſo manifeſt, but will conclude with the Idolatry of the Romane Breuiarie, which doth aſcribe to all Confeſſors and Biſhops the praiſe due vnto the Sonne of God onely; (*i*) *With glory and honour haſt thou crowned him, and ſet him ouer the workes of thy hands.* As though now the Confeſſors had the gouernance, diſpoſition, moderation and rule ouer the houſe of the faithfull, the flocke which Ieſus Chriſt hath bought vnto himſelfe with the bitter effuſion of his incomparably holy, and innocent bloud.

CHAP. V.

That Saints are made Gods in the Romiſh Church.

THe high and ſupreame title of God is after ſundry waies attributed. Firſt, ſubſtantially; and ſo the three perſons, that is, the Trinity in Vnity is onely capable of this name: Secondly, by Nuncupation, appellation, or abuſiue vſurpation; ſo ſometime wicked men, and Diuels haue taken vnto them the ſoueraigne title: Thirdly, by way of adoption, and participation of bleſſedneſſe; as Saints: Laſtly, by participation

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d *Beatus Nicholaus iam triumpho potitus, nouit ſuis famulus præbere cœleſtia commoda.*

e *Pie paſtor, et pater omnium Merciorum, gregis ſolatiũ, contra mundũ, carnem, et Dæmonium, aſſit nobis per te remedium. in Feſt. Sanc. Cedda.*

f *Terra tuã ſãctificationẽ habebũt. in Miſ. recol. feſt. B. Mar.*

g *Vitã præſta purã, iter para tutum: vt videntes Ieſum ſemper collætemur. Bre. Sar. in Annun. B. Mar. Virg.*

h *Vir -- collocatus in cœleſti curia voto, voce veneretur, et per ipſum nobis detur vera frui gloria. Sar. Bre.*

i *Ro. Bre. in com. Confeſſ.*

tion of authoritie; as Princes, Iudges, Magiſtrates are entitled Gods. For ſo we reade in the Pſalmiſt, (*a*) *I haue ſaid, ye are Gods, and ye all are Children of the moſt higheſt*. Wherevpon (*b*) *Iunilius* ſaith, the Scripture vſeth eight names to expreſſe the diuine Eſſence: the firſt, God: the ſecond, the Lord: the third, the Lord God, conioining both names together: the fourth, *Adonay*: the fift, Sabbaoth: the ſixt, *Heli*: the ſeuenth, *Heloi*: the eight, *I am*. Of theſe names (ſaith he) two onely are communicated vnto men, the other ſixe are neuer giuen but to God himſelfe. By this, I thinke, hee meaneth, that thoſe names of God onely, which impart authoritie and gouernment, are communicable to men: but the names which import the infinitie and omnipotence of God, cannot bee communicated vnto men, vnto Saints, nor Magiſtrates. For, the Eſſentiall attributes, the indiuiduall properties of the God of nature, muſt be ſingular to himſelfe for euer. Wherefore to make the Saints of vnlimited power, euery where preſent, attending the infinite requeſts of thouſand thouſand petitioners, ſo farre and wide diſtant and diſperſed thorow euery clyme and region of the world: to make the Saints full of all things in themſelues, and wanting nothing: to eſteeme them to be ſuch as ſuſtaine all things without labour, intend to all things without wearineſſe, as fill all things without incluſion, as know all things without ſearching, as are called vpon by all without oppreſſing, as ſearch all things without appearing; What is it but to aſcribe vnto them the very naturall, eſſentiall, and ſingular properties of the great, infinite, incomprehenſible and eternall GOD? Wherefore let vs now examine vvhether the Romiſh Church may bee iuſtly charged with this impietie, and whether there bee an *Apotheoſis*, or Deification of Saints amongſt them.

a Pſal.82.6.

b *Iunil. vid. Cent. 3. cap. 4.*

The firſt cauſe, for which wee auouch that the Romiſh church maketh Gods of her Saints, is the ambition of Titles, the Supremacie of Appellations which they giue vnto them; euen as great as vnto God himſelfe.

Agnes is called (*c*) *The moſt holy Virgin*: Euery Confeſſor

c *Ro.Bre. in Agnete Feſt. Reſp.*

(*d*) is tearmed by the name of the beſt Confeſſor: and of euery Confeſſor they ſay; (*e*) *The like to him is not to be found.*

d *Obtentu huius optimi. Ro. Bre. in Ieſu Corona celſior.*

e *Ro. Bre. in confeſſ. Pontif. Antiph. non eſt inuentus ſimilis illi.*

Now either theſe ſuperlatiue Titles are giuen them in reſpect of the fulneſſe of abſolute excellence in them, and then they are Gods: or in way of compariſon with other Saints, and then here appeareth the intolerable hypocriſie and falſhood of the Romiſh church, who flatter euery Saint, and call him the moſt holy, the moſt glorious, the beſt, vvho hath none like vnto him; which they know, if it be true in one of them, it is falſe in another; For a Superlatiue title is alwaies ſingular and indiuiduall.

And thus thou ſeeſt (Chriſtian Reader) what *Sinons*, what *Gnatoes*, what *Paraſites*, what open lyers they are euen in their publique worſhip. Simple ſeduced Papiſt, whoſoeuer thou art, ſo ſimple thou canſt not be, but that thou knoweſt our worſhip and adoration muſt be in truth, not in flatterie: in veritie, not in adulation: in ſinceritie, not in impoſture, not in guile, craft, fraude, or lying. O then dwell no longer in *Babylon*, ſeparate thy ſelfe from this Adulterous generation.

Ioh. 4. 24.

Of *Michael* in *Simeon Metaphraſtes* and *Aloyſius Lyp. Pantaleon* the Deacon ſaith, (*f*) Michael *is the higheſt of all, and the fire-bearing Lampe of diuinitie.*

f *Michael, omnium ſuprema, igneumq; ferens Lampas diuinitatis. Lyp. part. 1.*

Vnto *Bartholomew* they attribute, that (*g*) *Hee is the bleſſed of bleſſeds, thrice bleſſed, the ſplendour of the diuine light, the Sunne of the world enlightening all things, the fierie tongue of God.*

g *Leg. Lomb. in Barth.*

To *Peter* they aſcribe, that (*h*) *Hee is the ſupreame and moſt ancient height of diuines.*

h *Petrus ſuprema et antiquiſſima Theologorum ſummitas. Ro. Bre. 4. die infra octau. aſſump. virg.*

And *Leo* the *Pope* ſaith, (*i*) Peter *was aſſumed into the fellowſhip of the vndiuided vnitie.* This, *Bellarmine* much commendeth: and the Gloſſe of the Chapter *Fundamenta*, commenting thereof, ſaith, (*k*) *Chriſt* was Saint *Peter*; according to the ſaying, The Rocke was Chriſt.

i *Hunc enim in conſortium indiuiduæ vnitatis aſſũp. &c.*

k *Vid. Bell. de Ro. Pont. l. 1 c. 17. ipſe erat Sanc. Pet. iuxta id, Petra erat Chriſtus*

The Legend of Lombardie calleth the Apoſtle *Paul*, (*l*) *the Image and ſimilitude of the Deitie.*

l *In Leg. Lomb. hiſt. diui Pauli cap. 85.*

The Virgin *Mary* is called the (*m*) *holy of holies, more holy and worthy then all.*

m *Gaſ. Loart. in 4. glorio. Myſt.*

A Manuell of prayers calleth her (*n*) *The orient white Lilly of the Trinitie.* In the ſame Manuell ſhee is called *The keeper of Gods priuities in Heauen.*

In *Aloy: Lyp.* She is called (*o*) *the Queene of nature, and the Queene of all humane nature.*

She is enſtiled alſo (*p*) *Lady of Lords. Francis Coſterus* calleth her (*q*) *The common Queene and Lady of the world.*

The office of the Virgin calleth her (*r*) *the glorious Queene of the world: the glorious Lady Queene of Heauen, high aboue the Stars, Lady of Angels:* (*ſ*) *And all the Apoſtles are called the iuſt iudges of the world.*

The Legend of Lombardie calleth *Iohn* the *Baptiſt*, (*t*) *The middeſt of the Trinitie.*

Let vs now know what can bee more done or ſaid by audacious blaſphemy, to introduce the heatheniſh multiplicity of gods into the world againe. Wherefore no meruaile that they call their Saints *diuos & diuas*, gods and goddeſſes; a name whereof (*u*) *Bellarmine* himſelfe is aſhamed, and thinks that it cannot be giuen to any Saint; both becauſe the ancient Latine Fathers neuer vſed it, and for that the Heathens attributed that name onely to their gods. Yet heerein *Serarius* the Ieſuit alloweth not the opinion of *Bellarmine*; (*w*) for he ſaith it is lawfull to transferre the word *diuus* from a profane to an holy vſe: and he further teacheth, if the name *diuus*, or god, bee well vnderſtood, it may bee attributed to Saints. Wherefore hee confeſſeth, that many Catholiques haue called the virgin, goddeſſe; and the Saints, *deos tutelares*, defenſiue gods, either for the verſe ſake, or for to obſerue the purity of the latine tongue. No meruaile then if Papiſts ſo commonly, and amongſt them, (*x*) *Paulus Iouius* speaking of Saints, vſe the phraſe, *dij immortales*, immortal gods: And *Puteolanus* in his epiſtle to *Iacobus Antiquarius* before *Cornelius Tacitus* vſeth the ſame: and *Iacobus de Bruxellis* in his preface *in ſecundam ſecundæ Thomæ Aquinat.* ſaith, the 2. of *Thomas Aquinas* (*y*) is ſpent in diſcourſing on the ceremonies of the gods. To theſe let mee adde the Miſſall, which calleth the virgin, goddeſſe; (*z*) *Thus to the goddeſſe he ſpeaks:* and

n The manuel of Praiers to the bleſſed mother of God: the praier begins, Haile Mary full of grace. *fol.*47.

o *Aloy. Lyp. hiſt. part.*1.*pag.*268.

p *Ex And. Archie. Cret. et Sim. Metap.*

q *Coſt. in epiſt ded. l.*5 *inſtit.*

r *O glorioſa domina, excelſa ſuper ſydera. Ro. Br. in Miſ. virg.*

ſ *Vos ſecli iuſti iudices.*

t *Leg. Lōb. in decol. Io. bap fol.* 112. *Medius Trinitatis.*

v *Ego nūquā probaui vocē diuus vel diua, cū de Sāctis agitur. ex Litan. Nic. Serar. Ieſuita. l.*2.*q.*6.*paragr.*3. *verb. venerand.*

w *Diui nomē Sāctis ſi rectè intelligitur nō malè tribuitur. ib. ad finem queſt.*

x *Paulus Iouius in hiſt. ſui tēp. l.*21. *& in vita Leonis* 10. *et l.*27. *in orat. Caponij et paſſim.*

y *In deorū cæremonijs opus conſumit.*

z *Diua miſſas ita reddit efficaca. Bre. Sar. in hym. hac clara die turma. Miſſ. quot diuina bea. vir.*

and the Ieſuit *Coſterus* ſaith, (*a*) *The virgine ſhewed her diuine power by many miracles.*

I know the Name of God is in ſome ſort communicated to Saints, but it muſt be warily done ; for it is in reſpect onely of the participation of the ioyes and ſelicity of God. But thereupon to inuocate them as gods : to adore and honour them as gods, or communicating the name, to communicate alſo the infinite power, the incomprehenſible wiſdome, the mercy, the praiſe of God vnto them, is intolerable idolatry. Whereof let vs now intreat.

The ſecond proofe which conuinceth that the Romiſh Church maketh gods of her Saints, is the attributing the omnipotent power, which is onely eſſentiall and proper vnto God, to the Saints. Infinite are the examples of this kinde.

Of *Thomas Becket* they ſay ; (*b*) *All things bow and obey to* Thomas ; *plagues, ſickeneſſe, manners, diuells, fire, aire, earth & the ſeas.*

Of the virgin they ſay ; (*c*) *Nothing reſiſteth thy power : nothing can ſtand againſt thy ſtrength: all things yield to thy commandement : all things ſerue thy power.* Wherefore ſhee is called alſo in plaine tearmes *domina omnipotens*, the omnipotent lady. For concerning the omnipotency of her power *Biel* ſaith ; (*d*) *God hath giuen to the virgin the one halfe of his kingdome : and that* (ſaith hee) *was typified, when* Ahaſuerus *promiſed the one halfe of his kingdome to the Queene* Heſter.

Wilt thou heare yet farther (Chriſtian Reader) of this blaſphemy, at which euery eare ſhould tingle, and euery heart rend in peeces ? they not onely lift vp the virgin to the equality of the Godhead, but aboue Chriſt, aboue the Lord, aboue all that is called God. The *Compendium* of the *Theologicall verity* ſaith ; (*e*) *The Sonne doth ſpecially obey the Mother.* And for this cauſe it is, that they ſo often call vpon her, *Monſtra te eſſe Matrem*, ſhew thy ſelfe to bee the Mother. And the Miſſall ſaith ; (*f*) *Heare vs, for thy Sonne heareth thee, denying nothing vnto thee. Diſcipulus de Tempore* ſaith, that *Mary* is moſt powerfull, becauſe (*g*) ſhee hath power ouer her Sonne

Ieſus

a *In quibus deipara virgo vim numẽque ſuũ multis miraculis magno gẽtis illius cõmodo et vtilitate declarauit. Coſt. in ep. ded. edit. 3. l. inſt.*

b *Thomæ cedũt & parẽt omnia; peſtes, morbi, mores, dæmonia, ignis, aer, tellus et Maria. port. Sar. in Th. Cant. Reſp. in*

c *Nihil tuæ reſiſtit potẽtiæ: nihil repugnat tuis viribus: omnia cedũt tuo iuſſui: omnia tuo obediũt imperio: omnia tuæ poteſtati ſeruiũt. ex Aloy. Lyp. part. 1. fol. 230.*

d *Gabr. Biel. ſuper can. Miſſ. ex Mart. Chem.*

e *Filius ſpecialiter obſequitur matri. Cõ. Theol. l. 4 c. 13.*

f *Bre. Sar. in Aue maris ſtella.*

g *Habet poteſtatẽ ſuper filiũ ſuũ Ieſũ Chriſtũ propter maternæ authoritatis imperiũ. ſer. de Sãc. 34. in verba ſapientia ædificauit.*

Ieſus Chriſt himſelfe by the command of Motherly authority: and that vpon a time, when the virgin kneeled before him to pray for a ſinner, Chriſt tooke her vp, and ſaid: It is ordained by the diuine law, that the Son ſhould honour the Mother.

The ſame authour to proue this more fully ſaith; (h) *She hath the power of helping, for ſhee is Mother of omnipotency; according to that of* Bernard; *To thee is giuen all power in heauen and in earth, and allthings thou wilt thou maieſt obtaine.*

Since the Sonne of God himſelfe is ſubiect to the virgine, I maruaile the leſſe that omnipotent power is giuen to the reſt of the Saints. For vnto Saint *Rocke* they ſay; (i) *vvhich art able, vvorking like GOD, to driue away the plague from euery one.*

And of *Cyprian*; (k) Cyprian *being now duſt can do all things to thoſe that come with faith.*

Of *Coſmus* and *Damianus* another ſaith; (l) *Yee are made all things to all men after the manner of God: yee ſuſtaine them that fall: ye raiſe vp them that are broken.*

To this let me adde that which *Bonauenture* writeth of the virgin; (m) *By thy diſpoſition the world doth continue, which thou together with God didſt found in the beginning,*

And to this the Miſſall giueth aide, who applieth to the virgin that of *Ecclus.* 24. (n) *He created mee from the beginning, and before the world, and I ſhall neuer faile.*

My third reaſon is the identity and vnion of will, which the Romaniſts ſay is betwixt the Saints and God. I knowe that in the kingdome of glory all his Saints ſhall bee ſo knit vnto him, that Gods will ſhall be their will: they ſhall ſeeke nothing, intend nothing, deſire nothing but Gods will to be done. Yet heerehence wee muſt not inferre, that the will of the Saints, or of any of them, is a law vnto Gods will, or the rule of Gods will, or that there is any diſpoſition of things in heauen or earth cauſed by the will of Saints. For when ſuch identity of will is ſaid to be in God and Saints, it is to make Saints gods, as one ſaith of the virgin; o *Whom thou wilt, ſhall be ſaued: from whom thou turneſt thy face, he goes into deſtruction.*

Bona-

h *Ipſa enim habet adiuuandi poſſe, quia eſt Mater omnipotentiæ. Vnde Bernardus; data eſt tibi omnis poteſtas in cælo & terra, & omnia quæcunque volueris valeas impetrare. ſer. 161.*

i *Qui potens es, deificè, à cunctis peſtem pellere. in horis impr. per. Iac. Keruer an.* 1570.

k *Omnia poteſt Cyprianus, & puluis cum fide. Aloy. Lyp. part. 2. fol. 56.*

l *Omnibus facti eſtis omnia ad Dei imitationem: ſuſtentatis quidem eos qui concidunt: erigitis eos qui ſunt confracti. ibid. in Coſ. & Damiano. pag. 146. edit. Verbeſſalt.*

m Pſal. 118.

n *Ro. Bre. in Miſſ. Beat. Mar. Virg. in ipſo initio.*

o *In Cantic. proph. & apud Chemnic. quem vis ipſa, ſaluus erit: à quo auertis vultum, peribit.*

Bonauenture ſaith alſo of the virgin ; (*p*) *From whom thou turneſt thy face, there is no hope for him.* The like blaſphemy is in the Miſſall ; (*q*) *Thou with thy Sonne ſhalt decree all things.* Wherefore the whole office and dignity of the holy Ghoſt is alſo tranſlated vnto the virgin in this vnion of her vnto the Son of God.

By (*r*) *thy Son placed thou ſitteſt on the right hand, the vertue, the lampe, the wiſdome.*

Francis Coſterus ſaith ; (*s*) *The king of heauen doth nothing with vs but according to the will of his Mother the Queene of Heauen.* Nay, he ſhameth not to ſay, that (*t*) *the other virgins in heauen follow the Lambe whither ſoeuer he goeth : but vnto thee the Lamb is alwaies preſent, doing nothing againſt thy will.*

My fourth reaſon is, becauſe they make the Saints infinite, incomprehenſible, aboue nature, who cannot be ſufficiently praiſed. One ſaith of the virgin ; (*v*) *This Lady is higher then the heauens, broader then the earth, purer then the ſtarres.* The Miſſall ſaith ; (*w*) *The virgin is the higheſt praiſe, not hauing end. Bonauenture* ſaith ; (*x*) *Great is her power, and her grace: her mercy hath no end.*

Boniface the Pope gaue an hundred daies of pardon to him that ſaith the praier, in which to the virgin it is ſaid ; *Aue abyſſalis fons omnis gratiæ & miſericordiæ* ; All haile bottomleſſe fountaine of all grace and mercy.

Anſelme ſaith ; (*y*) *Hee hath giuen to thee, that all things are vnto thee poſſible with himſelfe.* Wherefore in her owne Letany the virgin is enſtiled Queene of the powers of Heauen. And in the Letany in *Caniſius Manuell* ; (*z*) *Queene of Angels, queene of Patriarchs, queene of Prophets, queene of Apoſtles, queene of Martyrs, queene of Virgins, queene of Saints.*

And againe ; (*a*) *She is ſo great, ſhee cannot bee expreſſed. If* (b) *all our members were turned into tongues, none can ſufficiently praiſe her.*

What ſhould I longer ſtay on this point, ſince it is giuen to euery virgin Martyr? of whō the Miſſall ſaith ; (*c*) *Who can by mans wit comprehend her, whō nature hath not included in her laws.*

p Pſal.99

q *Cū nato omnia decernes Miſ.Sar. in hym. alle. cæleſt.*

r *Iuxta filiū poſita ſedes dextra; virtus, lāpas, et ſoph. ibid.*

s *Nihil enim rex cœli niſi de volūtate genetricis ſuæ regina mūdi nobiſcū agit. Coſter. l. 5. in expoſ. Aue Mar.*

t *Cæteræ virgines in cœlis ſequūtur agnū: tibi autē adeſt agnus ille filius tuus, nihil alienum faciēs a tua volūtate. ib. in verb. dominus tecū.*

v *Altior cœlo, terra latior, ſtellis purior eſt hæc domina. ex Chem.*

w *Laus ſūma non habēs terminū. hym. proloquiū alclā.*

x *Clemētia illius nullam habebit finē. Pſ.146.*

y *Omnia tibi ſecum poſſibilia eſſe donauit. Anſel. apud Bel. l.1 de Sāc. beat. c.19*

z *In litan. Ma. virg. quæ incipit kirieleiſ*

a *Port. Sar in ſeru. beat. virg. lec. 2. operæ pretiū. Tāta eſt, vt quāta ſit, nō poſſit enarrari. ſi omnia noſtra mēbra verterētur in linguas, eā laudare ſufficeret nullus.*

b *Ibid.*

c *Quis enim poſſet eā humano ingenio comprehendere, quā nec natura ſuis incluſit legibus? Miſſ. Sar. in Com. vnius virg. & Mart. lect. 2. Quis enim.*

The Romiſh Miſſall ſaith of the virgin; [d] *Who can declare thy praiſes?* Now, if the Saints bee infinite, vnſpeakeable, ſuch as mans wit cannot comprehend, it muſt needs be, that they are gods.

The fift reaſon is, for that they giue the ſame degrees of honour to the Saints, as vnto God himſelfe. Of the virgin *Mary* they ſay; (e) *Thou with thy Sonne ſitteſt in the glory of the father.* So in the Houres of the Lady according to the vſe of *Sarum*; [f] *To the holy and vndiuided Trinity, to the humanity of Chriſt crucified, to the glorious virgin* Mary, *be euerlaſting glory from euery creature in infinite age of ages, or for euer and euer.* And againe, (g) *Bleſſed be the name of our Lord Ieſus Chriſt, and of his glorious Mother* Mary, *for euer and beyond all eternity.*

The Roman Breuiary ſaith; (h) *Who can eſtimate the gems, or name the ſtarres, of which the princely diademe of* Mary *is compacted?*

Bleſſed Lord, for thy deare Sonnes ſake, who died for his Church, and ſitteth at thy right hand to make interceſſion for the ſame, giue them new hearts, and poure thy grace into them, that they may bee aſhamed of their errours, and ſeeke thy face in truth and righteouſneſſe: that they may knowe, that thou onely art the Lord: thou only art God, the father, the Sonne, and the holy Ghoſt. *Amen.*

Anti-

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[d] *In octau. nat. lect. et adiutrice.*

[e] *Ex Chem. in orat. Tibi omnes Chori.*

[f] *Sãlta et indiuiduæ Trinitati, Ieſu Chriſti crucifixi humanitati, glorioſæ Mariæ virgini, ſit ſempiterna gloria ab omni creatura per infinita ſæculorum ſæcula amen. in horis beat. Mar. virg. in vſum inſig. eccleſ. Sar. impr. cũ priuel. per Io Wayland. an. Dom. 1557.*

[g] *Benedictũ ſit nomẽ Domini noſtri Ieſu Chriſti, et glorioſæ Mariæ virg. Matris eius in æuũ et vltra.*

[h] *Ro. Bre. in aſſũp. vir. lec. dignũ plane.*

ANTI-		CHRISTVS.
THe [a] Virgin our Lady and Goddeſſe.	1	*THou ſhalt haue none other Gods in my preſence.* Deut. 5.7.
Thou [b] art the Queene of Heauen.	2	*Heare, O Iſrael, the Lord our God is Lord onely.* Deut. 6. 4.
The [c] Virgin is Gods moſt faithfull fellow.	3	*See now how that I am God, and there is none but I. I kill, and will make aliue, I wound and will heale.* Deut. 32. 39.
The [d] Keyes of the Kingdome of Heauen is the tongue of *Peter*; who reckoning vp euery mans workes doth either open or ſhut it to euery one.	4	*God ſhall iudge the ſecrets of men according to my Goſpell by Ieſus Chriſt.* Rom. 2. 16.
Who [e] doth not know that the Mother of the King is Queene of the vniuerſall world?	5	*I am the Lord, and this is my name, and my glory will I giue to none other.* Eſay 42. 8.

[a] *Bembus ad Carol. 5. Emp.* [b] *Ex Miſſ.* [c] *Amb. Cathar. in orat. ad Con. Trid.* [d] *Aloy. Lip. part. 1. pag. 296.* [e] *Fran Coſt. in pref. ad 5 lib. Inſtit.*

ANTI-		CHRISTVS.
All [f] things obey *Maries* power.	6	*All power is giuen vnto mee in Heauen and in Earth.* Math. 28.18.
Thou [g] with thy Sonne decreeſt all things.	7	*The Father hath committed all iudgement vnto the Sonne.* Ioh.5.22.
To *Peter*. In [h] the end of the world thou ſhalt be Iudge thereof.	8	*He* (meaning God) *hath appointed a day in which hee will iudge the world by that man whom he hath appointed.* Acts 17.31.
The [i] world *Thomas* hath filled with glory: let the world to *Thomas* yeeld obedience.	9	*Thine is the Kingdome and the power and the glory for euer, Amen.* Math. 6.13.
Wee [k] worſhip Saint *Agnes* by duty.	10	*Bee not yee the ſeruants of men.* 1. Cor. 7.23.

[f] *Germ. Episcopus Conſtant. Aloy. Lyp.* p.1. *fol.* 230.

[g] *Cum nato omnia decernis Miſſ. Sar. in Nat. virg. Alle cœleſte.*

[h] *Ro. Bre. in Hym. quodcunq; vinculis.*

[i] *Thomas mundum repleuit gloria: mũdus Thomæ præſtet obſequia. Bre. Sar.*

[k] *Ro. Miſſ. orat. in Sancta Agneta ſecunda.*

CHAP.

CHAP. VI.

That the Biſhop of Rome maketh himſelfe the ſole Monarch, and ſupreame Magiſtrate ouer the Church of Chriſt, without calling, warrant, or any authoritie from Chriſt.

THe *(a)* beginning of mans pride (ſaith *Siracides*) is, to fall from God, *and to turne away his heart from his Maker.* Wee neede then to ſeeke no further, from what fountaine this *Luciferian* elation of the Romiſh Prelate proceedeth, ſince the Wiſe man telleth vs, that Apoſtaſie from God and from our Maker is the ſpring and beginning of all ambition.

a Ecclus 10.13.

1 Let vs firſt conſider, what kinde of Primacy it is the Romiſh Biſhop arrogateth to himſelfe.

2 Secondly, what reaſons the Church of God hath, vvhy they deny ſuch principalitie and ſoueraigntie as the Romiſh Prelate doth chalenge.

3 Thirdly, let vs ſhew the vanity of the Sophiſticall arguments, whereby they would perſwade the world to ſubmit it ſelfe vnto the power of their vſurper.

4 Laſtly, what perdition this Romiſh Primacie bringeth to the Church, and how iniurious it is to the kingdome of Ieſus Chriſt.

The *(b)* ſupremacie of the Pope they make two-fold; one ordinarie and direct, which he hath only in ſpirituall things: the other indirect and Caſuall, which he hath ouer temporall matters, as they muſt bee ordered towards the attaining of things ſpirituall; Euen as an Horſe-rider and a Sadler are two ſundry profeſſions, for they haue ſundry actions, and ſundry ſubiects: yet becauſe the end of the one is ſubordained to the end of the other; the Horſe-rider is the Sadlers commander, and doth preſcribe rules vnto him: Or, ſince this ſimilitude *(c)* is not altogether current by their owne confeſſion, *(d)* as the ſpirit is the ruler of the fleſh, ſo the Pope is ouer all temporall Kingdomes and Dominions the chiefe ſpirituall Prince.

b *Ex Iac. Herbrād in diſp. de Primat. Ro. Vid Bellar. lib. 5. c. 4 de Pontif. Ro.*

Excellent diuinitie.

c *Ex Bell. ibid c. 6.*

d *Ex Bell. ibid.*

His *(e)* authoritie is greater (they ſay) then that of *Moſes,* and

e *Io. Andr.*

f Sigiſm. Leoſredus apud Iac. Hebr.

and of all the Saints, (*f*) and God ratifyeth all that hee decreeth.

To appeale from his iudgement to any Synode or generall Councell, it is not lawfull. For all ſuch aſſemblies haue authoritie from the Pope, to whom God hath ſubiected all lawes.

g Symachus.

The (*g*) ſeate of Saint *Peter* hath ſuch power, that it makes all them holy that are thereto elected duely. Wherefore the Popes direction is ſuch, to which men may ſafely ſubiect themſelues; for he cannot erre. Though hee walke not after the manners and conuerſation of *Peter*, yet hee is his true ſucceſſor, and a Biſhop. Though he neither be mindfull of his owne ſaluation, nor of the ſaluation of his brethren, ſo that hee daily by his example carrieth innumerable ſoules to hell and to deſtruction, yet no man may ſay vnto him, Why doeſt thou thus? This is the vnlimited and vnbridled ſoueraigntie of the Romiſh *Nebuchadnezzar* which he exerciſeth; the lands (*h*) *Behemoth*, and the ſeas *Leuiathan*, Tyrant both of the Church and common-wealth, King ouer all the children of pride.

Concil. Conſtan. cōt. Io. Hus ex Iac. Hereb. de prim. Ro. diſt. 40. ſi Papa in sexto.

h Iob 40.
Iob 41.
Ibid. ver. vlt.

Arguments and reaſons againſt his vſurpation are plentifull euery where. I will onely take a few out of many, from the whole Forreſt a branch, or from the full Sea a drop.

We diſpute not now whether there ought to bee degrees of honour and ſuperioritie in the orders of the Church. For we know, and doe confeſſe, that the Church is a politique body, which hath both head and feete, members of greater and of leſſer dignitie, both of vſe and of honour: the church may not be orderleſſe, it muſt haue gouernours and degrees. Neither doe we ſtriue concerning words or appellations, ſo that they agree with the truth of Scripture: although the title Pope, be not found in the holy Canon, yet if the office be there, let them take what name they will.

Wee contend not, whether the *Pope* ought by his owne Dioces to be obeyed in ſpirituall things, ſo long as he teacheth true doctrine, and doth adminiſter the Sacraments ſincerely, and according to the inſtitution thereof. But the queſtion is, whether that fulneſſe of power, which his Canoniſts giue vnto him ouer the whole church of God, be agreeable to the Scriptures, and ordained in the Teſtament of Ieſus Chriſt. Secondly, if hee haue ſuch authoritie in Scriptures, whether he haue any authoritie ouer Scriptures, to teach and command that which is in the word forbidden: And whether in ſuch things the church is bound to follow their blinde leader, euen into the Pit.

Ratio 1.

Amongſt the Reaſons againſt the Supremacie of the Romiſh Biſhop, it may worthily bee eſteemed as the principall, that a matter of ſuch weight, which euery one is bound to beleeue that will be ſaued, hath no ground, no proofe, no authoritie in the Scripture; Neither by plaine words, as all the Articles of the faith in the common Creed contained: nor by neceſſitie of conſequence, as the word Trinitie, the Baptiſme of Infants, the word Sacrament, and ſuch like. Would God (thinke you) haue hidden from his Church a matter ſo important, of ſo high nature? VVhich whoſo knoweth not, beleeueth not, is out of the faith, out of the church, and muſt needs periſh with perdition euerlaſting. Our God is no ſuch, he hath reuealed all his counſels concerning our Saluation by his Sonne Ieſus Chriſt. How ſhould he in this one point conceale himſelfe from vs? Chriſt indeed (a) *gaue Apoſtles, Prophets, Euangeliſts, Paſtors and teachers, for the gathering together of the Saints: for the worke of the Miniſterie*; but *Pope* he gaue none, vniuerſall Biſhop he gaue none. VVherefore ſuch orders as Chriſt and his Apoſtles left vnto the church, ſuch wee retaine in the church, other wee know not, we receiue not.

Ioh.15.15.

a Epheſ.4.11.

Ratio 2.

The ſecond proofe. Ieſus Chriſt in his laſt Will and Teſtament the holy Goſpell of truth, hath not onely not giuen, but denied all ſuch ſupremacie to his Diſciples; (b) *Whoſoeuer will be chiefe among you, let him be your ſeruant.* Which words take not from the Apoſtles the degree and dignity Apoſtolicall, but from any one ſuperioritie ouer all the reſt. For ſo he ſaith; He that will be great among you, that is, hee that will dominiere and rule ouer his brethren, making himſelfe the

b Mat.20.26.

f *Sigiſm. Leofredus apud Iac. Herbr.* and of all the Saints, (*f*) and God ratifyeth all that hee decreeth.

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b Mat. 20. 26.

Apoſtle of Apoſtles, and the Biſhop of Biſhops, let him bee your ſeruant. Yea, herein our Sauiour plainely teſtifyeth, that the gouernment of the Church is altogether diuers from the Ciuill and Politicall gouernment. For in the common wealth they that be great among them, exerciſe authoritie ouer them, but it ſhall not be ſo among you. No mans greatnes, no mans gifts, muſt make him the Lord of the flock, the Prince of Prieſts, the Monarch ouer the houſe of God. The words doe not onely forbid ambition, but they ordaine equalitie among the Apoſtles. For *Luke* ſaith; (*d*) *There aroſe a ſtrife among them, which ſhould bee the greateſt.* This ſtrife Chriſt doth moderate and decide; Kings of the earth reigne ouer them, but yee ſhall not be ſo. In which words hee maketh, firſt, all his Apoſtles and their ſucceſſors ſubiect to Princes: and ſecondly, themſelues equall among themſelues.

c Mat. 10. 42, 43.

d Luk. 22. 24. 26

Ratio 3.

Thirdly, it is very vncertaine, neither can it be well and vndoubtedly proued, that *Peter* the Apoſtle vvas euer at Rome: as for the time how long he ſate there, themſelues are doubtfull. *Genebrard* ſaith, (*e*) He ſate foure & twenty yeeres, fiue monethes and twelue daies. *Bellarmine* ſaith, (*f*) He ſate fiue and twenty yeeres.

e *Geneb ſecul. l.* 3. *verb. Martyr Petr.*
f *Bell. de Ro Pontif. l.* 2. *c.* 6. *verbo non tamen.*

Luke being at *Rome* ſpeakes not of *Peters* being there.

For the firſt point, the Acts of the Apoſtles ſpeaketh much of the labours, preaching, miracles, impriſonment of *Peter*, and of his being at *Ioppa*, at *Ceſarea*, at *Ieruſalem*, and *Samaria*: but of his being at *Rome* no word ſpeakes Saint *Luke*, who yet was there himſelfe.

From *Rome* the Apoſtle *Paul* writeth ſundry Epiſtles, wherein he rehearſeth his fellow priſoners, and his fellow labourers in the Goſpell. Had *Peter* beene there, would he haue neglected ſuch and ſo great an Apoſtle? To the *Coloſſians* he reciteth a few alſo, and ſaith, (*g*) that they onely were his worke-fellowes vnto the Kingdome of God: all the reſt belike did forſake him, or elſe were not there. Now it is more charitie (the matter being doubtfull) to thinke that *Peter* was not at *Rome*, then that he aſſiſted not the Apoſtle *Paul*. Nay, vnto *Timothy* he ſheweth, that of the chief labourers ſom for-

g Col. 4. 10. 11.

forſooke him, as (*i*) *Demas*: ſome went into other countreys to preach, as *Creſcens* to *Galatia*, *Titus* to *Dalmatia*, ſo that *Luke* onely was with him. If *Luke* onely were with him, *Peter* was not with him. But if at the time of writing the Epiſtle, *Peter* (as *Bellarmine* feigneth) were gone from *Rome* to *Ieruſalem*, why doth not *Paul* mention his departure, as well as the departure of others? Hereto may be added, that the Apoſtle *Paul* writing (*k*) from *Corinth* to *Rome*, ſaluted many priuate and common perſons that had receiued the faith: But *Peter* the Prince of all the Church hee ſaluteth not. He (*l*) diſputeth alſo before the Iewes, as ſoone as hee came to *Rome*, concerning Ieſus Chriſt, & ſaluation through him: But of any preceding trauailes of Saint *Peter* at *Rome*, or any foundation of a Church there by him begun, *Paul* doth not make any mention.

i 2.Tim.4.10,11.
k Rom.16.*per totum*.
l Act. *vlt.*

Ratio 4.

Fourthly, the Apoſtle *Paul* witneſſeth, that (*m*) the charge of preaching the Goſpell to the Gentiles, was by agreement committed to himſelfe and *Barnabas*: but vnto the Iewes *Peter*, *Iames* and *Iohn* did preach. Wherefore he ſaith, (*n*) *The Goſpell ouer the vncircumciſion was committed vnto me, as the Goſpell ouer the circumciſion was vnto* Peter. By this it ſeemeth, that *Peter* and the other Apoſtles laboured chiefely among the Iewes, and *Paul* among the Gentiles. And if *Peter* had any ſpeciall charge, he had it doubtleſſe ouer the Iewes. (*o*) Therfore to the diſperſed Iewes throughout *Pontus*, *Galatia*, *Capadocia*, *Aſia*, and *Bithinia*, he ſendeth his Epiſtle.

m Gal.2.9.
n Ibid.ver.7.
o 1.Pet.1.1.

Betwixt Biſhops (*p*) and Apoſtles this was a ſpeciall difference, that Biſhops, as *Timothy*, *Titus*, and ſuch other, were bound to reſidence in their charges, from which they went not but at the calling of the Apoſtle, whom they followed. But the Apoſtles were not bound to any certaine place; they went whither the ſpirit ſent them, and there they laboured. Wherefore the Apoſtle *Paul* ſaith, (*q*) that hee had the care of all the Churches. It followes then: if *Peter* were a Biſhop, he loſt the office of an Apoſtle, which is moſt abſurd to imagine.

p Vid. Act.11.12 & cap.15.16 & 9.6.& 18.9. Gal.2.2
q 2.Cor.11.28.

Ratio 5.

A fift reaſon againſt *Peters* being at *Rome*, ariſeth from the vncertaintie of the authors touching his thither comming. *Oroſius* ſaith, he came in the beginning of the Emperour *Claudius* daies. (r) *Hierome* ſaith, in the 2. of *Claudius*. *Faſciculus Temporum*, in the 4. *Marianus Scotus* with *paſsionale de vitis Sanctorum* ſaith, he came in the 13. yeare of *Claudius*.

r *Hierom. in cat. ſcript. eccleſ.*

To ſalue this ſore, *Bellarmine* ſaith, The Scriptures witnes the death of Chriſt: yet the Fathers differ concerning the age of Chriſt, and the time of his ſuffering. I reply to *Bellarmine*; We beleeue that Chriſt ſuffred, becauſe the Scriptures, the very Oracles of God, doe teach the ſame, neither doth mans ſcrupuloſity detract from Gods verity. But of *Peters* being at *Rome* men only are the witneſſes; who, if they agree not with themſelues, we may well condemn them, as *Daniel* did the Elders which accuſed *Suſanna*.

Bellarmine (s) taketh vpon him peremptorily to define, that *Peter* ſate at *Rome* fiue and twenty yeares. But *Euſebius* (t) ſaith, that placed at *Rome* in the end of his daies, hee was crucified with his head downeward. Whom ſhal we beleeue? for if he were placed at *Rome* in the end of his daies, how did he ſit fiue and twenty yeares?

s *Bell. de Ro. Pōt. l. 2 c. 6. verb. nō tamen.*

t *Circa finē vitæ Romæ cōſtitutus, capite demiſſo cruci eſt affixus. eccle. hiſt. l. 3. c. 1*

Ratio 6.

They agree not touching the ſucceſſour of *Peter*. Some ſay it was *Clement*: ſome *Linus*: and then *Cletus* with *Anacletus*. Such a ſure foundation hath this prime article of their faith.

Neither let it moue any man, that the (v) ſepulchre of *Peter* is ſhewed at *Rome*. So are the ſepulchres of *Andrew* the Apoſtle and *Iohn* the Baptiſt to be ſeene at *Conſtantinople*, where they themſelues neuer were. Many of the *Romiſh* Church affirme, that the bodies of *Peter* and *Paul* were caſt into a pit in the City called *Centum Cellæ*. Therefore it ſhould ſeem racher, that he liued there, then at *Rome*.

v *Hier. cōt. Vigilāt.*

Durandus confeſſeth, that it is vncertaine, (w) whether the bones and the bodies which are ſeene at *Rome*, are the Apoſtles or no. (x) And in the life of *Cornelius* the Pope it is recorded, that thoſe bones were from another place brought to *Rome*. The Roman Breuiarie out of *Maximus* ſaith, (y) *Peter* and *Paul* ſuffered in one day at one place: but *Gregory* the great

w *Durād. l. 7. Enchirid. c. 15.*

x *Vid. Lāb. Danæū ad 3. cont. c. 3*

y *Sexta die infr. octau. apoſt. Pet. & Paul. lect. 4* great faith, they died in ſundry daies. And their owne fabulous *Abdias* ſaith, (z) *Paul* ſuffered two yeares after the death of *Peter* in the third *Cal.* Iuly. *Metaphraſtes* ſaith, *Paul* laboured in preaching of the Goſpell fiue and thirty yeares. Then he could not dy the ſame time with *Peter*, who began to preach one yeare after *Peter*, for *Peter* himſelfe preached but thirty fiue yeares.

z *Abd.apud Aloy. Lyp. Metap.ex Euſeb.Pamph.*

Ratio 7.

Howſoeuer it be, and whether *Peter* were at *Rome* or not, the Apoſtle *Paul* witneſſeth, that at *Antioch*[a] he reſiſted *Peter* to the face. Which ſheweth, that *Paul* did not eſteeme of *Peter* as his ſuperiour, or as his gouernor which could not erre, and whoſe voice he was bound to obey, being the Vicar of Chriſt on earth. Wherefore oftentimes alſo doth the Apoſtle (b) *Paul* make himſelfe equall to *Peter*, and compareth with him.

a Gal.2.11.

b 1 Cor. 1.12. & 3.22.& 9.1. 2 Co.11.22.23

Ratio 8.

The Apoſtle *Peter* neuer exerciſed ſuch authority as the *Romiſh* Prelat now vſurpeth. He neither called, nor moderated Councell: hee gaue not his Robe vnto Biſhops for a Pall: he granted neither pardon, nor diſpenſation: hee had neither Crowne nor Miter, Cope nor Croſier: hee ſealed not with Buls of lead: hee confirmed not Biſhops. *Paul* biddeth not *Timothy*, or *Titus*, to ſend the Biſhops they ordered to be conſecrated, or allowed by *Peter*. No, hee cited not other biſhops to appeare before him: he did neither ſuſpend, nor degrade, neither made Decretalls, nor Decrees, Extrauagants, nor Papall Conſtitutions: hee knew not the *Maranna*, nor heard of caſes reſerued: he neuer dreamed of Auditour nor Chancelour, Cardinall nor Inquiſitour, Notary nor Protonotary. No man kiſſed his feet: no man did him fealty, nor ſware to him Canonicall obedience: he was without lands or Segniories, and acknowledgeth himſelfe (c) *Combresbiter*, a fellow elder.

c 1 Pet.vlt.1

Ratio 9.

The ſupremacy neither of order, nor of power was giuen vnto *Peter*. In the firſt Chriſtian Councell at Ieruſalem diuers ſpake and diſputed before him, and *Iames* laſt concluded after all the reſt.

The office of an Apoſtle or a Biſhop is not hereditary, but perſonall. Wherefore, if *Peter* had this ſupremacy, who gaue it to the Biſhop of *Rome* that followed him, with what words did our Sauiour conſecrate them to this high Prieſthood? It was wittily anſwered by *Thomas Aquinas* to the Pope bringing him into his treaſure-houſe, and boaſting of his heapes of money, *(d)* Behould *Thomas* (ſaith he) I cannot ſay as *Peter* did; Gold and ſiluer haue I none. No Sir (ſaith *Aquinas*) neither can you ſay to the lame, Ariſe and walke. God neuer promiſed that the ſpirit of *Peter*, the power of his working, his zeale, his holineſſe, ſhould reſt on the *Romiſh* Biſhops. Degenerate wretches will they haue his honours, whoſe vertues they haue not?

d *Ex Iac. Herbrād. in diſp de prim. Ro. Pont.*

Ob. Let vs in a word ſpeake of the arguments they bring for their Papall ſupremacy. The firſt of which is taken out of *Mathew*; (e) *Thou art* Peter, *and vpon this rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it: and I will giue vnto thee the keies of the kingdome of heauen, and whatſoeuer thou ſhalt binde in earth, ſhall be bound in heauen, and whatſoeuer thou ſhalt looſe in earth, ſhall be looſed in heauen.*

e Mat. 16. 18. 19.

Sol. I anſwer; *Gloſſa ſuper cap. Conſiderandum*, and *Abbas ſuper cap. Significaſti* are cleare, that in this place the keyes are not giuen, but promiſed to Peter. But the truth is, they were not herein promiſed alone to him, but to him and the other Apoſtles. The confeſſion which *Peter* made, was the confeſſion of all the Apoſtles. For he demandeth; *(f) Whom ſay ye that I am?* Peter in the name of the reſt anſwered; *Thou art Chriſt the Son of the liuing God.* And this confeſſion of Peter was that rock wheron Chriſt promiſed to build his Church. And that this interpretation agreeth with his intent, our Sauiour himſelfe maketh it euident in *Mathew*, where he giues to all the Apoſtles, what he gaue to *Peter*; (g) *Whatſoeuer yee binde on earth, ſhall bee bound in heauen, and whatſoeuer yee looſe on earth, ſhall be looſed in heauen.* So in the twentith of *Iohn* (h) he breathed alike on them all: he gaue the holy Ghoſt alike to all: the ſame gift, the ſame commiſſion, the ſame authority; *Whoſoeuers ſinnes ye remit, they are remitted vnto them: and whoſoeuers ſinnes ye retaine, they are retained.*

f Mat. 16. 15

g Mat. 18. 18.

h Io. 20. 22. & 23.

The like you haue alſo in the laſt of *Marke*; where the efficacy of power is giuen to all the Apoſtles generally. Wherfore, in the Epiſtle to the Hebrews, the Apoſtle *Paul* commāding them (*i*) to remember thoſe that had the ouerſight of thē, ſhews therby, that the gouernment of the Church vvas *Ariſtocraticall*, and not *Monarchicall*: the gouernment of many, not of one. To this let me adde, that the words, (*k*) *To thee will I giue the keies of the kingdome of heauen*, were ſpoken long before the deciſion of the queſtion of (*l*) ſuperiority. The Apoſtles therefore would neuer haue made queſtion which ſhould be the greateſt, if Chriſt had before giuen that regality to *Peter*. Nay, Chriſt would not haue ſaid, *It ſhall not be ſo among you*: he would rather haue replied; *I haue giuen you a Maiſter, him you ſhall obey*. But admit in theſe words *Peter* were inſtituted head of the Church; what is that to the Pope? how can he hence deriue a title to himſelfe, who hath nothing of *Peter* in him, but that hee denied his Maiſter.

i Heb. 13. 7

k Mat. 16. 19

l Mat. 20
Mar. 10
Luke 22

Chriſt (*m*) three times demandeth of *Peter*, whether hee loued him, and commandeth him to feed his ſheep: but this commandement was giuen onely to *Peter*, and by his ſheep is meant the whole Church: therefore *Peter* is head of the Church.

m *Obiectio ex Io.* 21 15, 16. 17.

Sol.

When *Peter* by denying Chriſt was fallen from the Apoſtolicall dignity, our Sauiour heere receiueth him to mercy: and to giue him comfort & aſſurance that he was no reprobate, hauing declared towards him ſundry tokens of loue, in theſe words he reſtoreth him to the office of Apoſtleſhip. Secondly, I anſwer; If by theſe words the primacy of the whole Church were giuen vnto *Peter*, why did he afterward become Biſhop of a particular Church (*n*) at *Antioch*? why did he not begin his Prelacy at *Rome*, if there were the place, where the head of the Church was to reſide?

n *Ro. Br. in cathed. Sāc. Pet. ſic et Hier. teſtatur in vit. Pet. apud Aloy. Lip. part.* 1. *pag.* 320.

Thirdly, that Chriſt three times asked *Peter*, whether hee loued him, and three times bade him feed his ſheepe, it was done, that vnto *Peters* three-folde deniall his three-fold confeſſion ſhould be anſwerable; and thereupon him he reſtored to the office of an Apoſtle by a commiſſion thrice repeated, that hee might bee perfectly certified of forgiueneſſe.

The word *Feed* doth not ſignifie any Primacy of gouernment, but power of teaching; to which though the gouernment of them we teach be annexed, yet there is no lordly or imperious ſoueraignty ouer the flocke of Chriſt. But by the word *Feed*, the Scripture commonly vnderſtandeth the preaching of the word, and inſtruction of doctrine; as yee haue * in the ſecond epiſtle to the Corinths. So *Peter* himſelfe wiſheth (*o*) *the Elders to feed the flocke*. But leſt that by feeding they ſhould thinke he meant domineering, and lording, he addeth; *Not as though ye were lords ouer Gods heritage*. Laſtly, if by the word *Feeding* be vnderſtood ſupremacy of rule, then the Apoſtle *Peter* in the alleaged text maketh all Elders ſupreme Primates; for to all Elders he commandeth; *Feed the flocke*.

* 2 Cor.1.24

* 1 Pet.5.2.3

Bellarmine laboureth to proue the ſupremacy of *Peter* by eight and twenty prerogatiues, which *Peter* aboue all other Apoſtles had. But a thouſand ſuch will not ſerue to place the Pope, his Capitoline *Ioue*, in the ſeat of ſupremacy; ſuch is his ignorance of the queſtion, the *non*-conſequence of his arguments. I will onely reply to the Prerogatiues which he taketh out of the Scripture, ſince the Scripture onely is the foundation of our religion.

Prerog.1. The firſt Prerogatiue of *Peter* is the changing of his name. *Simon* by the Lord is called *Peter*; therefore he is head of the Church.

Reſp. Bardicuculated Frier, where was thy vnderſtanding? where thy ſenſe in the ſpinning of ſuch a ridiculous webbe? aſyllogiſticall vnconcluding mockery. Doth not *Marke* ſhewe, that Chriſt changed the names of *Iames* and *Iohn* as well as of *Peter*, and called them *Boanarges*, ſonnes of thunder, and that at the ſame time, and in the ſame manner? For ſo it is written, he named *Simon*, *Peter*: and *Iames* and *Iohn* he called *Boanarges*. What hath *Peter* heere more then *Iames* and *Iohn*?

Mar.3.17.

Prerog.2. *Peter* in the rehearſing of the Catalogue of the Apoſtles is named firſt; *Ergo Peter* is head of the Church. And *Marke* inſiſteth in the word, *The firſt* Simon; *Ergo*, *Peter* is the head of the Church. Mar.3.

Resp. There is no child ſo ignorant, if he haue but once read the rules of Logick, who knoweth not the fallacie of this argument, which doth conclude *à non cauſa* from no enforcing Antecedent. One muſt of neceſſitie be numbred firſt, all cannot be together. In the firſt of *Exodus*, *Ruben*, *Simeon*, *Leui*, are reckoned before *Iudas*. Yet in 49. of *Geneſis* the excellencie ouer all his brethren is giuen vnto *Iudas*. The Apoſtle *Paul* (p) nameth *Iames* before *Peter*: and in another place he putteth (q) himſelfe and *Apollos* before *Peter*; Nay, in the firſt Epiſtle to the *Corinthians* hee is bold to place *Peter* after * all the Apoſtles. To conclude, leſt Ieſuits ſhould thinke wee ſwallow this equiuocation, and feele it not, Let them know, that there is precedence of order, or of number, and there is precedence of dignity. If Peter be firſt in number, it followeth not therefore, he was firſt and aboue all in power and in gouernement. To this may bee added, that Peter is ſometimes named (r) for his very infirmitie; as in the ſixteenth of *Marke*, leſt after his deniall hee ſhould haue deſpaired.

Exod.1.2.
Gen.49.8.
p Gal.2.9.
q 1.Cor.1.12.
* 1.Cor.9.5.
r *Ex W. Fulke in Marc.16 nota. Marg.1.*

Prerog.3. The third Prerogatiue; Peter walkt on the Sea, which no other Apoſtle did; *Ergo*, Peter is head of the Church.

Resp. This was Peters temeritie, not his vertue, who did ſtriue to walke on the Sea like Chriſt, and had periſhed in the weakneſſe of his faith, if Chriſt had not ſuſtained him: this is no proofe of his ſupremacie.

Prerog. 4.& 5. The fourth Prerogatiue is, that hee confeſſed CHRIST to be the Sonne of GOD.

The fift, that the gates of hell ſhall not preuaile againſt his faith herein; *Ergo*, Peter is head of the Church.

Resp. Theſe gifts of God were common vnto Peter with all the reſt of the Apoſtles: the queſtion was propoſed to them all; *Whom doe you ſay that I am?* Peter in the name of the reſt confeſſed; thou art Chriſt the Sonne of the euerliuing God: the gates of hell ſhall neuer preuaile againſt this faith: but this is nothing to P*eters* ſupremacie.

Prerog.6. Chriſt paid tribute for himſelfe and P*eter*; therefore P*eter* is head of the Church.

Reſp. The paiment of Tribute is not a ſigne of Primacie, (s) but of ſubiection. Chriſt himſelfe extorteth confeſſion hereof out of P*eters* owne mouth, *Mathew* 17.25. And he ſheweth the cauſe (why hee payed his Tribute for himſelfe and P*eter*, to be) not that he therby made him head of the church, but (t) leaſt *Caſars* officers ſhould take offence againſt them.

s Rom.13.7.

t Ibid.ver.27.

Againe, by this example he taught P*eter* and all his ſucceſſors to bee ſubiect to ciuill Magiſtrates, as to Gods ordinance.

Prerog. 7. Luke 5.6. Ioh. 21.6. The ſeuenth Prerogatiue is the miracle recorded vvhich Chriſt wrought in P*eters* fiſhing. For hauing fiſhed all night and taken nothing, at Chriſts commandement hee launched into the deepe, and let downe his net, and incloſed a great multitude of fiſhes. The like was done in the one and twentith of *Iohn*; *Ergo*, Peter is head of the Church.

Reſp. Hee hath neither head nor heart, reaſon nor ſenſe, that maketh ſuch concluſion. Theſe miracles proue *Onely* the omnipotencie of Chriſt: they help nothing towards P*eters* ſupremacie.

Prerog. 8. Chriſt ſaith vnto P*eter*; [u] *Simon, Simon, Satan hath deſired to winnow you as wheat, But I haue prayed for thee, that thy faith faile not: therefore, when thou art conuerted ſtrengthen thy brethren.*

u Luk. 22.31. 32.

Reſp. Theſe words point onely vnto P*eters* fall and his deniall, they intimate not principalitie, nor ſoueraigntie at all: onely he is admoniſhed after his conuerſion to labour in his Apoſtleſhip, being mindfull of the mercy extended to him.

*Prerog.*9. Chriſt firſt ſhewed himſelfe to P*eter* after his reſurrection, before he did appeare to any other man; *Ergo*, Peter is the head of the church.

Reſp. It cannot be proued out of the Scripture, that Chriſt firſt appeared to P*eter*. The contrary is apparant in *Luke*; (w) who very carefully ſetteth down the manner of Chriſts appearing, but he ſpeaketh firſt of his ſhewing himſelfe to his Diſciples going

w Luke 24. 13.

going to *Emmaus*: the * ſame is the maner of *Marks* narration alſo. But howſoeuer, this is a fallacy, *Ab ignoratione Elenchi, & à non conſequenti.*

* Marc.16.12.

Prerog. 10. Chriſt firſt waſhed *Peters* feet, and to him onely foreſhewed his death: *Ergo*, Peter is the head of the church.

Reſp. The Conſequence of both propoſitions is falſe: it is a ſhame for *Bellarmine* that he ſpent good houres in ſuch fooliſh toyes.

Prerog. 11. Peter was baptized by Chriſt himſelfe, ſo no other Apoſtle; *Ergo*, Peter is head of the church.

Reſp. The Antecedent is falſe; no ſcripture, no Canonicall volume teacheth vs ſo.

Prerog. 12. The twelfth Prerogatiue is, that Peter as the Father of the flocke, doth congregate and gather them together, and doth propoſe vnto them, that one muſt bee choſen into the place of *Iudas*, which vvas fallen from the dignitie of an Apoſtle.

Reſp. Peter did not collect together the houſhould of the faithfull. y *Luke* in the firſt of the *Acts* ſpeaketh no ſuch thing: but the Brethren comming together into the Chamber vvhere the Apoſtles were, Peter according to the Scripture moued them to chooſe an Apoſtle into the place of *Iudas*. This proueth no ſupremacie. For, if Peter had been indued with ſuch vnlimited power as the Man of *Rome* chalengeth to himſelf, hee might by his authoritie haue nominated and appointed an Apoſtle in *Iudas* roome.

y Act.1.

Prerog. 13. & 14. Peter firſt of after the comming of the holy Ghoſt did preach the Goſpell, and did the firſt miracle; *Ergo*, Peter is head of the Church.

Reſp. I am aſhamed to ſpend time in anſwering of theſe fooleries. The argument is nothing to the purpoſe. This ſhewes the diligence and power of faith: It ſhewes not the Primacie of Peter. GOD bee praiſed, that their arguments are no ſtronger, wherevpon the Tower of their *Babel* ſtandeth.

Prerog. 15. Act. 5. Peter pronounced ſentence of death vpon *Ananias* and *Saphyra*; *Ergo*, Peter is head of the Church.

Reſp. Act.9.40. They might better reaſon; Peter raiſed vp the dead to life;

therefore he is the head of the Church. Surely the worthines of the Goſpell is ſeene in the Saluation, not in the deſtruction of men. Act. 5 9. What Peter did to *Ananias*, hee did by the ſuggeſtion of the Spirit of God: neither did he condemne *Ananias* and *Saphira* to death, but God ſtrucke *Ananias*, ſo that at the reproofe of Peter hee fell downe and gaue vp the Ghoſt: as for *Saphira* alſo, Peter did not pronounce a iudiciall ſentence to condemne her, but did propheſie of her neare deſtruction.

Prerog. 16. *Peter* walked throughout all quarters, and hee firſt preached to the Gentiles; *Ergo*, Peter is the head of the Church.

Reſp. 1 By this rule *Paul* and *Barnabas* were heads of the Church. z Acts 14. For they went through (z) *Iconium*, *Lyſtra*, *Piſidia*, *Pamphilia*, *Perga*, *Attalia*, and ſo to *Antiochia*, preaching to the a Acts 9.29. Gentiles. *Paul* (a) preached to the *Grecians*, and *Philip* (b) to b Act.8 35. 40. the Eunuch a Gentile, before Peter preached to them. And he alſo walked to and fro, preaching in all the Cities, till hee came to *Ceſarea*; but what is this to the primacie?

Prerog. 17. The ſpirit ſaid to *Peter*; vp *Peter*, kill and eate, but it is Acts 10. the office of the head to eate; *Ergo*, Peter is the head of the Church.

Reſp. *Spectatum admiſſi*, O Frier, O Cardinall!

Prerog. 18. Many prayers were made for *Peter* being in priſon, but were not for *Stephen* or *Iames*; *Ergo*, Peter is the head of the Church.

Reſp. If to bee prayed for by the Church make a Primate, the 2. Cor. 1. 11. Church often prayed for the Apoſtle *Paul* in his impriſon- Rom. 15. 30. ment; therefore *Paul* was Primate.

Prerog. 19, & 20. *Peter* ſpake firſt in the aſſembly. *Acts* 15. *Paul* went vp to Ieruſalem to ſee *Peter*; *Ergo*, Peter is head of the Church.

Reſp. Mere Sophiſtications vnworthy of an anſwere. Yet leſt he ſhould be wiſe in his owne conceit, I ſay to the firſt, That in Councels cōmonly the greateſt perſon ſpeaketh laſt: and it ſeemeth, *Iames* was chiefe in the Councell (if any were) for he concludeth and determineth the buſineſſe, whoſe deciſion all the Councell followed. As for *Pauls* viſiting of *Peter*, it was Chriſtian charitie, loue and brotherly kindnes, it was neither obedience, nor ſubiection.

It remaineth now to ſhew how this Popiſh Empire is oppoſite vnto the Kingly office of Ieſus Chriſt.

Firſt, it is the Symbol and very badge of Antichriſt, to call himſelfe vniuerſall Biſhop, by the teſtimony of ancient Popes themſelues.

Pelagius the ſecond, who was choſen Pope *anno* 580. ſaith; Let none of the Patriarches vſe the word vniuerſall. For if the chiefeſt Patriarch be called vniuerſall, The name of Patriarch is taken from the reſt: but farre bee it from any man, that he ſhould deſire to arrogate vnto himſelfe the honour of others. The Title of this Chapter in *Gracian* is; The Romane Biſhop may not be called vniuerſall.

Quia ſi ſũmus Patriarcha vniuerſalis dicitur, Patriarcharum nomen cæteris derogant. diſt. 99. cap. nullus. Nec etiam Ro. Pontifex vniuerſalis eſt appellandus.

Gregorius Sirnamed the Great, Biſhop of Rome ſaith, that to agree vnto this wicked appellation (vniuerſall Biſhop) is nothing elſe but to loſe our faith. Againe hee ſaith; I ſpeake it boldly, Whoſoeuer calleth himſelfe vniuerſall Biſhop, or doth ſo deſire to be called in his pride, doth forerunne Antichriſt, becauſe by pride he ſetteth himſelfe before others.

Ego autem fidenter dico, quia ſi quiſquis ſe vniuerſalem ſacerdotem vocat, vel vocari deſiderat in elatione ſua, Antichriſtum præuenit. &c. lib. 4. epiſt. 34.

The fulneſſe therefore of this great power in the Pope, the Apoſtle maketh to bee a marke and ſigne of Antichriſt. 2. *Theſſ.* 2. namely, that he ſhall ſit in the Temple of God, that is, rule and gouerne in the Church of Chriſt, ſhewing himſelfe as though he were God, diſpenſing, derogating, abrogating, reſeruing, releaſing, abſoluing, declaring, conſtituting, prouiding, adnihilating, adnullating, reuerſing, approuing, confirming, and all at his pleaſure, without rule, without law, without Canon, without controll.

Secondly, it is a great wrong vnto the Spirit of God to binde it to one Seate and one Perſon, as the Diuell was wont to be vnto the *Tripodes* of his *Pythoneſſes*: Whereas we know that (*o*) the ſpirit breatheth where it liſteth. Chriſt ſent the promiſe of his Father vpon all Apoſtles, and concerning their true ſucceſſors he ſaith; *I am with you alwaies to the end of the world.*

o Ioh 3.8.

Math. 28.20.

Thirdly, it is vnto the Kingly Office of Ieſus Chriſt a

great diſhonour, to thinke, that except one viſible head of
the flocke be conſtituted on the earth, Chriſt cannot gouerne
* Epheſ. 4.7.8. his Church by his word, and by his ſpirit.* Chriſt aſcending
vp on high, and now ſitting at the right hand of the Father,
hath giuen from time to time gifts vnto his owne body,
which is the church: He ſtirreth vp Prophets, and Paſtors,
teachers and expounders of the word; ſo that we need not
runne to *Rome*, or any other place for explication and conſtruction
of ſcriptures; ſince in euery place, and in euery Region
our Lord and Sauiour Ieſus Chriſt hath multiplied his
gifts vpon many excellent Teachers, to the edifying of his
church.

Fourthly, to ſay that the Romiſh Biſhop hath all lawes diuine
and humane in the cheſt or cloſet of his breſt, is blaſphemous
violation of Chriſts Kingly Office, who hath only
Apoc.3.7. ly that power: to whom is committed the Key of *Dauid*,
who ſhutteth and no man openeth: who onely is the wiſedome
of the Father: the word which giueth lawes out of the
Eſay 9.7. boſome of the Father: The Law-giuer which ſitteth vpon
Throne of *Dauid* to ſtabliſh it with iudgement and with iuſtice.
As for his ſubordinate officers, God hath not made
any one the treaſure houſe of all lawes, knowledge, and graces.
1.Cor.12.8. But to one is giuen the word of wiſedome, to another
of knowledge, to another of faith, to another of healing, to
another operation of great workes, to another of Propheſie,
to another the diſcerning of ſpirits, to another the diuerſitie
of tongues, to another the interpretation of tongues:
The body is not one member, neither hath one member all
offices.

Fiftly, this Lordſhip of the Romiſh Biſhop is altogether
contrary to the doctrine of the Apoſtles. In the Primitiue
1.Pet.5.3. Church *Peter* commandeth the Elders to feed the flock; *Not
as though yee were Lords ouer Gods heritage*. *Paul* of himſelfe
2.Cor.1.24. and all the reſt of Apoſtles ſaith; *Not that wee haue dominion
Ibid.cap.10.4. ouer your faith, but are helpers of your ioy*. And againe, *the
weapons of our warfare are not carnall, but mighty thorow God*.
Whereupon *Iſidore* ſaith; Let a Biſhop know, that hee is the
fellow

the fellow ſeruant, not the Lord of the people.

Sixtly, it is derogatorie to the dignity of Chriſt, to make *Peter*, or any ſucceſſor of his, the foundation of the Church. For the Apoſtle *Paul* doth witneſſe; *Other foundation can no man lay, then that which is laid, which is Ieſus Chriſt.*

1.Cor.3.11.

Thus haue you ſeene, that the Romiſh elation is after ſundry waies derogation, detraction, and iniury to the ſupremacie of Chriſts ſoueraigne dominion. For thy ſonnes ſake (O bleſſed God) teach them to know themſelues, that they are but men, and that the ſmoky glory of the world is but a flower of the field; ſo that euery knee may to thee bow, and euery tongue to thee confeſſe; *Not vnto vs O Lord, not vnto vs, but vnto thy name giue the glory.*

Pſal.115.

CHAP. VII.

Of Eccleſiaſticall offices ordained in the Church by the authoritie of Ieſus Chriſt.

THat there were ſundry kindes of officers in the Church appointed by the Spirit of God and the Apoſtles of our Lord and Sauiour Ieſus Chriſt, according to the neceſſitie and occaſion of the Church, there is no man ſo impudent as to deny. The Apoſtles when the multitude of beleeuers encreaſed euery day, ſo that themſelues ſufficed not to diſpenſe the word and the Sacraments, and to diſtribute alſo the almes of the Church, did therefore chuſe (a) ſeuen Deacons to miniſter to ſerue the tables, that they themſelues might the better indure the worke of preaching, prayer, and gouernement of the flocke, vvithout let or diſturbance. Of theſe Deacons, thoſe which were approued in their calling, were taken to the office of teaching and preaching, as it is in *Stephen* and *Philip* to be ſeene. Wherefore in this inferiour order of Miniſters, it ſeemeth they were tried and proued who were fit to be admitted to the higher offices in the Church, according to that of the Apoſtle; (b) *Let them firſt be proued, and then let them miniſter, if they be found blameleſſe.* And againe, (c) *They that haue miniſtred well, get themſelues*

a Act.6.2,3,4,5.

b 1.Tim.3.10.

c 1.Tim.3.13.

a good degree, and great libertie in the faith, which is in Chriſt Ieſus.

d Act. 13. 1.
e & 11. 28. & 21. 9.
* 1 Cor. 14. 27.
f Heb. 5. 12.
g *Ex Theod. Bez. in 4. Epheſ.*

Other gifts and miniſtrations were alſo in the Church, as (*d*) Prophets and Teachers. Of Prophets ſome foreſhewed things to come, as *Agabus*, (*e*) and the daughters of *Philip*, and diuers other: Some did * expound the hard and difficult places of Scripture. The (*f*) teachers did inſtruct the people in the rudiments and principles of Religion: (*g*) they gouerned alſo the ſchooles. So Paul and *Barnabas* tooke *Marke* vvith them, not onely to miniſter in bodily ſeruice vnto them. But to help alſo, no doubt, in the miniſtration of the Goſpell.

h Epheſ. 4. 11.

In the Church of *Epheſus* (*h*) there were Apoſtles, Prophets, Euangeliſts, Paſtors, Doctors or Teachers, for the gathering together of the Saints: for the worke of the Miniſterie: and for the edification of the body of Chriſt.

The difference betwixt the miniſtrations is eaſily ſeene.

What the Apoſtles were.
Act. 1.
i *Vid. Euſeb. hiſt. eccl. l. 1. c. 13. ad finem.*
k Act. 14. 14.

Apoſtles were they properly, which miniſtred vnto our Sauiour Chriſt, when he conuerſed on the earth: and *Mathias* taken by lot into the place of the Traytor *Iudas*. Others alſo (*i*) for their excellent gifts and labours were honoured with that title; as (*k*) Paul and *Barnabas*. Such vvere alſo *Epaphroditus*, *Andronicus* and *Iunius*. Vnto Apoſtles was giuen not a particular charge, but generall ouer the vniuerſall Church: they were indued with a greater meaſure of Gods ſpirit then the others; therefore to their rule and iudgements all the reſt were ſubiect.

Euangeliſts and their office.

Of the Euangeliſts there were two kindes; Some that by writing deliuered the Acts and Hiſtorie of Ieſus Chriſt, as *Mathew*, *Marke*, *Luke*, and *Iohn*: Another kinde of Euangeliſts was ſent from place to place for the preaching of the Goſpell, and to lay the foundation of doctrine and religion. Such were (*l*) Philip, *Tichicus*, *Siluanus*, and others. Theſe were not Apoſtles, yet had they no particular charge, but went from church to church as neceſſitie required.

l Act. 21.
Epheſ. 6, 21.
2. Theſ. 1. 1.

Paſtors and their office.

Paſtors were ſet ouer particular churches, euery one in his charge: theſe were alſo called Elders, to whom Peter enioineth,

ioineth, that they feed (*m*) the flocke committed to their charge. Of this kinde are all Rectors of ſeuerall pariſhes in our Church of England. We finde that theſe Paſtors had ſuperiours or Biſhops ouer them; ſuch as *Titus* was ouer them of *Creet*, and *Timothy* of *Epheſus*.

m 1.Pet.5.2.
Tit.1.5.
1.Tim.1.2.3.

Vnto Doctors the chiefe charge and ſuperintendency ouer Churches was not committed: but yet they taught the people, and laboured to inſtruct in their place. Into their roome the Catechiſts ſucceeded afterward; and theſe are in ſome ſort reſembled to the preachers in our daies, which aſſiſt the Paſtors or Parſons of pariſhes in their charges. Of theſe alſo the Apoſtle ſeemeth to ſpeake in his Epiſtle to the Hebrews; (*n*) *When as concerning the time ye ought to be teachers, yet haue ye need againe that we teach you.*

Doctors and their office.
n Heb.5.12.

In the Church of *Corinth* the Apoſtle ſaith there were diuerſitie of adminiſtrations, and diuerſitie of operations. It is very likely, that, by adminiſtrations, he meaneth degrees and offices in the Church: and by operations, the gifts and graces giuen vnto thoſe officers. Wherefore he ſaith, (*o*) there were Apoſtles, Prophets, Teachers: workers of miracles, they that had the gift of healing, helpers, gouernours, diuerſitie of tongues. All theſe ſerued to the miniſtration of the word and of the Sacraments. But either all theſe churches had not the ſame number, nor kindes of offices, or elſe the gift of healing, helpers, gouernours, diuerſitie of tongues, were not ſeuerall offices in the Church, but gifts and graces beſtowed vpon the offices and orders of the Church by the ſpirit of God. Surely, of healers, helpers, Gouernours, and diuerſitie of tongues, in his Epiſtle to the *Epheſians* hee ſpeaketh not a word.

1.Cor.12.5,6.
o 1.Cor.12.28.

All the degrees then and orders of the Church in the New Teſtament, the Canonicall writings comprehend ſomtime generally vnder one name of the Miniſters of the Goſpell: or elſe vnder three titles, Apoſtles, Biſhops, and Deacons. Biſhops and Prieſts are but one degree, although of them ſome were ſet ouer the reſt, as Biſhops and chiefe gouernours in the church; as we read of *Titus*, that the Apoſtle *Paul* (*p*) gaue him authoritie to redreſſe the things that remaine, and ordaine Elders in euery Citie. The word (*q*) ϖρεσϐύτερος is as much to ſay, as an Elder. From whence the word, Prieſt, is deriued: but the word, *Sacerdos*, which is a ſacrificing Prieſt, is no where in the Scripture giuen to the Miniſters of the Goſpell.

The office of Apoſtleſhip, together with the gifts and operations, were to endure but for a time in the church, as the gift of healing, ſpeaking with diuers tongues, and working of wonders, euen vntill the church was eſtabliſhed and confirmed. From which time forward the church is inſtructed and edified by thoſe degrees of Elders and Deacons onely. Therefore (*r*) in the Church of *Philippians* the Apoſtle mentioneth no degrees but Biſhops, and Deacons. And *Io. de Comb.* reciting the orders of the church, (*ſ*) makes no mention of Biſhops, as being comprehended vnder the degree of Prieſthood. P. *Lombard* likewiſe ſaith, (*t*) Among the ancients, Prieſts and Biſhops were all one. And further he ſaith, (*u*) that the Primitiue Church had onely Prieſts and Deacons. Wherefore concerning them onely the Apoſtle giueth precept, in the third chapter of his firſt Epiſtle to *Timothy*.

Biſhops, and Prieſts or Elders differ not in order, but in the office of gouernement: yet the words, Biſhops, Elders, Paſtors, Miniſters, are vſed ſometime in the Scripture promiſcuouſly, for one and the ſame thing. All degrees in the Church were by diuine authoritie Onely, and from no other. The Apoſtle therefore reckoning vp the orders of the Church of *Epheſus* ſaith, (*w*) *He aſcended vp on high, and gaue gifts vnto men*; as though of his Regall power it came that he aſſigned offices to his Church. *He gaue ſome to be Apoſtles, and ſome Prophets*: And in the Church of *Corinth* he ſaith, (*x*) *There are diuerſities of adminiſtrations, but the ſame Lord*; as though hee ſhould ſay, there is one ſupreame power, by which all degrees are ordained in the church. In the firſt of *Titus* he ſaith; (*y*) *A Biſhop is as Gods Steward*: and he calleth himſelfe (*z*) an *Apoſtle, by the commandement of God our Saui-*

our.

p Tit.1.5.

q Vid. Gratiā diſt. 21. cap. Cleros.

r Phil.1.1.

ſ Io. de Comb. l. 6. de ſac. virt. cap 36.

t *Apud veteres iidē Epiſcopi et Presb. fuerunt. ſent. l. 4. diſt. 24.*

u *Diaconatus et presbyteratus, quia hos ſolos primitiua Eccleſia legitur habuiſſe, et de his ſolis præceptum Apoſtoli habemus. ibid. ad finem cap. 8.*

w Ephe 4.8.11.

x 1.Cor.12.5.

y Tit.1.7.

z 1.Tim.1.1.

our. Againe, (*a*) *Let a man ſo eſteeme of vs as the Miniſters of Chriſt, and diſpoſers of the ſecrets of God.*

Out of all theſe places it appeareth, that the degrees and orders conſtituted in the Church were ordained by GOD himſelfe, and by no other. If any man obiect, that the office of Deacons vvas ordained by (*b*) a Synode of the Church: I anſwere; this Synode had the direction of the ſpirit of God for their vvarrant, vvhich in a more extraordinarie manner vvrought in the Apoſtles then it doth in theſe daies. For of them wee may truely ſay (as *Euſebius* ſpeaketh of *Attalus* and *Alciabiades*) [c] they were not deſtitute of the grace of God: they had the holy ſpirit their Counſellor. To conclude, the Papiſts ſay, *Order* is a Sacrament: but all Sacraments are of Chriſts owne inſtitution; therefore orders are by the authoritie of Chriſt inſtituted in the Church.

Hauing ſhewed all the degrees vvhich in the Primitiue Church ſerued for the edification of the body of CHRIST, and that they were reduced vnto two perpetuall orders of Deacons and Prieſts, or Elders, which were not ordained without the ſpeciall appointment of God himſelfe; Let vs now examine the ſundry orders of the Romiſh church, beſides all authoritie of Chriſt, without warrant, without commiſſion, brought into the Church of CHRIST: of whom, together with the Sultan of *Rome*, I feare, he will one day ſay; (*d*) *They haue ſet vp a King, but not by me: they haue made Princes, and I knew it not.*

CHAP. 8.

Of Eccleſiaſticall offices ordained in the Church without the authority of Ieſus Chriſt, and iniurious to his Regall power: and firſt of Subdeacons.

SO doubtfull they are how many orders ſhould bee in the Church, that ſome, (*a*) according to the nine orders of Angells, will haue as many alſo of their Prelates: (*b*) others are

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a 1.Cor.4.1.

b Act.6.2.

c *Euſeb.eccleſ.hiſt.lib.5.cap.3.iuxta medium.*

d Oſee 8.4.

a *Vid. Gratian. diſt. 21. cap. Cleros in Gloſ. vbi etiam addit Hen. de Vrimar. in 4. Sent. diſt. 24. cap. 1.*

b *Pet. Lomb. 4. Sent. diſt. 24. cap. 1.*

are contented with ſeauen orders, according to the ſeauenfold gifts of the holy Ghoſt: and they alſo, which will haue nine orders, contend not a little among themſelues, what thoſe orders are. Some ſay, (*c*) Clerkely cenſure is the firſt order, and the Epiſcopal degree the laſt: diuers ſhutting out clerical ſhauing, make vp the nũber with the dignity Archiepiſcopal. *Iſidore* makes 2 orders; of Lectors, & Pſalmiſts: (*d*) the fourth Councel of *Carthage* ſeemes alſo to do the ſame. For they ſay, the Lector, or Reader, is ordaind by the Biſhop: the ſinger, or pſalmiſt, by a prieſt; yet, vnder a certain preſcript forme of words. Wherefore they ſeeme to be ſundry orders.

Here, while they conſtitute ſeauen orders in the Church, they doe plainely multiply the number of Sacraments, from ſeauen vnto thirteene. For if according to their owne definition, that be properly a Sacrament, (*e*) which is vſed of the ſeruants of God, for conſecration, or ſanctifying of the receiuer, by which he is deſigned to the ſeruice of God: or if a Sacrament be (*f*) the viſible forme of inuiſible grace; then why ſhould not euery ſeuerall order be a ſeuerall Sacrament, ſince they haue ſeuerall forms, ſeuerall matters, ſeueral ſignes, ſeuerall graces, ſeuerall characters, ſeuerall functions, offices, and ends in euery order?

Bellar. ſaith, Biſhoprick is a Sacrament, Deconry a Sacrament, Subdeaconry a Sacramẽt, the leſſer orders Sacraments. All theſe differ from other, yet he wil haue but 7 ſacraments.

Let vs firſt intreat of their Subdeacons, an office, of which *Gratian* plainely pronounceth, in the Apoſtles time, it ſeemeth, (*g*) there were no Subdeacons: if they were, yet Subdeaconry then was no holy order. *Dionyſius* (*h*) in his *Hierarchy* expreſly maketh mention onely of three orders. *Ambroſe*, (*i*) reckoning vp the orders of the Church in his time, ſpeaketh not of Subdeacons. To theſe teſtimonies *Bellarmine* anſwereth, (*k*) that *Dionyſius* did not deſcribe the number of orders, but of *Hierarchies*, which are onely three; Biſhops, Prieſts, and Deacons: theſe (ſaith he) are as Princes and Prelates ouer the people, the other orders be but Miniſters vnto the three *Hierarchies*. O Frier, forſaken of all truth and

ſhame-

c *Vid. Grat. diſt. 21. cap. cleros. in gloſſ.*

d *Vid. Conc. Carth. 4. Can. 8. & 10.*

e *Sacramẽta propriè dicũtur illa quæ adhibebantur à dei cultoribus ad quãdã conſecrationẽ, per quã deputabãtur quodã modo ad cultũ dei. Tho. Aq. q. 102. et ſic collig. à Bõlon. cõp. 1. par. 3. c. 102.*

f *4. ſent. c. 1. Bel. in li. de ſacr. ord.*

g *Diſt. 21. cap. Decretis in gloſſa.*

h *Dionyſ. c. 5. Hierar. ex Chem.*

i *Ambr. in 4. ad Eph. ex Chem.*

k *Bel. l. de cleric. c. 11. verbo ad locum Dionyſii.*

ſhamefaſtnes! doth not *(l)* Peter expreſly charge the Elders, that they feed the flocke, not as though they were lords ouer Gods heritage? Doth not the Apoſtle *Paul* to his *Corinthians* witnes; (*m*) *Who is* Paul? *who is* Apollos, *but the Miniſters by whom ye beleeued?* Doth hee not euery where call his office, (*n*) *miniſtration and ſeruice?* and himſelfe *(o) a ſeruant to al men for Chriſt his ſake?* And is any man ſo ſhameleſſe, as to turne Miniſtry into Principality? VVee knowe, that of Leuiticall Prieſts the Lord himſelfe pronounceth; (*p*) *I haue made your prieſts office an office of ſeruice.* And all degrees of holy offices the Apoſtle *(q)* comprehends vnder the name of ſeruants. But by a falſe diſtinction to caſt a miſt before our eies, the Cardinal dreameth of orders of principality, and orders of miniſtration. So he plaies alſo with the authority of *Ambr.* & ſaith, that he ſpake onely of fiue degrees in the Church, becauſe the Apoſtle mentioneth but fiue degrees amongſt the Epheſians. But for this you muſt take his owne word only, proofe he hath none at all. To conclude, howſoeuer in proceſſe of time Subdeacons haue bin ordained in the Church, certaine it is, that from the beginning it was not ſo, neither haue they any warrant in the Canonicall ſcripture.

The Romiſh Church maintaineth yet this order, & with much ſolemnity createth ſubdeacons, (*r*) to receiue the offering at the hands of the people: and to bring the Patten and Chalice to the Altar: to wait vpon the Deacons: to holde the Ewre and the Towell to the Biſhop, and prieſts, & Deacons, whē they waſh at the Altar: to make clean the altar cloths & the veſtments. VVherfore, when they are ordained, the Byſhop deliuers them the Patten, and the Chalice: the Archdeacon the water pot, and Towell: all this is done to imitate the Iewiſh Leuiticall Ceremonies, and the *(ſ) Nathynayens* of the Temple: and to magnifie the ſacrificing prieſts, that with greater pompe they may offer Chriſt vpon the Altar, being attended by ſuch ſacred perſons, and ſo many officers of ſundry degrees in their prelacy.

Subdeaconry then is an office in the Church, without the ordinance of Chriſt, preſumptuouſly ſet vp to maintaine I-

dolatry

l 1 Pet.5.2.3

m 1 Cor.3.5

n 2 Cor.3,6.8.9.

o 1 Cor.9.19

p Numb.18.9

q Col.1 1 Theſ.3. 2 Cor.3. Eph.3.

r *Ex Pet.Lōb.L.4. diſt.24.c.6.de Subdiaconis.*

ſ *Vid.Car.Sigon.de Rep.Heb. l.5.c.7 in prin.fere.*

dolatry and ſuperſtition, to reuiue the Iewiſh Ceremonies, to maintaine the pride and vain-glory of men, to diſhonour IESVS CHRIST; as though he were euery day to be offered on Altars, and had not with one ſufficient perfect oblation vpon the Croſſe reconciled vs vnto God: It detracteth from Chriſts power, as though any had authoritie to ordaine and conſtitute orders in his Church without his rule and direction: It detracteth from the wiſedome of our great King, as though in his holy word he had not left a a ſufficient diſcipline and forme of gouernement, with fit offices and degrees for the edifying of his Church: It detracteth from the goodnes and bounty of our great King, who hath kept from vs an office of ſuch neceſſitie and importance, concealing it from the Apoſtles and Diſciples, vntill ſuch time as our Romiſh *Prometheus* ſtole this fire from heauen, and found out an office fit and comely in the Church, which Chriſt neuer found.

CHAP. IX.

Of Doore-keepers, and Acolytes.

a 1 Chron. 26.

DOore-keepers are inſtituted to the (*a*) imitation of the Iewiſh ceremonie, which ordained Porters for the Gates of the Temple. And if theſe bee holy orders, the Pariſh Clarke and Sexton are holy orders, to whom the keyes of their Cathedrall and Pariſh churches are committed: neither is there any vſe of this order in their church in theſe daies, but onely that it may make vp the ſuperſtitious number. For this office is executed by boyes and mere babes. Of this office the ground is taken from the words of our Sauiour; *I am the doore, by me if any man enter, he ſhall be ſaued.* From hence they conclude, that the Doore-keeper is an holy office; as though the woodden church doore were Chriſt, or entring through the materiall gates were entring through Chriſt. I know, in the ancient church of GOD there were Doore-keepers, who kept the houſe of prayer, and did put out the excommunicate perſons, Heatheniſh, Idolatrous, Here-

b Ioh. 10. 9. *Pet. Lomb. ſent. l. 4. diſt. 24. c. 2.*

Hereticks, and ſuch as were not perfectly inſtructed in religion, when the holy myſteries were to be ſolemnized; but theſe were neuer accounted holy officers: neither vvere they reckoned amongſt the orders and degrees of the church: they were mere humane ordinances, diſciplinary ſeruices: corporall, not ſpirituall, nor religious, nor for the edification of the body of Chriſt.

Acolytes the Scripture makes no mention of, by any ſuch name. Indeede amongſt the Philoſophers the Stoicks vvere called *Acolyts*, becauſe they alwaies followed their opinion, and did with obſtinate pertinacitie cleaue to their doctrine, and counted it a ſhame to forſake the ſame. The Apoſtles had Miniſters, who gaue attendance on them; as *Oneſimus*, *Marcus*, *Timotheus*, and *Eraſtus*, vnto *Paul*. Theſe beeing trained vp by the Apoſtle became at laſt fellow-labourers, and fellow workemen with him in the Miniſtery of the Goſpell: but theſe followers, or *Acolytes*, the Romiſh church hath turned into Torch-bearers. Wherefore from the Archdeacon at their conſecration they receiue a Taper, with a candleſticke and an empty pot: and becauſe, when in time of perſecution Christians for feare of their enemies met ſecretly in the night, and therefore had ſome whoſe duty it was to light Candles, both for neceſſitie and comelineſſe, therefore now alſo we muſt haue *Acolytes*, at noone daies to carry Tapers; for it is ſo, (c) *That if a thouſand ſunnes did ſhine vpon the earth, yet there muſt be Candle light, when the Maſſe is celebrated.*

Ex Amb. Calep.

Philemon 10.
1. Pet. 5. 13.
Act. 19. 22.
Col. 4.
1. Cor. 16.

c *Quia celebratur accenſo lumine, etiamſi mille ſoles lucerent ſuper terrā.* Comp. Theol. verit. lib. 6. cap. 18.

The cauſe of the inſtitution of this order *Peter Lombard* confeſſeth to be, not for the illuminating of the ayre vvith Creſſets and Candles: but vnder the type of this bodily light, to ſhew that light of which it is written; (d) *That was the true light, which lightneth euery man that commeth into the world.* Now herein how abſurd are they, that ſuppoſe a tallow Candle, or perhaps one made of Wax, doth better reſemble Ieſus Chriſt, then the glorious Orbe of the bright ſhining Sun, wch powreth light into euery Star, & by them together with his faire beams, yieldeth ioifull light vnto euery corner of the world?

d Ioh. 1. 9.

The authoritie of this order is taken chiefely from Chriſt, who of himſelfe doth witneſſe; (e) *I am the light of the world; he that followeth mee, ſhall not walke in darkneſſe.* Therefore there muſt needs be *Acolytes* in the Church,to beare Tapers about at noone daies. I appeale euen to euery child that hath in an Vniuerſitie talked of the rudiments of Logicke, whether this be a good and Dialecticall concluſion?

[e] Io.8.12.

The ſecond cauſe of the inſtitution of this order (f) is borrowed from the Iewes. For this office (ſaith *Peter Lombard*) they did ſuſtaine, which made the lights for the Candleſticke, and did kindle them with the heauenly fire, to'lluminate the darkneſſe in the Temple: But from the Iewiſh right this order can take no authoritie. For firſt, the (g) Iewes had the commandement of GOD for this office of theirs: Secondly, (h) the lights of the Temple and the Altar continued the memory of the heauenly fire, vvhich God ſent from aboue: Thirdly, [i] by *Lombards* owne confeſſion, the torches and lights of the Temple were ordained, to bee a remedy againſt darkneſſe by night in the Temple; But the Popiſh *Acolytes*, like mad men, burne Candles at noone daies.

f *Ex Pet.Lomb.l.4.diſt.24.c.5.* Exod 27.20. Leuit.6.13 Exod.vlt.25.

g Numb.8.2. Exod.25.37.

h Leuit.6.12. & 9.24.

i *Lib.4.diſt.24.c.5*

Thou ſeeſt Chriſtian reader, how iniurious theſe ridiculous orders are vnto the Soueraigne dominion of IESVS CHRIST; which, as they are ſet vp without his authority, ſo they are Scenicall and Heatheniſh mockeries: they reuiue Iudaiſme, and legall ceremonies,aboliſhed by the comming of Chriſt: they are made Sacraments & ſeales of grace without his appointment, who is the onely author of grace. All theſe things are treacheries intolerable againſt the Crowne and dignity of the Sonne of God.

CHAP. X.

Of Exorciſts, another Popiſh Order, and the wrong that is offered thereby to the Regall dignity of Chriſt.

I Doe not place the Popiſh orders after the ſame manner as they are conferred in their church. For Exorciſts vvith them is the third Order; I haue here placed it laſt, as the moſt iniurious, and traiterous abomination againſt the ſupreame Regalitie of our Sauiour Chriſt. (*a*) Theſe take their name and appellation from adiuring and rebuking: whoſe office it is, to command the vncleane ſpirits, and Diuels to depart out of the bodies and ſoules of them which are to bee baptized, and alſo out of the water of Baptiſme: to appeaſe tempeſts: to quiet the fury of windes, of thunder, and lightening. Theſe are ordained by receiuing a booke of Coniurations or exorciſmes at the hand of the Biſhop, who ſaith; Receiue power to lay your hands vpon the poſſeſſed, and vpon new conuerts. The beginning of their office (ſome ſay) was from *Salomon*, of whom they falſely ſay, that he was the firſt Author of Exorciſme.

a *Ex Pet. Lomb. l. 4. diſt. 24. c. 4.*

Exorciſts (*b*) there were among the Iewes; but they were Witches, Coniurers, Vagabonds, ſuch as *Simon Magus*, *Elymas*, and the ſonnes of *Sceua*: they were not inſtituted by the Law, nor by the Goſpell: they were very enemies vnto Ieſus Chriſt, and his Kingdome; and ſuch are they alſo, vvhom the Romiſh church hath ordained to bee their ſucceſſors.

b Act. 8. 9. & 13. 8. & 19. 13.

No man can deny, but that our Sauiour Chriſt, ſending forth his Apoſtles, gaue them power (*c*) to caſt out Diuels; and of the miraculous faith of ſome he ſaith, (*d*) that in his name they ſhall caſt out Diuels: but this was a gift, not an order in the church. And that doth euidently appeare, becauſe he ſaith not, that the Apoſtles, or Deacons, or they that are conſtituted in the holy orders of the church, ſhall be Exorciſts; but theſe tokens ſhall follow them that beleeue. Wherefore, though (*e*) *Bellarmine* doth miſerrably vexe and labour himſelfe, to proue that Exorciſts are an holy order; yet out of the booke of God, and the canonicall Scriptures, hee cannot bring one ſyllable or letter, to proue the ſame.

c Math. 10. 8.
d Mar. vlt. 17.
e *Bellar. lib. de cleric. c. 13.*

The gift of caſting out of Diuels was for a time, to ſhew the glory and godhead of Ieſus Chriſt, in whoſe name Diuels and vncleane ſpirits were ſubdued and ouercome. Now, that power is either ceaſed, or elſe is not commonly conferred, either by impoſition of hands, or any other ceremonie: therefore to retaine an idle & vſeleſſe imagination in the church: to pretend that they giue power ouer *Apoſtata* ſpirits vnto men, by deliuering a booke full of Spels and Croſſes into their hands; What is it elſe but to tempt the Lord? to lye vnto the holy Ghoſt? to mocke and delude the ignorant? to ſcandalize them that are within? and to ſet ſtumbling blocks before them that are without? Yea, by certaine Rites and ſolemn ceremonies with blowing, Croſſes, Characters, Words, to turne bread into fleſh: to bring downe the body of Chriſt from heauen: to ſanctifie and giue diuine vertue vnto ſalt, oyle, water, hearbs, clothes, Candles, and ſuch like; what is it elſe but very Magick, ſuch as the Poet ſpeaketh of?

(f) *Verſes from heauen can bring downe the Moone,*
By Verſes Circe *chang'd* Vlyſſes *mates,*
By Verſe the cold Snake in the field is burſt.

There is no doubt, but the creatures which they conſecrate, in their owne nature are good for the vſes to which they were ordained: but to turne them from their appointed end vnto ſuperſtitious purpoſes, is Heatheniſh impiety. And ſince theſe things haue no ſuch power as they attribute vnto them, neither by their owne nature, nor by Gods ordinance, or any witneſſe of his word, therefore it is very diueliſh and impious Magicke, and blaſphemy, by words and croſſes to ſeeke to giue ſuch power vnto them.

Wee are no where in Scripture taught to vſe the name of the Father, the Sonne, and the holy Ghoſt, to tranſubſtantiate his creatures: to conſecrate hearbs, ſalt, water, candles vnto holy and religious vſes. Wherefore ſo to doe, is merely vnlawfull and abominable.

Laſtly, for all their orders they fetch example from Ieſus Chriſt, ſaying; (g) *He was a doore-keeper, when he caſt the buyers and ſellers out of the Temple: A Reader, when in the middeſt of the Elders he opened the booke of* Eſay, *and read therein: An Exorciſt, when he caſt out Diuels. An Acolyte, when he ſaid, I am the light of the world: A Subdeacon, when girding himſelfe with a To-*

well

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f *Carmina vel cœlo poſſunt deducere lunam. Carminibus Circe ſocios mutauit Vlyſſis. Frigidus in pratis cantando rūpitur anguis. Virg. Eglog 8.*

g *Io. de Comb. in comp. Theol. verit. l. 6. c. 36. ad finem.*

well he waſhed his Apoſtles feete: A Deacon, when in his laſt Supper he diſtributed his body and bloud vnto his Diſciples: A Prieſt, when on the Altar of the Croſſe he offered himſelfe vp for the ſins of the world, vnto God the Father. Thus with impudent faces they contend for their ſuperſtition, and feare not to ſport and play with the ſacred perſon of the Sonne of God; (*b*) *Thou thoughteſt wickedly* (ſaith he) *that I am euen ſuch a one as thy ſelfe, but I will reproue thee, and ſet before thee the things that thou haſt done.*

b Pſal.50.21.

CHAP. XI.

Of diuers other officers ordained in the Church, beſides the institution and Teſtament of our Lord and Sauiour Ieſus Chriſt.

TWo notes of diſtinction Eccleſiaſticall perſons haue in the Romiſh church. The outward, is tonſure or ſhauing of the hayre: The inward, is the Character or calling, and ſeale of God: but howſoeuer their Doore-keepers, Readers, Exorciſts, Acolytes, Subdeacons, Monkes, Friers, Heremites, Nunnes, may be partakers of the externall Ceremonie: yet Character they haue none, nor inward calling from GOD; who of them all, I doubt not, pronounceth; (*a*) *They haue made Princes, and I knew it not.*

a Hoſea 8.4.

Hugo de Sancto Victore defineth Order, to be a certain ſealing, in which ſpirituall power and office is conferred vpon them that are ordered: this definition is too ſhort. For hee ſhould haue ſaid rather, that it is a calling or office ordained by Chriſt in his Church for the edification thereof. But againſt all theſe offices of the Romiſh Synagogue diuers reaſons may be brought.

Firſt, (*b*) they haue no authoritie in the Scripture; no conſtitution, no warrant, neither by expreſſe commandement, nor yet by example: Neuer any man found Monke or Frier, Ieſuite or Cardinall, Hermite or Nunne, in the Scripture: Chriſt and his Apoſtles neuer ordained any ſuch: they neuer knew them: they neuer heard of them. God gaue ſome Apoſtles,

b *Ex doctiſſimo & ornatiſſimo Mattheo Sutliueo. in lib. de vera Chriſti Eccleſia: & Lamb. Daneo ad 5. cōtrou. partis primæ alt.*

c Epheſ.4.11.

poſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtors, and Teachers: but hee neuer gaue theſe Popiſh Orders for the worke of the Miniſtery, and for the edification of the body of Chriſt. So likewiſe in (*d*) the firſt to the *Corinthians* the twelfth chapter, ſundry gifts and ſtates of men in the church are rehearſed: But of theſe Papiſticall orders and diuiſions not one word is found.

d 1.Cor.12.

Secondly, our Sauiour, nor his Apoſtles neuer did ordaine that men ſhould wholly flye from their lawfull poſſeſſions, or that they ſhould forſweare lawfull marriage, or hide themſelues in Cloyſters, or make Vowes, or ordaine new Euangelicall rules and lawes; Nay, CHRIST telleth vs, (*e*) *that euery plant his heauenly Father hath not planted, ſhall be rooted out*. Theſe are none of his Plants, none of his Orders: their ceremonies their traditions he neuer approued.

e Math.15.13.

Thirdly, all (*f*) Chriſts Diſciples are either teachers, or hearers, as it appeareth in ſundry places of Scripture: but Monkes, Friers, and Heremites are neither preachers nor hearers; Preachers they are not, for they ſucceed not the Apoſtles: Hearers they are not, for they dwell either in Cloyſters, or Deſerts, where there is no preaching. And though of late times ſome Frierly orders haue taken vpon them to preach, yet it is altogether againſt their Monaſticall Order: For (as *Ierome* ſaith) [g] a Monke hath not the office of a teacher, but of a mourner. It were the Apoſtles onely and their ſucceſſors, to whom the Lord ſaid; (*h*) *Whatſoeuer yee binde on earth, ſhall be bound in Heauen: and whatſoeuer yee looſe on earth, ſhall be looſed in Heauen. Gregory* (*i*) therefore and other Popes haue forbidden Monks to be preachers: and the chap. *iuxta Chalcedonenſis* ſaith; (*k*) *Wee adiudge that they altogether ceaſe from preaching to the people.*

f Gal.6.6. 1.Cor.9.7. Heb.13.7.

g *Monachus enim non docentis, ſed plangentis habet officium. Ep. ad Rep. & Deſiderium.*

h Mat.18.18.

i *Nemo & interdicimus* 16.q.1.

k *A prædicatione populorum omnino ceſſare cenſuimus.*

Fourthly, the Apoſtle forbiddeth all men to liue idlely, and commandeth (*l*) *That hee which will not labour, ſhould not eate.* But the Monkiſh orders liue of the ſweat of other mens browes, without order, without calling, without labour.

l 2.Theſ.3.10.

Fiftly, if they haue their inſtitution from Chriſt and his Apoſtles, why from *Benedict* are they called *Benedictines*?

From *Francis Franciſcans*? From *Dominick Dominicans*? And why haue they from theſe their Fathers receiued ſuch rules, formes, and inſtitutions as Chriſt did neuer command?

Sixtly, no fraternitie may be allowed, but ſuch as haue authority from the *Pope*: ſuch as the ruler of the Romiſh church approueth; but if they had their inſtitution from Chriſt, they needed no more to bee confirmed by the *Pope*, then Prieſthood, and Deaconry are.

Seuenthly, if Monkes and Friers with ſuch like, vvere ordained by Chriſt, the *Pope* could not at his pleaſure diſſolue their order; as *Gregory* the tenth deſtroyed diuers ſorts of them in *Concilio Lugdun*: And *Clement* the fift, the order of Templaries: and *Pius Quintus*, the order of the Humiliaters.

Eightly, *Paul* the *Thebane* and *Anthony* were the firſt parents of Monkiſh Orders. *Ruffinus* (m) calleth *Anthony* the firſt inhabitour of the wilderneſſe: And *Ierome* to *Euſtochium* ſaith, of this life *Paul* was the authour, and *Anthony* the illuſtrator. He addeth alſo, that *Iohn* the *Baptiſt* was the Prince of them, becauſe he ſhewed example of auſteritie; not for that he gaue precepts of Monkiſh life. For certaine it is, there were no Monkes before *Paul*, and *Anthony*, in the church of Chriſt, as by ſundry reaſons it may be ſhewed. Firſt, becauſe in the old or new Teſtament there is no mention of Monks, before this *Paul* the *Thebane* and *Anthony*.

Cornelius Agrippa ſaith, (*n*) the old law altogether vvas without them, and the church alſo at that time, when it was beſt, and not encombred with ſuch abundance of Ceremonies. *Ierome* ſaith, that (*o*) *Amathas* and *Macarius* the Diſciples of *Anthony* affirme, that *Paul* the *Thebane* was the Prince of Monkery. The Romane Breuiarie it ſelfe calleth *Paul*(*p*) the firſt Eremite, the authour and Maiſter of Eremites. To this *Vincentius in ſpec. lib.* 17. *cap.* 54. *Sabellicus, Polidorus Virgil. lib. de inuent. rer.* giue their teſtimonie alſo.

Ninthly, *Hierome* (*q*) in the life of *Paul* doth witneſſe, that the cauſe of his ſolitarie life was perſecution. The cauſe of our Monaſticall orders is no ſuch; they liue at eaſe and in wan-

m *Lib.* 1. *hiſt. cap.* 8

n *Quibus vetus lex omnino caruit, caruit etiam Eccleſia eo tempore, quo fuit optima, nec tot Ceremoniarum Ritibus implicita. de vanit. ſcient. c.* 62.

o *Ierom. in vita Pauli Eremitæ.*

p *In lect.* 4. *in feſt. Pauli Erem.*

q *Ad Montium deſerta confugiens, cum perſecutionis finem præſtolaretur, neceſſitatem vertit in voluntatem.*

wantonneſſe; not in a Caue, as *Paul* did: not fedde with bread and water, as he was; but with delicates, with wine, and dainties *Implentur veteris Bacchi pinguiſq; ferinæ.*

The Monkery then of theſe later times began neither from *Moſes*, nor Chriſt; No, nor from *Paul*, nor *Anthony*; but (r) from *Benedict*, who firſt brought the ſolitary Monks that liued alone in Caues and Rocks, into Cloiſters and Abbeyes. The Monkes of our time are not the ſchollers of theſe reuerend abſtainers, but of *Epicurus*, and *Philoxenes*: of *Sardanapalus*, and *Heliogabalus*: luxurious, abdominous, gluttons, and graues of meate.

r *Polid. Virgil l 7. de inuen. rerum.*

Hauing ſhewed that theſe orders of the Romiſh church are not from God the Father, nor his Sonne Chriſt: from Prophets, or Apoſtles; No, nor yet from *Paulus*, and *Antonius* the firſt Heremites, Let vs examine the arguments, which they vſe in defence of this ſerpentine broode, this generation of Vipers, theſe crauling Locuſts, the burthen of Church and Commonwealth.

Bellarmine ſaith, that in the law of nature there was a ſhadow of Monkiſh orders: in the law of *Moſes* a greater ſhew of them; but that their perfection was declared in the time of the Apoſtles. The truth of this bragge the enſuing diſcourſe will examine.

Ob. Of *Enos* it is ſaid in the fourth of *Geneſis*; This man began to call on the name of the Lord; therefore *Enos* vvas a Monke.

Sol. Euery one that calleth on the name of God, is not a Monk; but the Hebrew text is; (s) *Then men began to call on the Name of the Lord.* And ſome interpret; Then men began to blaſpheame the name of the Lord. But admit that *Enos* alone did call on the name of the Lord; *Enos* was no Votary, hee was not ſhaued: he was a married man, hee poſſeſſed his owne proper ſubſtance, wife, and children: Is this any ſigne of Monkerie?

s Gen. 4 26. *Sic Rabin.*

Ob. The inſtitution of *Nazarites*, *Numb.* 6. is brought as a proofe for Monaſticall orders. For they did ſeparate themſelues vnto the Lord: and by their example *Origen* ſaith, many did conſecrate, or vow themſelues wholly vnto the ſeruice of God.

Sol.

The *Nazarites* did not abſtaine from lawfull marriage: (*t*) they were not ſhauen, but did nouriſh their hayre all the time of their abſtinence: They did not forſake their poſſeſſions: They liued not in Cloiſters, neither did they binde themſelues to perpetuall vowes. What agreement is betwixt Monkes and Nazarites?

t Numb. 6. 5.

Ob.

Hierome (*u*) calleth *Elias* and *Elizeus* with the children of the Prophets, Monkes and Captaines of Monkes. They liued in the wilderneſſe: they built them Cottages by the bankes of *Iordan*: they liued on wilde hearbs and pottage.

u *Ex ep. Hier. ad Paulinum & Rusticum.*

Sol.

Ierome ſpeaketh this by way of amplification: for properly he maketh *Paul* and *Anthony* the firſt of this Order. *Genebrard* ſaith, *Paul* firſt began to dwell in the wildernes: hence was the beginning of Eremites. But to ſpeake the truth; *Elias, Elizeus,* and the children of Prophets, haue no conformitie with our Romiſh Monkes. For (*x*) the Prophets fled into the deſarts becauſe of perſecution, beeing deſtitute, afflicted, and tormented. This later brood of Monkes are not ſo; *Helias, Elizeus,* and the children of the Prophets, dwelt in the ſociety of men in *Rama, Hierico, Ramoth Gilead, Gilgal, Bethel,* and ſuch other great Cities: and if they dwelt by the bankes of *Iordan,* it was becauſe the place wherein they liued together was too narrow and too little for them, as they themſelues ſaid vnto *Elizeus.* The Prophets and their children were married, our Monkes are not: the Prophets and their children fedde on pottage and hearbs, our Monks feed on fleſh, and ſome on dainty fiſh: The children of the ProProphets dranke water, the Monks drinke wine at the full. They are not of the Prophets children, nor like them in life and conuerſation.

w *Geneb. l. 3. anno* 267.

x Heb. 11. 37, 38.

y 2. Reg. 6. 1. 2.

Ob.

The Rechabites built not houſes, dranke no wine, ſowed no fields, planted no vineyards, liued auſterely; therfore they were Monkes.

Sol.

The *Rechabites* deſcended from *Iethro* the father in law of *Moſes*: they were Shepheards and feeders of Cattell by profeſſion; wherefore they had no certaine habitation, nor built any houſes: but they were married, they had lawfull children, they had proper goods; therefore the *Rechabites* vvere no Monkes. Againe, the Monkes drinke wine, build houſes, plant vineyards and orchards, liue merily and at eaſe; therefore the Monkes are no *Rechabites*.

Ob. *Iohn* the *Baptiſt* is made the Father of Monkes by many of the ancient Doctors of the church. For hee dwelt in the wilderneſſe, and was clothed in vile apparell.

Sol. The Monkes haue nothing like vnto *Iohn* the *Baptiſt*: He was in the wilderneſſe by the appointment of God. For of him *Eſay* foreſheweth, (z) *A voice crieth in the wilderneſſe*: And *Luke* ſaith, that (a) *hee was in the wilderneſſe, till the day came that he ſhould ſhew himſelfe vnto Iſrael.* But the Monks can ſhew no ſuch calling, no ſuch warrant, for their ſolitarineſs. Again, *Iohn* preached and baptized in the wildernes, Monks doe not ſo: *Iohn* left the wilderneſſe when his time came of preaching, Monkes may not leaue their Cloiſters: *Iohn* had neither Cloiſter, nor Abbey: *Iohn* gaue no ſpeciall rule, or diſtinction of meates, or apparell, to his Diſciples more then he did to all other: *Iohn* made no vow of Virginitie, nor renunciation of his Fathers poſſeſſions: *Iohn* did eate Locuſts and wild Hony, Monkes are fed with better diſhes: *Iohn* was clothed with Camels haire, Monkes for the moſt part haue ſofter raiment.

z Eſay 40.3.
a Luke 1.80.
Math.3.4.

Bellarmine bringeth many reaſons, to enforce that Monks were in the Church of God before the yeare 300. but they are rather weake and wauering ſhadowes of opinion, then ſolide arguments of a good diſputer.

Ob. Firſt, out of *Athanaſius* in the life of *Anthony* he ſaith, that *Anthony* found many Monkes in the wilderneſſe.

Sol. The treatiſe which is now extant vnder the name of *Athanaſius*, is a doubtfull ſuſpected ſtory, lately added to his bookes, full of many childiſh toyes, not fitting the grauitie of ſo reuerend a Father. It is thought indeed that *Athanaſius* vvrote the life of *Anthony*, but this fooliſh Pamphlet is ſuborned, no doubt, and thruſt vpon vs inſteed of the true worke of that godly ancient.

Ob. *Damaſus* ſaith, that *Dionyſius* of a Monke was made Biſhop of *Rome.*

Sol. This cannot be true; for by the opinion of the moſt and beſt writers, Monkery came not into *Italy* before the yeare three hundreth and fifty. Againe, this writing which goeth vnder the name of *Damaſus*, hath neither credit amongſt vs, nor our aduerſaries. *Damaſus* himſelfe was a man very ſuperſtitious; but howſoeuer, if *Damaſus* were a Monke, his order had no ground in Scripture. We are not to follow the ſuperſtition of men, but the truth of God.

Ob. *Tertullian* and *Cyprian* are brought by *Bellarmine*, as ſtrong witneſſes on his behalfe; of whom the one ſpeaketh of the couering of Virgins: the other of the habite of Virgins; *Ergo*, theſe were Nunnes.

Sol. He might as well conclude, *Eua* the wife of *Adam* made a couering to hide her nakedneſſe; *Ergo*, *Eua* was a Nunne. The Virgins which *Cyprian* and *Tertullian* ſpeake of, were neither ſhut vp in Cells, nor Nunneries, but liued in their owne houſes: not bound by a perpetuall vow, but were virgins ſo long as it ſeemed good vnto them not to marry: they had not all things in common: they had no peculiar rule, nor order.

Ob. *Dionyſius* called *Areopagita*, is produced in witneſſe for Monaſticall orders.

Sol. This *Dionyſius* was not the *Areopagite*, but a falſe and fabulous Impoſtor, reproued (*b*) by *Valla* and *Eraſmus*: not allowed by *Baſil* the great. Hee liued three hundreth yeares after Chriſt.

Ob. *Philo Iudeus* commendeth Monkes, and reporteth, that he ſaw them.

Sol. *Philo* ſpeaketh of the Eſſees; as it is manifeſt both out of *Ioſephus* and out of *Ierome* alſo. Now *Euſebius* and *Epiphanius* affirme, that the Eſſees were Hereticks: and *Philo Iudeus* himſelfe ſaith, they were *Hemerobaptiſts*, that is, ſuch as baptized themſelues euery day anew.

Ob. *Bellarmine* is not aſhamed to bring in the example of the

b *Baſil. ep. 41 ad Max. Phil. quæ incip.: Imagines animarum.*

Ioſeph. de Bel. Iud. l. 2. c. 12. Hieron epiſt. ad Euſtochiũ.

Apoſtles, and to ſay that they were the firſt Monks; for they had all things in common: to which purpoſe hee alledgeth *Auſten*, who ſaith, they bound themſelues in vowes: And diuers Fathers, who witneſſe, that religious orders came from the Apoſtles; as *Euſebius*, *Ierome* and *Auguſtine*.

Euſeb. eccl hiſt. lib. 2
Hieron. de viris illuſt. in Philone.
Aug. de vit. Cler. communs. ſer. 2.

Sol.

The Apoſtles followed no rule but that of the Goſpell: they neuer forſware the lawfull vſe of Marriage: they did neuer vow to haue no goods of their own: [c] When they followed Chriſt, they kept their ſhips, their nets, their houſes, though they kept not their affection towards them, but did forſake them in preferring Chriſt before them. So in *Acts* the fourth the brethren were not bound by vow to giue away their goods, but of all the multitude there was (*d*) one heart, and one minde. The cauſe of the communitie of goods amongſt them was charitie onely, and not any vow. For charitie it was that none of them ſaid, (*e*) *any thing of that which hee poſſeſſed was his owne*: For charitie it was, that they ſold their houſes and lands, and brought the price to the Apoſtles feete. It is plaine, that when they entred into the profeſſion of Chriſts religion, they made no vow to forſake their goods. For to *Ananias Peter* ſaith; (*f*) *whiles it remained, appertained it not to thee? and after it was ſold, was it not in thine owne power?* But if *Ananias* had beene a Votary at his entrance into religion, his poſſeſſion had not appertained vnto him, neither had it beene in his owne power. Wherefore *Ananias* was puniſhed as an Hypocrite, who pretended to bring all the price, and brought but a part: this was falſehood and lying, euen againſt the holy Ghoſt.

[c] Vid. Io. 21.

[d] Acts 4. 32.

[e] Ibid.

[f] Acts 5. 4.

The brethren, of whom *Luke* ſpeaketh in the *Acts*, had no name called ouer them, but that bleſſed name of Chriſt only. The later Monkes of *Dominicus* are called *Dominicans*: of *Francis Franciſcans*: of *Auſten Auguſtines*: of *Benet Benedictines*: rather *Schiſmaticks* then *Chriſtians*. Againe, *Luke* witneſſeth, (*g*) *That all the company of the beleeuers made their goods common.* If this were Monkery, all the Church were Monkes.

[g] Acts 4. 32.

Furthermore, all men know, this community of goods laſted but a while in the Church: neither did the bretheren giue their goods to Monaſteries: neither had they an Abbot or Prior ouer them: neither did they call their followers by their names: neither did any of them vow to feed on fiſh onely, or to liue in deſart, or cloiſter: but they went abroad preaching the Goſpell throughout the world. As for the Fathers which thinke the Apoſtles to bee the firſt Fathers of Monkiſh orders, it is a plaine errour in thoſe Fathers, while too much enamoured with that kinde of life, they wreſt all that may be, to the honour thereof.

Hierome plainely ſaith, (*h*) There was no Monke in *Paleſtine* before *Hilarion.* (*i*) *Caſſianus* ſaith; The firſt Monkes were *Paul* and *Anthony*: And the ſame The *Romiſh* Miſſall it ſelf doth witneſſe, as I haue already ſhewed.

h *Nec quiſquã monachũ ante S. Hilarionẽ in Syria nouerat. Hier. in vita Hilarion.*

i *Ex doctiſſ. Mat. Sutlinio.*

CHAP. XII.

The Monkes of theſe later times are not the children of the ancient Monkes, neither agree with them in manners and conuerſation.

Ex doctiſſ. et clariſſ. Mat. Sutli. de inſti. monach. et Lãb. Daneo ad 5. contr. Bell.

THe degenerate brood of baſe and fleſhlie Iſraelites the Prophet reproueth, ſaying; (*a*) *I ſaw your fathers as the firſt ripe in the figge-tree at her firſt time, but they went away to Baal Peor, and ſeparated themſelues vnto that ſhame.* Of our late droanes in Abbeies and Cloiſters we may ſay the ſame. For of ancient Monkes (*b*) *Auguſtine* witneſſeth, that they were modeſt, ſhamefaſt, peaceable, burdenſome to no man: but theſe of later times are ſhameleſſe, immodeſt, fire-brands of diſſenſion, importable to chriſtian common wealths.

a Oſe 9. 10.

b *Aug. de mor. eccl. cath. c. 31.*

The firſt Monkes (c as *Zozomen* and *Nicephorus* doe witneſſe) by the tempeſt of perſecutions were compelled to this kinde of life.

c *Zozo. lib. hiſt. 1. c. 13.*

Otho Friſingenſis is witnes, that *Paul Thebeus* flying the perſecution of *Decius*, hid himſelfe in the caues. *Caſſiodorus* agreeth with him.

Lib. 8 cap. 39.

Wherefore the firſt parent of Monkes is not like vnto the Epicures of our time, whom eaſe, pleaſure and banquetting maketh ſhauelings; which order when they haue once taken vpon them,

(*d*) *The* Stygian Pluto *dares not that attempt,*
Infamous Monkes and Beldams olde will doe.

Secondly, the ancient Monks did labor with their hands. *Epiphanius* ſaith, (*e*) They found out ſlender arts, leſt they ſhould liue idlely, or eat bread at other mens charge.

Hierom in his epiſtle to *Euſtochium* ſaith, They did worke their daily taske, which being ſhewed to the Deane, was deliuered to the Steward.

Auguſtine witneſſeth the (*f*) ſame; They labour vvith their hands, the things wherewith their bodies may bee ſuſteined.

And in his booke of the (*g*) labour of Monkes, he denies it to bee lawfull vnto a Monke to liue vpon another mans goods, though he doth giue himſelfe to praier and contemplation. Heereof *Chryſoſtome* is witneſſe, and *Theod.* in *Lauſiaca hiſt.* But of the Monks in theſe daies *Bellarmine* bluſſheth not to ſay; (*h*) Monkes are no more bound to labour with their hands, then ſecular Prieſts. Wherefore theſe are ſwine of Epicurus pigs-coate: a multitude borne to eat and drinke: locuſts and caterpillers, whom other mens labours muſt ſuſtaine.

Thirdly, the firſt Monkes diſtributed their goods to the poore, as *Anthony* and all other his followers. Therefore *Hierom* (i) to *Heliodorus* the Monke ſaith; It is not lawfull for thee to haue any thing of thine owne, or proper vnto thee. *Caſſianus* teacheth, (*k*) that anciently they brought nothing into the Monaſteries, nor tooke any thing for the vſe of their Couent. But Monkes in theſe daies are hardly admitted except they bring with them: and if they haue nothing of their owne, they become beggers; with ſhameleſſe and impudent petacity, wreſting from widowes, and by fraud getting from poore men that which ſhould ſuſtaine their families, their wiues, and children; pretending to make them partakers of the priuiledges of their brotherhoods, and of their praiers. Of whom I would gladly learne, what that praier is vvorth which

d *Nō audet Stygius Pluto tentare, quod audet infamis monachus, plenaq; fraudis anus versus P. J 2. Papæ Ro.*

e *Artes tenues ſibi ipſis excogitauerūt, ne otioſā vitā degāt, aut panē gratuitū edāt. in com. doc cath*

f *De mor. eccl cath c. 33. ex Mat. Sutliuio.*

g *De op. monac. c. 17*

Chryſ. hom. 37. in Mat. 23.

h *De mon c. 42.*
Nos numerus ſumus, fruges cōſumere nati. Hor. ep. 2.

i *Ep ad Heliod.*

k *Ne vſibus quidē cœnobij profiteri is ſuſcipere ab eo pecunias acquieſcunt. inſtit. mon. l. 4. c. 4.*

Monachus habens obolū, non valet obolum. Greg.

which is made for temporall meed, and reward of men.

Fourthly, the ancient Monkes were lay-men, inferiour to the Deacons of the Church: neither might they take vpon them the degrees of Prieſt or Deacon. Wherefore (*l*) *Dionyſius* commonly called *Areopagita* accounteth Biſhops ſuperiours to Prieſts, and Prieſts to Deacons, and Deacons to Monkes: and a Monke that preſumeth to meddle with the holy Miniſtration, hee calleth a crafty enimy, a wolfe clothed in a ſheepes skinne, and not a Prieſt. *Gratian* ſaith, It was ordaind (*m*) in the *Nicen* Councel, that a Monk ſhould not enioine penance to any man. Nay, (*n*) hee maketh Abbots inferiour to the doore keeper. *Leo* alſo decreeth (*o*) that a Monke ſhould not preach. (*p*) But *Gregory* ſaith, they cannot deuoutly continue in the Monaſticall rule, and ſerue alſo in the Church offices. And *Auſtine* ſaith, (*q*) that it is a great wrong vnto the clergie, when they that forſake their cloiſters, are admitted to the clergie. *Hierom* (*r*) of himſelfe being a Monke ſaith; One is the cauſe of the Monke, another of the Clerke; The Clerke feedeth the flocke, I am fed. And the Councell of *Chalcedon* decreed, that Monks ſhould not meddle with the Eccleſiaſticall office.

l *Dionyſ. in epiſt. ad Demoph.*

m *Placuit omnibus in Nic. Synod.*

n *Abbas abbati monachus in omni loco repræſentet obſequium diſt.93.ca. ſubdiacono vſque.*

o *Ex Mat. Sutli.*

p *Cap. de monach. quam diu.*

q *Aug. ep.27. ad Aurelianum. cap. iuxta Chalcedonenſ.*

r *In ep. ad Heliodorum et Ruſ.*

Fiftly, the firſt Monkes dwelt in the wildernes, in woods, in caues, in rockes: they withdrew themſelues from the frequency of men, and therefore they were called *Monachi*, or liuing alone. *Hierome* (*s*) to *Paulinus* ſaith; If thou deſire to be that which thou art called, a Monk, that is, one liuing alone, what doſt thou in the cities which are not the habitation of ſolitary men, but of many? Now the Monkes of later yeares liue not onely in villages, but in the moſt frequent and pleaſant cities.

s *Hier. ep. ad Paulinum.*

Sixtly, Monkes in ancient time were not wanderers abroad, they contained themſelues in their cells. (*t*) And *Eugenius* ſaith; Let a Monke be contented with his cloiſter. For as a fiſh without water wanteth life: ſo a Monk without the Monaſtery. Let him therefore ſit ſolitary and ſilent, for he is dead to the world. But the Monkes in our daies like the *Egyptian* Frogs, creepe euen into the Kings chambers:

t *Cauſ.16.q.1. cap. placuit commun.*

they runne through the world like Knights errant, ſeeking where they may doe miſchiefe.

Seauenthly, the ancient Monkes meddled not with ſecular buſineſſe, but gaue ouer the world, that they might yield themſelues wholly to the ſeruice of God. Wherefore the Synod of *Chalcedon* forbad all Monkes to meddle with eccleſiaſticall or ſecular buſineſſe. *Pelagius* ſaith, *(v)* To a Monk belongeth reſt, and praier, and labour of hands. The *Moguntine (w)* Synod inhibiteth them from handling ſecular iudgements. (*x*) *Hierom* is ſo farre from permitting Monks to haue to doe in politicall affaires, that hee thinketh they ought not to take care for their owne houſes. But now Monkes and Friers are principall workemen in the gouernment of Kingdomes, Cities and Nations: they intromitte themſelues into all buſineſſe: they haunt the Courts of Princes; nay, they become Counſellers vnto Kings, Captaines of Armies, troubling all the world with their ambition. What dangers haue they bred in *England*, *Ireland*, *France*, *Spaine*, *Muſcouy*, of late yeares, by their ſtate-ſhaking plots: by their pragmaticall ſtudies: by the officioſity of their vnquiet ſpirits? Finally, what diſcord betweene Princes? what wars and effuſion of bloud in Chriſtendome haue they not beene authours of?

Eightly, the ancient Monkes were truely poore indeed; both poore in ſpirit, and poore in worldly ſubſtance; their houſes, garments, food, all was poore: but theſe later Monks dwell in gorgeous Palaces, they are ambitious of honours and preferments, making vowes of pouerty: they couet Biſhopricks, ſtriue to bee Cardinalls; euen in *England* heere they got almoſt the *(y)* third part of the land in their poſſeſſion.

Ninthly, the ancient Monkes had no other rule but the Goſpell of Chriſt. It is ſaid of *Anthony*, that when his diſciples came to him, praying him to giue them a rule and directory of conuerſation, he offered them the Goſpell of Chriſt. The *Romaniſts* can produce no Monaſticall rule more ancient then that of *Baſil*; which yet ſeemeth not to bee *Baſils*. For

v *Cauſ.16.q.1.cap. de praſẽtiũ portitore.*

w *Can.12.*

x *Hier. ad Ruſtic. vidi ego quoſdam.*

Peter Heremita et alij.

y *Vid. Io. Fox in Acts et Monum.*

For neither is the phraſe of ſpeech like vnto that of *Baſil* in his other workes, neither doth *Nazianzen* ſpeake thereof, who yet diligently regiſtred all the bookes and writings of *Baſil. Zozomen* aſcribeth this rule to *Euſtathius* Biſhop of *Sebaſtia*.

Tenthly, the ancient Monkes had no certaine forme of garments: they vſed much abſtinence: they bound not themſelues by oath to the obedience of any ſuperiour: they were not conſecrated: they were not of ſundry orders or rules: All which in theſe new Monkes is to bee found; of whom *Palingenius* himſelfe ſaith, (z) That they are ſeruants onely to their belly, luſt, and ſleepe.

z *Duntaxat vētri, veneri, ſōnoq; vacātes* Paling. l. 9. *ſub finem.*

The ancient Monkes praied for Kings and Princes: they were obedient vnto them whenſoeuer occaſion was of their ſeruice; but theſe Monkes are not onely exempted from the obedience of ciuil Magiſtrates, but of Biſhops alſo: They are vnto Princes, mortall enimies: They are murtherers, poiſoners, authours of conſpiracy: ſo that it is hard to find a treaſon in all Chriſtendome, whereof Monkes and Friers haue not beene contriuers. *Franciſcans* ſent from the *Romiſh* Biſhop ſtirred vp all *Germany* againſt the Emperour: Monkes of Saint *Valeri* conſpired with the enimies of King *Richard* in *Normandy*: Monkes they were ſpecially, that troubled the Realme of *England* in the raigne of King *Iohn*: Monkes they were, that ſtirred vp the people againſt *Henry* the eighth in *Yorkſhire* and *Lincoln-ſhire*: againſt the King and his laws oppoſed themſelues the Monkes of *Durham, Winchester,* and *Canterbury*, in the time of *Henry* the third.

Mat. Paris. in Hen. 3. pag. 585.

A *Dominicke* Frier poiſoned *Henry Lucinburg* the Emperor in the Sacrament: A Monk of *Swynſteed* poiſoned King *Iohn* of *England*: A *Dominicke* Monke ſtabbed *Henry* the 3. King of *France* with a knife: Monkes were the Counſellers, by whoſe inſtigation the Prince of *Aurenge* was ſlaine: by Ieſuits, *Parry, Williams, Yorke, Patrick, Collens*, ſundrie perſons at ſundrie times were ſuborned to murder the late incomparable Queene *Elizabeth*: by *Varadius* the Ieſuit *Barrier* was moued to ſlay *Henry* the fourth, King of *France*: by the Ieſuits they runne through the world like Knights errant, ſeeking where they may doe miſchiefe.

Seauenthly, the ancient Monkes meddled not with ſecular buſineſſe, but gaue ouer the world, that they might yield themſelues wholly to the ſeruice of God. Wherefore the Synod of *Chalcedon* forbad all Monkes to meddle with eccleſiaſticall or ſecular buſineſſe. *Pelagius* ſaith, *(v)* To a Monk belongeth reſt, and praier, and labour of hands. The *Moguntine (w)* Synod inhibiteth them from handling ſecular iudgements. (*x*) *Hierom* is ſo farre from permitting Monks to haue to doe in politicall affaires, that hee thinketh they ought not to take care for their owne houſes. But now Monkes and Friers are principall workemen in the gouernment of Kingdomes, Cities and Nations: they intromitte themſelues into all buſineſſe: they haunt the Courts of Princes; nay, they become Counſellers vnto Kings, Captaines of Armies, troubling all the world with their ambition. What dangers haue they bred in *England, Ireland, France, Spaine, Muſcouy*, of late yeares, by their ſtate-ſhaking plots: by their pragmaticall ſtudies: by the officioſity of their vnquiet ſpirits? Finally, what diſcord betweene Princes? what wars and effuſion of bloud in Chriſtendome haue they not beene authours of?

v *Cauſ. 16. q. 1. cap. de præſẽtiũ portitore.*

w *Can. 12.*

x *Hier. ad Ruſtic. vidi ego quoſdam.*

Peter Heremita et alij.

Eightly, the ancient Monkes were truely poore indeed; both poore in ſpirit, and poore in worldly ſubſtance; their houſes, garments, food, all was poore: but theſe later Monks dwell in gorgeous Palaces, they are ambitious of honours and preferments, making vowes of pouerty: they couet Biſhopricks, ſtriue to bee Cardinalls; euen in *England* heere they got almoſt the *(y)* third part of the land in their poſſeſſion.

y *Vid. Io. Fox in Actis et Monum.*

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Tenthly, the ancient Monkes had no certaine forme of garments: they vſed much abſtinence: they bound not themſelues by oath to the obedience of any ſuperiour: they were not conſecrated: they were not of ſundry orders or rules: All which in theſe new Monkes is to bee found; of whom *Palingenius* himſelfe ſaith, (z) That they are ſeruants onely to their belly, luſt, and ſleepe.

z *Duntaxat vētri, veneri, ſōnoq; vacātes Paling. l. 9. ſub finem.*

The ancient Monkes praied for Kings and Princes: they were obedient vnto them whenſoeuer occaſion was of their ſeruice; but theſe Monkes are not onely exempted from the obedience of ciuil Magiſtrates, but of Biſhops alſo: They are vnto Princes, mortall enimies: They are murtherers, poiſoners, authours of conſpiracy: ſo that it is hard to find a treaſon in all Chriſtendome, whereof Monkes and Friers haue not beene contriuers. *Franciſcans* ſent from the *Romiſh* Biſhop ſtirred vp all *Germany* againſt the Emperour: Monkes of Saint *Valeri* conſpired with the enimies of King *Richard* in *Normandy*: Monkes they were ſpecially, that troubled the Realme of *England* in the raigne of King *Iohn*: Monkes they were, that ſtirred vp the people againſt *Henry* the eighth in *Yorkſhire* and *Lincoln-ſhire*: againſt the King and his laws oppoſed themſelues the Monkes of *Durham*, *Winchester*, and *Canterbury*, in the time of *Henry* the third.

Mat. Paris. in Hen. 3. pag. 585.

A *Dominicke* Frier poiſoned *Henry Lucinburg* the Emperor in the Sacrament: A Monk of *Swynſteed* poiſoned King *Iohn* of *England*: A *Dominicke* Monke ſtabbed *Henry* the 3. King of *France* with a knife: Monkes were the Counſellers, by whoſe inſtigation the Prince of *Aurenge* was ſlaine: by Ieſuits, *Parry*, *Williams*, *Yorke*, *Patrick*, *Collens*, ſundrie perſons at ſundrie times were ſuborned to murder the late incomparable Queene *Elizabeth*: by *Varadius* the Ieſuit *Barrier* was moued to ſlay *Henry* the fourth, King of *France*: by the Ieſuits was *Caſtell* alſo taught to haue done the ſame: Of that horrible exampleleſſe Gunpowder treaſon in England, who were the approuers and abettors but Ieſuits? Amongſt whom what is more familiar, then to teach that a King by the *Pope* excommunicate may be of his ſubiects forſaken lawfully, depoſed, and murthered? Nay, they haue not ſpared the *Popes* themſelues. *Victor* by a Monke was poiſoned in the Chalice: *Hildebrand* the Monke poiſoned diuers *Popes*, and gat at laſt into the chaire himſelfe.

Ruffinus l.1.c.25.
Niceph.l.13.c.10
Socrat.l.1.hist.c.9.

Laſtly, they are no leſſe intolerable vnto the Church, then vnto the Commonwealth. Monks were the chiefeſt Promoters of the *Macedonian* hereſie: The Monks attempted to poiſon *Theophilus* Biſhop of *Alexandria*, a good and godly man, becauſe he oppoſed himſelfe againſt the *Audean* hereſie: Monks in *Egypt* addicted themſelues to the *Meletian* and *Samaritan* madnes: Monks were the firſt parents of the *Pelagian*, *Eutichean*, *Meſſalian*, *Euthuſian*, *Timothean* hereſies. Yea, by the Counſell of a Monke the *Alcoran* vvas framed: and now Angels they worſhip with the *Angelicans*: Images with the *Simoneans*: they raile againſt marriage with the *Tatians*.

Or place of Baptiſme.
Diog.Cyzic.in Act. 4.concil.Chalced.

Timotheus Arturus the Monke ſlew *Proterius* Biſhop of *Alexandria* in the very Baptiſterie. *Braſimas* the Monk in that theeuiſh Councell of *Epheſus* was the chiefe Promoter of the hereſie of *Eutiches*, openly crying out; teare him in pieces, Whoſoeuer ſaith there are two natures in Chriſt: and by his ſpeciall procurement *Flauian* was ſlaine.

Of the bloudy murther of that army of godly Monkes at *Banchor*, *Auguſtine* the Romiſh Monke, whom they falſely call the Apoſtle of England, was the workeman.

Vid.God.de Font.

What troubles did they raiſe in *Paris* about the yeare 1352. and 1353? How was the Eccleſiaſticall ſtate peſtered with them in *France*? I paſſe ouer the vexation which they procured to *Baldwinus*, *Richard* the great, *Iohn Peccam*, and *Iohn Stratford*, as alſo to *Edmund* Archbiſhops of Canterbury. Nay, Monks with Monks could neuer agree; ſuch a viperous generation they are, troubleſome to others & to themſelues.

ſelues. The contentions betwixt the Monks of Rocheſter & Canterbury, for the election of the Archbiſhop of Canterbury: betwixt the old and yong Monks there, for the election of *Reignold*: The warres betwixt *Dominicans* and *Franciſcans*, *Scotiſts* & *Thomiſts*, vvhole volumes cannot containe.

CHAP. XIII.

How oppoſite the Monkiſh order is vnto the Kingdome of Ieſus Chriſt.

THe Kingdome of Chriſt and his ſupreame Regalitie by this brood of Traiterous Hypocrites, is violated, wronged, impugned, and oppoſed; ſo that of them it may be truely verefied what is propheſied by *Paul*; (*a*) *In the later times ſhall be traitors, heady, high minded, louers of pleaſure more then louers of God.* [a] 2. Tim. 3. 4.

Firſt, they are blindly ſuperſtitious, maintainers of Traditions, and idle Ceremonies, by which the grace and Goſpell of Chriſt is obſcured. Nay, they are plaine enemies to the word of life, while they chiefely teach and perſwade againſt the publiſhing of the myſteries of Saluation in a knowne tongue, by which the ignorant might bee edified, and weake conſciences quieted. They ſo much maligne the Goſpell of Chriſt, that about the yeare 1254 they made a new Goſpell, the figment of their owne heads, which they called the Eternall Goſpell, or the Goſpell of the ſpirit of God, ſtuffed full of abominable errours and lies, by which the Goſpell of Ieſus Chriſt was vtterly defaced. For they openly profeſſed therin, that the Canonicall Goſpels, in reſpect of their Goſpell, were no more then the Shell to the Kernell, or darkneſſe to light. They affirmed alſo, that the Goſpell of Chriſt ſhould be preached but fifty yeares more: But their Goſpell was eternall, and ſhould endure for euer to rule the Church. Laſtly, they boaſted, that whatſoeuer the Bible contained, was in their Goſpell to bee found. Knowledge hereof came vnto the eares of the *Pope*, who committed this Monkiſh Goſpell to the examination of ſixe learned men; *Guil. de Sanct. amore, Chriſtianus Canonicus Beluac. Odo de Doace, Nicholaus de Baro,* *Ex Math. Pariſ.*

Iohannes de ſicca Villa, Iohannes Belin. Theſe after much paines taken found out the falſhoods, and refuted the hereſies of this diueliſh Goſpell; ſo that though in fauour of his Friers hee would not publiquely, yet priuately the *Pope* himſelfe condemned it. We may adioine vnto this the late deuice of the Friers of France, of whom it may bee truely ſaid; *Flectere ſi nequeant ſuperos, Acheronta mouebunt: If the Heauens will not bend, The Hell they'l make to bow.*

The Magitian or the booke of the diſpoſſeſsing of *Magdalen de Palud.*

For, finding that they haue no ſufficient ground or foundation in the booke of God for their ſuperſtition, they haue compoſed a booke of Diuels; taking proofe out of Hell to maintaine their Popery. Which, if the Diuell himſelfe author of lies had not beene their Father, and Antichriſt his firſt begotten ſonne their Maſter, in whoſe kingdome of darkneſſe lies are in place of light, and ſtrong illuſions their beſt concluſions, they neuer durſt to haue attempted.

Secondly, the very foundations of their Abbeyes and Cloiſters were erected vpon flagitious and heinous murthers, bloudſheds, and other horrible crimes; ſo that their erecting, for the moſt part, was not from good, but from euil.

Thirdly, the victory and conqueſt of our great King of Kings, Ieſus Chriſt, who by his death hath deſtroyed death, and triumphed ouer all the power of hell, is moſt ſhamefully in the erection of Abbeyes diſhonoured. (*b*) For they were built for the remedy of ſoules, for the remiſſion of ſinnes, for the redemption of ſinnes, for the health of Kingdomes, and to the honour of the bleſſed Virgin and Saints, as interceſſours. All which detract from the glorious crowne and ſoueraigne Scepter of our eternall King.

Fourthly, againſt the dignity of our heauenly King and Captaine it is, to take any names vpon vs, but his only. *Eſay* ſpeaking of the proſperitie of Chriſts Church ſaith; (*c*) *My people ſhall know my name: they ſhall know in that day, that I am he that doth ſpeake. Daniel* ſaith; (*d*) *Thy name is called vpon thy Citie, and vpon thy people.* But in this generation, as though they had better Patrons to truſt in then God, ſome are called *Auguſtinians, Ambroſians, Ieremites, Gregorians, Gulibelmits,* and

b *Pro remedio animæ, pro remiſsione peccatorum, pro redemptione peccatorum, pro ſalute Regnorum, quiq; mito ſubiacent regimini populorum: in honorem glorioſæ Virginis.*

c Eſay 52, 6.

d Dan. 9. 19.

and ſuch like. The Apoſtle *Paul* reproueth his *Corinthians*, becauſe ſome ſaid, I am of *Paul*; others, I am of *Apollo*, I am of *Cephas*: but the Frierly orders glory, of *Benedict* to be called *Benedictins*: of *Dominick Dominicans*: of *Francis Franciſcans*. The Father hath ſet the name of CHRIST (*e*) *farre aboue euery name that is named, not onely in this world, but alſo in the world to come:* But Monkes preferre other names before the name of Chriſt; wherefore to him they are enemies and traitors.

1.Cor.1.12.
e Epheſ.1.21.

Fiftly, whereas CHRIST (*f*) the glorious head of his Church hath ſubordained vnder himſelfe Kings, to bee the nurſing Fathers, and Queenes, to be the nurſing Mothers of the church, and by his owne example hath ordained that all ſhould pay tribute vnto them, (*g*) and that euery ſoule ſhould be ſubiect vnto the higher powers; which in *Titus* 3. 1. the Apoſtle himſelfe ſheweth to be meant of Kings and Princes, as *Peter* alſo teacheth (*h*) *Submit your ſelues vnto all manner ordinance of man for the Lords ſake; whether it bee vnto the King as vnto the ſuperiour: or vnto the gouernours;* Theſe Waſps will ſucke the honey, and not obey the order of the hiue: they plead exemption from Kings, priuiledge againſt the command of *Cæſar*: neither will they be obedient to Prince, nor Potentate: They acknowledge not with the Wiſeman, that (*i*) *Rule is giuen of the Lord, and power by the moſt High.* (*k*) *Abraham* honoured the Magiſtrates of the *Hittites*: theſe honour no man, nor bow to any ruler; Therefore they are not the ſonnes of *Abraham*. The children of *Iſrael* bowed vnto *Pharaoh*, and called themſelues his ſeruants: Theſe neither bow, nor ſerue King, nor *Keſar*, therefore they are not *Iſraelites*.

f Eſay.49.23.
g Rom.13.1.
h 1.Pet.2.13.14.
i Wiſd.6.3.
k Gen.23.7.

Saint *Auguſtine* teacheth; (*l*) Doe not ſay, what haue I to doe with the King? For then what haſt thou to doe with poſſeſſions? but theſe will bee protected by him in their riches, whom they deſpiſe in his commandements.

l Nolite dicere, quid mihi et Regi? quid tibi & poſſeſſioni? Aug. ſuper Io.

Sixtly, Ieſus Chriſt the ſoueraigne of his flocke, hath ordained Apoſtles in his church: and their ſucceſſours, Miniſters of the Goſpell, to the gathering together of the Saints, and for the edification of his church. But by falſhood of theſe Wolues it is come to paſſe, that the Miniſters whom Chriſt ordained, are called ſecular Prieſts: The Monkiſh and Frierly orders only will be called religious; as though Chriſts inſtitution were worldly, they onely ſpirituall: Chriſts order were prophane, Theirs onely holy: Chriſts officers vvere baſe, weake, fleſhly, in reſpect of their Seraphicall, perfect, intellectuall fraternities. Wherefore, what troubles were raiſed both in this Realme of England, and other places alſo, while ſuperſtitious Biſhops, to the diſhonour of Chriſt and his inſtitution, laboured to thruſt Prieſts or Miniſters out of the Cathedrall and Collegiat Churches, and to bring in Monks and Friers; You may ſee in the Hiſtories of *Honorius* 3. *Gregory* 9. *Alexander* 4. *Clement* 4. *Boniface* 8, *Clem.* 5. *Dunſtan*, *Oſwald*, *Ethelwold*, and *Edgar* the King, who by the inſtigation of *Pope Iohn* the 13. voided cleareły the Prieſts out of all Cathedrall Churches, and placed Monks therein. Thus are their chambers (*m*) full of *Okim*, *Zijm* lodge there, and *Iim* cry in their palaces: Dragons, Oſtriches and Satyres do there dance. (*n*) *O daughter of Babylon waſted with miſery! happy ſhall hee be, that rewardeth thee, as thou haſt ſerued vs: Bleſſed ſhall hee be, that taketh thy children, and daſheth them againſt the ſtones.*

Popes & Biſhops that expulſed Prieſts to bring in Monks.

m Eſay 13. 21,22.

n Pſal. 137. 8,9.

Laſtly, in euery age wiſe and godly men haue obſerued this ſerpentine brood to be the enemies of CHRIST, the plague of his Church, the confuſion of States, the ruine of Religion.

Innocentius the third *Pope* of *Rome* of them ſaith; The diuerſitie of religions bringeth confuſion into the Church. *Petrus de Aliaco* ſaith, That it were neceſſarie that religious orders of *Mendicants* ſhould bee diminiſhed. For they are ſo many, that they are burdens to men, hurtfull to poore Lazers and Hoſpitals, and other that are truely and miſerably poore: And if the matter be well weighed, they are preiudiciall to all Eccleſiaſticall States. *Polidorus Virgilius* of them ſaith; It were very fit to beate downe, to cut off, to burne theſe dregges of men, vnprofitable members of Chriſts body, that

De relig. domibus.

De Reform. Eccleſiæ verb. primo videtur

Polid. Virgil. lib. 7. de inuent. rerum.

that they may no longer blemiſh the beauty of our diuine ſeruice with their filthineſſe. The Poet well ſaith; (o)

O ſhame! how can the Church theſe Swine ſupport,
Who onely liue, to eate, to ſleepe, to ſport?

Egbert himſelfe an Abbot ſaith, * I ſaw the Cloiſters of virgins, which might better be called the Bird-lime, or fowling of Satan.

Behold, ſtrange fire deuoured all: the Lillies of chaſtitie were dried vp, and lamentable deſtructions of ſoules euery where appeared.

Petrus Bleſenſis ſaith; (p) Gifts peruert all things at *Rome*, and therby all things to the Monks are lawfull: yea, all fleſhly luſts, which they redeeme with penſions: Their filthineſſe is declared in the Tents of *Gath*, and in the Cellars of *Aſcalon*.

Honorius Auguſtadunenſis ſaith; (q) Behold the habitation of Nunnes, and thou ſhalt ſee in them the chamber of the beaſt prepared; for from their yong yeares they learne vncleanneſſe, &c.

Arnoldus de Villa noua ſaith, (r) that Monks burſt out into ſuch libidinous madneſſe, that they feared not to teach, That when man with man (*Pudet loqui*) yet the ſinne of the fleſh is not committed.

To theſe witneſſes let vs adde *Palingenius* once more;

(s) *Who whoreth not? the myſticall falſe Cowle,*
Which ſhould be chaſt, is ſhameleſſe, fowle:
For queans and boies, Matrons and Virgins eke,
By day and night they theeuiſhly doe ſeeke.

I might here record the teſtimonie of *Mantuan*, *Agricola*, *Arioſto*, *Vſpergenſis*, *Bernard*, and others in this behalfe. For euen the holieſt Fathers of their ſort haue beene Buggerers, whoremongers, effeminate, wanton.

Dunſtan loued *Alfgina*, and in the Maſſe wept to thinke vpon her, which the people imagined had beene for zeale. S. *Bertelline* the Heremite ſtole away the Kings daughter of

o *Proh pudor! hos tolerare poteſt Eccleſia porcos, Duntaxat ventri veneri, ſomnoq; vacantes?* Paling.

n *In Ep. ad Colon. Epiſcopum.*

p *In ep ad official. cuiuſdam. Ep.*

q *In dial. de pred. et lib.*

r *In Colloq. Amfried. Reg. Sicil.*

s *Quis non Moechatur? myſtæ, vafriq; cuculli, Quos caſtos decet eſſe palam cum pellicibus vel Furtim cũ pueris, matronis, virgini usq; Nocte dieq; &c.* lib. 9.

Ireland, got her with child: which mother and child vvere afterward deuoured of Wolues. Some ſay, *Oſwald* was taken in this ſinne and duckt well in water. Therefore *Petrus* [t] *Lombardus*, *Comeſtor*, and *Gratian*, the famous lights of the Romiſh church, were the baſtards of a Nunne; which was ſo proud of them, that ſhe ſaid, Shee could not repent her of bearing them. *Beuerus* the Monke was Father vnto a Baſtard called *Leporius*. Saint *Patrick*, whom the Iriſh men ſo much boaſt of, begot *Benignus* of *Modwen* a Nunne. Of Nunnes (as *Capgraue* witneſſeth) were borne *Bubrucius*, *Chentigernus*, *Dauid Meneuenſis*, *Maglocuntes*, who of a Monke was made King of *Britaine*. I will conclude vvith that of the Poet;

[t] *Palmerius & Volaterranus.*

Proſ. agri. & flores hiſt.

Ranulph in Polichron. l. 4. c. 29. & Capgrau. in Patric.

(u) *O ye Monks, your bellies are trunks,*
good wine to ſwill:
Ye are I trowe, as God doth know,
a peſtilent ill.

[u] *O Monachi, veſtri ſtomachi ſunt Amphora Bacchi: Vos eſtis, deus eſt teſtis, teterrima peſtis.*

CHAP. XIIII.

Of Prieſthood, or the miniſterie of the Goſpell it ſelfe, the holy Inſtitution of IESVS CHRIST, *how it is by the Romiſh Church prophaned, contrary to the Maieſtie of the Inſtitutor.*

Manifold are the iniuries, wherewith the Man of ſinne hath diſgraced, corrupted, and violated the holy office of the miniſterie of the Goſpell by IESVS CHRIST ordained. They affirme, that in Prieſthood an indeleble Character, and ſuch as can neuer bee aboliſhed nor taken away, is imprinted. So that, bee a Prieſt neuer ſo much ſuſpended, excommunicated, degraded, yet he hath ſtill power to make the body of Chriſt, to binde and to looſe. Notwithſtanding, what is more common with the *Pope*, then both by his Cenſures to ſuſpend, and by his diſpenſation to take away this inextinguiſhable Character, and to make a lay-man of a Prieſt, and a common perſon of an holy.

The office of the Prieſt they ſomewhiles ſo extoll, that the Angels in heauen dare not aſpire vnto that function: That the Virgin *Mary* her ſelfe could not take it vpon her: That ſhe with eight words conceiued Chriſt once: Theſe with fiue words euery day doe make him: that Cherubs and Seraphins dare not execute the miniſtry. Wherefore they ſay, that Prieſts are Fathers and maſters of Kings and Princes; yet at other times they preferre Monks before Prieſts. Inſomuch, that their Frierly orders onely are (*a*) accounted properly religious. The Miniſterie that Chriſt ordained, is properly Secular, but in a large ſignification may be tearmed religious.

Diſt. 96.

a *Vid. Sũma Angel. in tit. religioſus.*

The Miniſters in their owne Cures muſt giue place to Friers, and permit them to heare [b] confeſſions: or enioine penance, and abſolue from ſinnes. (*c*) *Bellarmine* calleth the Monaſticall life the ſtreighteſt and higheſt kinde of life. So that their Cloiſters are preferred before Kingdomes, and Empires, Paradiſe, and Heauen it ſelfe.

b *Vid. etiam Bell. c. 1. de Monach. verbo ex quo ſequitur.*
b *In præfat. ad libros de Monach.*
Ibid.

The name and title of a Prieſt they altogether abuſe. For, whereas the name doth ſignifie an Elder, from the Greeke word πρεσβύτερος, they confound it with the word ἱερεὺς, and the Latine *Sacerdos*. Yea, from them alſo by common vſe of ſpeech we haue learned to tranſlate the word *Sacerdos*, Prieſt: wheras indeed it is rather a word that ſignifieth a Maker, and giuer of the holy ceremonies, then a Prieſt. For the word Prieſt in his proper ſignification, is as much to ſay as an Elder, who miniſtreth in the Goſpell; not *Sacrificulus*, not, μύστης, neither a confectionary of holy things, nor a Maſter of Enchantments and Myſteries, but a Preacher of the Goſpell, an Embaſſadour of Chriſt.

Prieſt in Engliſh is but the contract of Presbyter in Latine.
Vid. Summa Angel. tit. Sacerdos.

The office of the Miniſters of the Goſpel they moſt ſhameleſſely turne from the firſt inſtitution, which was to preach the Goſpell, into power of conſecrating, and offering vp the body and bloud of Chriſt. The Apoſtle ſaith, A Biſhop or Elder muſt be apt to teach; not a yong Scholler, but ſuch a one as holdeth faſt the faithfull word: (*d*) able to exhort with wholeſome doctrine, and to improue them that ſay againſt it. *Peter* alſo exhorteth the Elders to feed the flock of God.

1 Tim. 3. 2. 6.
d Titus 1. 9.

God. Wherefore it is manifeſt, that the office of a Miniſter of the Goſpell conſiſteth chiefely in preaching, teaching, inſtructing the inheritance purchaſed by the bloud of Chriſt. But the onely and the chiefeſt end of the Prieſthood in the Romiſh Church, is (*d*) to make the body and bloud of Chriſt, and to ſacrifice it vnto God the Father. For *Summa Angelica* defineth (*e*) the office, that *it is to make the Sacrament of the body and bloud of Chriſt, to ſay prayers, to bleſſe the gifts of God.* Likewiſe *Iohn de Combis* (*f*) makes the principall act of a Prieſt to ſtand in conſecrating Chriſts body: and the ſecond in binding and looſing. Here is no mention of preaching the word, and feeding of the flocke of Chriſt. Wherfore no maruell if by their law, (*g*) vnto a Prieſt it ſufficeth to know the penitentiall Canons, though he know no more. For in the thirtie eight diſtinction (*h*) *cap. quæ ipſis,* Wee finde, that to a Prieſt the knowledge of the Maſſe Booke, The booke of Lectures, The booke of *Antiphons*, of Baptiſme, The Almanack, The Penitentiall Canons, The Pſalter, and the Homilies of the yeare, is ſufficient.

Wherevpon theſe old verſes were long ſince framed;

Qui bene con, bene can, bene le,
Clericus eſſe de.

Hee that can conſtrue well, ſing well, read well, may bee a Prieſt.

And *Iohn de Combis* ſaith, (*i*) *A Prieſt muſt bee competently, though not eminently, learned.* Wherefore *Manipulus Curatorum*, recounting all the ends for which the ſeauen orders Clericall are ordained, ſpeaketh not one word of preaching the Goſpell; onely of Lecturers (ſaith he) [k] *It is the office, to read the Prophecies concerning Chriſt, which are contained in the Old Teſtament.* *Innocent* ſaith, (*l*) that one of little learning may be admitted, if there bee hope of his further increaſe in knowledge. Yea, the impudency of the Romane Church hath herein ſo farre proceeded, that they haue not beene aſhamed to (*m*) admit boyes and children to the order of Prieſthood, vnto Biſhopricks, and to the proud

honour

Vid. vlt. cap. Mat. & Marke.

d *Vid Concil. Trid. de ſac. ord.*

e *Cuius officium eſt ſacramentũ corporis & ſanguinis domini conficere, orationes dicere, & benedicere dona dei. in verb. ſacerdos. Lomb. diſt. 24. l. 4. cap. de Presb.*

f *Lib. 6. cap. 36.*

g *Presbytero ſufficit, quod ſciat Canones pœnitentiales. Summa Ang. in tit. Clericus. Vid diſt. 38. cap. nulli Sacerdotum.*

h *Diſt. 38. cap. quæ ipſis in texto & in Gloſſa.*

i *Competenter quãuis non eminenter literatus. l. 6. c. 37. de qualitate ordinandorum.*

k *Manip. Curat in tract. 5. c. 2. quot ſunt ordines ad finem cap.*

l *Cum in cunctis de elect. apud Summa Angel.*

m *Vid. Manip. curat. ibid. c. 5. quæ requirantur in ſuſcipiente ordines.*

honour of the Purple Hat. For vvhat cannot the vnbrideled power of the Romiſh Prelate diſpenſe withall? ſeeing (*n*) *The imperfection of Knowledge is ſupplied by the perfection of Charitie.*

n *Imperfectum ſcientiæ ſupplet perfectum charitat. de renunc. cap niſicum pridem pro defectu Summa Angel.*

To the ordering of a Prieſt many things are required; Shauing (*o*) of the Crowne, forbidden of GOD vnto his Prieſts: anointing vvith Chryſme, ſaying of a Maſſe, receiuing of thoſe inſtruments, in whoſe deliuering the Character conſiſteth; (*p*) as the ſtole, the Chalice, vvith the Wine, the Patten, the Hoſts: They muſt profeſſe chaſtitie by ſolemne vow; and diuers other. For all vvhich there is neither example, nor commandement in the vvord of Saluation and Goſpell of IESVS CHRIST. Wherefore this office of their Prieſthood is no inſtitution of Ieſus Chriſt, Neither a plant which his heauenly Father hath planted. It remaineth therefore, that it bee rooted out.

o Ezech. 44. 20.

p *Vid. Pet. Lomb. diſt. 24 cap. 8. de Presbyteris.*

The Popiſh Prieſthood none of Chriſts ordinance.

I ſpeake not, as though I diſallowed with *Anapaptiſts* all Sacraments or orders of the Church, that I would bring *Ataxie* and confuſion into the Church of Chriſt: or that I would haue euery man thruſt himſelfe into the miniſteriall function. I know, God is the God of order, according to whoſe word I would haue Miniſters in the church ordained, and their office to be vnto ſuch end as Chriſt hath appointed. But this corrupting and peruerting of the Lords inſtitution, is a capitall and heinous treacherie againſt the great King of Kings, and Lord of Lords.

CHAP. XV.

Apotheoſis, *or the exalting of the Romiſh Biſhop aboue all that is called God.*

HAuing ſpoken of the iniuries offered vnto the Sonne of GOD by the Romiſh Synagogue, who permitting him not to bee Lord ouer his owne houſe, thruſt officers into his Church, ſuch as hee neuer ordained nor knew:

Now let vs examine whether the *Lucifer* of *Rome* liſt not vp himſelfe aboue all that is called God.

And ſurely two things there are which make this our aſſertion euident to euery one that will conſiderately looke into the buſineſſe.

The firſt is the ambitious Titles of inſolent and intolerable arrogancie vvhich hee taketh to himſelfe: The ſecond is the abſolute, vnlimited, and lawleſſe power which he vſurpeth.

This power and ſoueraigne Maieſtie which he doth exerciſe, is twofold. The one Spirituall: The other Temporall. The ſpirituall power hee claimeth is fourefold: The power of expounding and diſcerning Scriptures: Power of decreeing: Power of Iudging: and power of Pardoning.

The Temporall power which he exerciſeth, ſtandeth in direction, and in deſtruction. The firſt is to preſcribe and teach Kings and Princes, States and People what they ſhall doe, and how they ſhall gouerne: The ſecond conſiſteth in the power deſtructiue of their authoritie, and in the power deſtructiue of their perſons, by excommunicating and depoſing: by murthering and ſlaying of Princes: by diſcharging ſubiects from their oath and obedience to them.

To theſe ends and purpoſes tendeth all the power of our *Nebuchadnezar*: all the thundring Decrees and Decretals, Buls and Conſtitutions which hee ſendeth forth. To this end onely are all his Friers and Ieſuites imployed in euery Kingdome and prouince, in euery part and angle of Chriſtendome, (*a*) That the Bramble may bee made King, and that all the trees may put their truſt vnder his ſhadow: *and if not, the fire ſhall come out of the Bramble, and conſume the Cedars of Libanus.*

a Iudg. 9. 15.

CHAP.

CHAP. XVI.

Of the titles of Pride taken by the Romiſh Biſhop.

THe windy titles of ridiculous and vaine ambition,euen among the Heathen and prophaneſt Gentiles, they which had any ſpark of iudgement,or any feeling of humane infirmitie, haue alwaies blamed. Wherefore *Domitian*, who gaue vnto himſelfe the title of Lord and God: and *Caius*, who would bee ſaluted by the name of *Iupiter* the great: And *Sapores* the *Perſian*, who enſtiled himſelfe King of Kings, partaker with the Starres, brother of the Sunne and of the Moone: *Hannō* of *Carthage*, who by the tongues of Birds proclaimed himſelfe a God: *Alexander* the great, who would bee called the ſonne of *Iupiter Hammon*, all ſober men haue eſteemed as Monſters and intolerable burdens of the earth.

How much more abominable is it, that in the Church of Chriſt the milde and humble Shepheard, the gentle and lowly Sauiour, (*b*) who breaketh not a bruiſed reede, and quencheth not the ſmoking flax: (*c*) who made himſelfe of no reputation, and tooke on him the forme of a ſeruant, there ſhould ariſe an Idol, puft vp with vanity and ventoſity, (*d*) in whoſe garment is euery precious ſtone; the *Ruby*, the *Topaze*, the *Diamond*, the *Chryſolite*, the *Onyx*, the *Iaſper* and the *Saphyr*? To the making vp of whoſe ambitious ſtile, all tearmes of honour, all appellations of dignity, all words of ſoueraigntie muſt be ſought for.

b Eſay 42.3.
c Phil.2.7.
d Ezech.28.13.

Bellarmine hath (*e*) fifteene names to expreſſe the greatnes of this Roman *Iupiter*; The Pope, the Father of Fathers, the Prieſt of Chriſtians, the high Prieſt, the Prince of Prieſts, the Vicar of Chriſt, the head of the body of the Church, the foundation of the building of the Church, the Shepheard of the Lords flocke, the Father and Doctour of all the faithfull, the Gouernour of the houſe of God, the Keeper of the vineyard of God, the Husband of the Church, the Prelate of the Apoſtolicall Sea, the vniuerſall Biſhop: *Et quæ per pluri-*

e Bell. de Ro. Pont. lib.2.cap.31.

ma graias nomina liber habes. With all theſe may he bee clad, or with any of them at his pleaſure, *Seu tu Iuno mauis, ſeu tu Lucina.*

Some of theſe names import moſt audacious blaſphemie againſt the Sonne of God; as when hee is called the high Prieſt, the prince of Prieſts, the bridegroome of the Church, the head of the body, the foundation. Theſe high and holy titles are due vnto none but Chriſt. The Apoſtle *Paul* ſaith; (*f*) *Other foundation can no man lay, then that which is laid, which is Ieſus Chriſt.* How came the Pope then to bee the foundation? Againe he ſaith; (*g*) *God appointed Chriſt ouer all things to be the head of the Church.* Who gaue any ſuch power to the Pope? *Peter* calleth Chriſt (*h*) *the chiefe Sheepheard.* And Chriſt himſelfe plainely diſtinguiſheth between the bridegroome and the bridegroomes friend; * *The bridegroome is hee that hath the bride. Hath any man the Church but Chriſt? then none can be the husband of the Church but hee onely.* (*i*) The name, vniuerſall Biſhop, *Gregory* himſelfe, who ſate in the Chaire of *Rome*, ſaith, is agreeable onely to the forerunner of Antichriſt. Yea, (*k*) the *Affrican* Councell plainly forbiddeth, that the *Romiſh* Biſhop ſhould be called Prince of Prieſts, or high Prieſt, or ſuch like.

The reſt of the names, as the Vicar of Chriſt, Father of Fathers, keeper of the vineyard, gouernour of the houſe of GOD, doe no more belong to the Pope, then to any other Biſhop. Wherefore it is robbery, falſhood, ambition, couetouſnes, to ingroſſe vnto himſelfe only, the titles which Ieſus Chriſt hath giuen vnto all his Miniſters.

Let vs in a word conſider the ſundry plumes of Pride, wherewith his *Canoniſts* and Schoolemen haue adornd the Romiſh Crowe, the ornaments which they haue ſtolne euen from Heauen it ſelfe to deck this Idol with.

Of euery (*l*) one, he muſt be called and accounted holy: and howſoeuer he behaue himſelfe, hee is alwaies preſumed to be Apoſtolicall. (*m*) Nay, though all his deeds bee deteſtable, his entrance Simoniacal, his gouernment exaction & rapine, his words filthie, and ſuch as defile the Church: yet for

f 1 Cor.3.11.

g Eph.1.22.

h 1 Pet.5.4.

* Ioh.3.

i Greg.l.4 ep 34.

k *Prima ſedis epiſcopus nō appelletur princeps ſacerdotū, vel ſummus ſacerdos, vel aliquid huiuſmod. diſt. 99.*

l *Extrau Io cap. ſanc Rō. in di. 40. cap nō nisi. in gloſſ.*

m *Quādā Papa ex actionibus improbis, ſimoniis, et turpiloquiis ex trau. com. l. 3. cap. dudū in gloſſ.*

for all theſe, he muſt not be ſaid to bee of euill memorie; for you muſt not regard what hee did, but what he ſhould haue done.

An euill Prelate (n) though he haue not the crowne of holineſſe, he hath the crowne of dignity. Wherefore hee ſinneth not of himſelfe, nor from himſelfe, although the perſon in whom the dignity is, doe euill. As in Arithmetique a ſmall penny ſtands for a thouſand pounds: ſo an euill man in gouernment of the whole world ſtands for a very good man. (o) Wherefore, though many be more ſpirituall, and more holy then the Pope, yet none can be called ſo holy in his ſtate.

The word *Papa* hath many ſignifications, it is as much to ſay as Father. For which not only many Chriſtian Biſhops haue beene called Popes: but the *Bithinians* named their god *Iupiter*. It is alſo as much to ſay as wonderfull, of the interiection *pape*: wherefore he is called *ſtupor mundi*, the admiration of the world, the greateſt of all things, neither God nor man, (p) but a Neuter betweene both: * The Biſhop of the whole world: (r) The *Dioceſan* of all exempt places: (s) no man, but the vicar of Chriſt; (t) who, though before his election he were a mere man, yet now hee ſtands in the place of the true God vpon the earth: who, (v) although he ſomtime call himſelfe ſeruant of the ſeruants of God, it is out of his too too great humility. (w) But he is the higheſt of all: (x) the generall Commiſſary of God, taken vp into the fulneſſe of power: (y) the Apoſtolicall Maieſty: moſt holie: moſt bleſſed: the lord of Gods houſe: the Prince (z) of all his poſſeſſions: (a) the lord Pope: (b) the immediate iudge after God. Others intitle him [p] the Prince of the world: the ſucceſſour of Peter: Prince of the Apoſtles: Father and Doctour of all chriſtians: Rectour of the vniuerſall church: Directour of the vniuerſall flocke: (a) chiefe magiſtrate of the world: (o) a liuing law in the earth: the ſteward, ouerſeer, chiefe ſeruant and ruler of Chriſts houſeholde; [q] of whom is ſpoken whatſoeuer is ſpoken of *Peter*.

Intolerable is this arrogancey, vnſpeakeable the pride:

but

[n] *Malus prælatus, etſi nō habet diadema ſāctitatis, tamē habet diadema dignitatis, quāobrē ex ſe, nec de ſe peccauit licet ſuppoſitū, cui dignitas inerat, male egerit extrau. cō. de ſchiſm. dudū. bonæ memoriæ. in gloſſ.*

[o] *De maiorit. & obed. cap. vnam ſanctam. in gloſſ.*

[p] *Prolog. Clēm. in gloſſ.*

[*] *Sex. Dec. l. 5. c. 5. ſeluis. in gloſſ.*

[r] *Dec. l. 5. c. authoritate. in gloſſ.*

[s] *Dec. 1. cap. fundamenta. in gloſſ.*

[t] *Cū enim prius eſſet purus homo, nūc vicē veri dei gerit in terris. in prolog. Bonif. in gloſſ.*

[v] *Ibid.*

[w] *Papa ſummus eſt inter omnes. Sum. Angel. in ver. Papa.*

[x] *Ibid.*

[y] *Pet. Cluniacenſ. apud Cent. 12. c. 7. fol. 1085.*

[z] *Rebuffus in prax. Benef. in cap. de formis ſignaturæ. ſimpromis.*

[a] *Cōc. vaſenſ. can. 6*

[b] *Barth. carāz. in Cōc. chalc. non. trāſl.*

[p] *Sext. decret. l. 3. cap. periculoſo.*

[a] *Bonif. 8. in proœm ſext. 6.*

[o] *Sext. decret. l. 1. cap. arbitrii. in gloſ.*

[q] *Tapperus in orat. 3 contr. Melanct.*

but yet *impleri iuuat maiore monſtro.* This is not enough vnto him, (*c*) which magnifieth himſelfe aboue all, but hee muſt ſay alſo; (*d*) *I am God, I ſit in the ſeat of God.* Wherefore that of the pſalmiſt; (*e*) *I haue ſaid, yee are gods*: and that of (*f*) *Exodus*; *Thou ſhalt not raile vpon the gods, neither blaſpheme the ruler of the people*, they chalenge to themſelues, as proper to their glorious Cardinals and Biſhops. And as the vaſſalls of the Pope, affirme, that he is in primacy, *Abel*; in gouernment of the Arke, *Noah*; in patriarchdome, *Abraham*; *&c.* So, they ſay, in his vnction hee is Chriſt. The Gloſſe vpon the *Extrau. Cum inter*, feareth not to ſay; (*g*) To beleeue that our Lord God the Pope cānot decree as he doth decree, is hereticall.

Thus *Cornelius* a Biſhop in the Councell of *Trent* ſaid; (*h*) *The Pope the light was come into the world.* And Pope *Nicholas* out of the mouth of *Conſtantine* in plaine words calles (*i*) the Pope (that is, himſelfe) God. And thereupon concludeth, *That he can of no man be iudged, becauſe God can be iudged of none.* So in the Decretall *de tranſ. Ep. Cap.* 4. it is ſaid, that no man but God diſſolueth or ſeparateth, where the Popes diſſolue or ſeparate; wherefore he is called all, and aboue al, (*k*) another God in the earth.

Simon Begnius (*l*) ſaluteth Pope *Leo*, calling him the lion of the Tribe of *Iuda*, the root of *Dauid*: VVee looke for thee the Sauiour, O bleſſed *Leo*. *Innocent* the third calls the Pope, the Chriſt of God, the Lord of *Pharao*, the Mediatour betwixt God and man.

Hugo Card. applies the words; (*m*) *Thou ſhalt not appeare empty before the Lord*, to biſhops viſiting the pope. Of *Peter* they ſay, that (*n*) he was taken into the fellowſhip of the vndiuided Trinity: but (*o*) *Peter* dwelleth in euery Pope. So by this is euery Pope of the fellowſhip of the vndiuided Trinity. Wherefore treading vpon the necke of the Emperour, Pope *Alexander* the third pronounceth of himſelfe, that which the Scripture giueth vnto Chriſt only; (*p*) *Thou ſhalt walke vpon the Adder and Baſiliske: the yong Lion, and the Dragon ſhalt thou tread vnder thy feet.* (*q*) And *Martin* the Pope

ſuffe-

c Dan. 11. 37.

d Ezec. 28. 2.

e Pſa. 82. 6

f Exod. 22. 28.

g *Credere autē deū noſtrū Papā nō potuiſſe ſtatuere prout ſtatuit, hæreticū cēſeretur. extrau. Io. 22. cap. cum inter in gloſſ.*

h *Cornel. epiſcopus Bitont. in orat. ad Synod. Trid.*

i *Satis euidēter oſtēditur, a ſeculari poteſtate nec ſolui prorſus, nec ligari pōtificē, quē cōſtat a pio principe Cōſtātino, quē lōge ſuperius memorauimus, deū appellatū, cum nec poſſe deū ab hominibus iudicari manifeſtū ſit. diſt.* 96 *c ſatis euidēter.*

k *In Cōc. Lateran. ſub Iul. ex Io. Iuel.*

l *Cōc. Later. ſeſſ.* 6. *pag* 601.

m *Hug. Card. in ep. ad Gal. ex Io. Iuel. art* 4

n *Extrau. de elect. et elect. poteſt. cap. fundamenta.*

o *Ep. Sixti* 2.

p Pſal. 91. 13.

q *Paulus Emilius in Phil* 3. *Reg. edit. Baſilienſ. per Sixtū Henrici Petri.*

ſuffered himſelfe, by the *Panormitan* Legates out of *Sicily* to be with theſe words adored; *Thou which takeſt away the ſinnes of the world, haue mercy on vs: thou which takeſt away the ſinnes of the world, giue peace vnto vs.* (*r*) And to declare the identity of the Pope with Chriſt, they affirme, that CHRIST and the Pope haue but one Conſiſtorie, or one iudgement ſeat.

r *Panorm. extra. de tranſ. præ. cap. quãt.*

Doſt thou not now (Chriſtian Reader) beholde plainely the abomination of deſolation mentioned by the Prophet *Daniel*, ſtanding in the holy place? Is not this (*s*) hee that exalteth himſelfe againſt all that is called God? doth hee not (*t*) now ſit in the Temple of God, ſhewing himſelfe that he is God? doth he (*v*) not ſpeake maruelous things againſt the God of gods? doth hee regard the God of his Fathers? This is the onely comfort that remaineth vnto the Church, * *He ſhall proſper till the wrath be accompliſhed, for the determination is made.* God hath appointed him his time, and how long his wickedneſſe ſhall endure: the day is at hand when the ſins of the great whore ſhall come vp vnto heauen, and God will remember her iniquities: *For ſtrong is the Lord* (*w*) *God, that will condemne her.*

ſ 2 Theſ. 2. 4.

t Ibid.

v Dan 11. 36

* Ibid.

w Apoc. 18. 8

CHAP. XVII.

Of the Popes ſpirituall power in decreeing and promulging Lawes, by which he bindeth and raigneth in the conſciences of men.

THE ſpirituall power of the Pope I haue formerly ſaid to conſiſt in foure things; namely, diſcerning and iudging of Scriptures: decreeing and promulging lawes: power of binding, iudging and condemning: power of looſing and pardoning. Of the firſt of theſe foure powers I haue intreated in the Propheticall office. Now therefore let vs beginne with the ſecond, which is the Lordlineſſe and ſoueraignty hee chalengeth to himſelfe, in thundering out Decrees and Conſtitutions, in giuing laws and commandements, which binde euery conſcience, and conſtraine euery ſoule that will not runne into open hereſie; the diſobeying whereof is followed with temporall and eternall death: with the wrath of

God, with the high diſpleaſure of the Apoſtles *Peter* & *Paul*. Thus is our *Domitian* with fire both from hell and purgatory, with curſes alſo from earth and heauen, armed.

That the Papall decrees doe binde euery conſcience to obedience, it is an aſſured Axiome amongſt them. Wherefore *Gregory* ſaith, *(a)* It is not lawfull for any either to haue wil, or power to tranſgreſſe the precepts of the Apoſtolicall Sea, nor the miniſtration of our diſpoſition. *Agatho* decreeth, (*b*) that all ſanctions of the Apoſtolicall ſeat are to bee receiued, as though they were confirm'd by the very diuine voice of *Peter*. This is the Seat, (*c*) which is the mother both of dignity and magiſtracy: wherefore humility muſt bee kept with meekneſſe: And although the yoke which that Seat impoſeth be ſcarce to be indured, yet wee muſt beare it, and with holy deuotion ſuffer it. Whatſoeuer the Pope (*d*) alloweth or reproues, we muſt allow and reproue. The Lord *(e)* hath principally placed the Sacrament of Apoſtolicall dignity in *Peter*, that from him as from the head, the gifts ſhould be diuided into all the body; that hee might knowe himſelfe to be without the diuine Miniſtry, who preſumeth to depart from the ſolidity of *Peter*.

This high and imperiall power the Pope neuer learned out of the lawe of God, nor yet out of the Goſpell of Ieſus Chriſt. *Peter* writeth epiſtles vnto the Church: but in them is not found, wee appoint, ordaine, decree, command, enioyne, determine. But inſteed of theſe proud thunders of ſpeech he mildly ſaith; (*f*) *I will not be negligent to put you alwaies in remembrance*; (g) *Dearely beloued, I beſeech you*: (h) *The Elders which are among you I beſeech which am alſo an Elder*: (i) *This ſecond Epiſtle I write to you, beloued, vvherewith I ſtirre vp, and warne your pure mindes*: (k) *Dearely beloued, bee not ignorant of this one thing*. (*l*) *Paul* indeed ſaith, he ordained concerning the gathering for the Saints in the Church of *Galatia*: but what that ordinance was in Acts 11. it appeareth. For at the prophecy of *Agabus*, the brethren ſent ſuccour to the Elders in *Iudæa* by the hands of *Barnabas* and *Saul*. But the Apoſtle *Paul* was farre from this domination of the Ro-

miſh

a *Nulli fas eſt vel velle vel poſſe trāſgredi apoſtolicæ ſedis præcepta, nec noſtræ diſpoſitionis miniſterium. diſt 19 cap. nulli fas*

b *Sic omnes ſanctiones apoſtolicæ ſedis accipiendæ ſunt tanquā ipſius diuina voce Petri firmatæ diſt. 19 c. ſic omnes.*

c *Ibid. cap. in memoriam.*

d *Diſt. 19. ſi Romanorum.*

e *Diſt. 19. cap. ita Dominus.*

Statuimus, ordinamus, decernimus, mandamus, præcipimus, iniungimus, determinamus.

f 2 Pet. 1. 12.

g 1 Pet. 2. 11.

h 1 Pet 5. 1.

i 2 Pet. 3. 1

k Ibid. ver 8.

l 1 Cor. vlt. 1.

miſh Chaire. For vnto his *Corinthians* hee ſaith; (m) *I beſeech you by the meekeneſſe and gentleneſſe of Chriſt*: And to his *Philippians*; (n) *This I pray you.* The truth is, *Peter* plainely chargeth his ſucceſſours, (o) not to behaue themſelues as though they were Lords ouer Gods heritage: And *Paul* requireth *Timothy*, (p) *to improue, rebuke, and exhort with all long ſuffering and doctrine*: And *Titus*, to put them in remembrance that they be ſubiect to principalities. This manner of teaching and gouerning much differeth from that Pompous ſtile of the Romiſh Court. (q) By our Apoſticall writing we command your Vniuerſitie. By (r) this preſent conſtitution which we command without contradiction to be obſerued. It ſhall (s) not be lawfull to any man to infringe, or by raſh and audacious boldneſſe to goe againſt this Page of our declaration, ordinance, graunt, diſpoſition, ſupply, approbation, confirmation; which whoſoeuer ſhal preſume to attempt, let him know that he incurreth the diſpleaſure of God omnipotent, and the Apoſtles *Peter* and *Paul*.

Yet if the Romiſh ambition had with this imperioſitie beene contented, we might with more patience haue ſuffered their yoake, and ſubmitted our ſelues vnto the bondage. But like *Arachne* with her *Diana*, and *Midas* with his *Apollo*, our great Prelate will ſtriue for Maſtery, euen with God himſelfe, and contend that his lawes are nothing inferiour to the voice and lawes of the GOD of Gods; who with lightening, thunder, and earthquake, in Mount *Sinai* gaue ſtatutes vnto *Moſes*. Wherefore his ſentence not onely is to bee preferred to the ſentence of all other Biſhops, (t) whoſe very errour is a law; Nay, who is ſo directed by the ſpirit of God, that teaching Papally, out of the Chaire, hee cannot erre. They ſay alſo, the Pope and Chriſt haue one Tribunall: And wheras the ſentences of Councels and all other Doctrines may be examined, yet the ſentence and iudgement of the *Pope* muſt ſtand, and not bee examined: No man may ſay vnto him, Why doeſt thou ſo? Now ſince theſe are the Prerogatiues of the Sonne of God, onely proper vnto himſelfe; Firſt, that hee cannot erre: Secondly, that his doctrine muſt bee receiued

m 2.Cor.10.1.

n Phil.1.9.

o 1.Pet.5.3.

p 2.Tim.4.2.

q *Vniuerſitati igitur veſtræ per Apoſtolica ſcripta mandamus. in proœm. Sex. decr. Boniſ. ad doct. & ſcolar Bononienſ. in proœm. Sexti.*

r *Sext. Decret. l.1. cap. Statutum.*

s *Nulli ergo hominũ liceat hanc paginã noſtræ declarationis. &c. Sext. Decret. l.5. de Signif. vot. cap. exiji.*

t *Nam etiam error Principis ius facit. Diſt.4.cap.in iſtis, in gloſſ.*

Ex diuerſis Canoniſtis.

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Another proofe, that the lawes of the *Pope* are equiualent with the lawes of Chriſt in the Romiſh church, is taken from the power of diſpenſing, which they arrogate to themſelues. For, if they haue power to annihilate, and make void the commandements of God by their Diſpenſations, then their Decrees are equall; Nay, they are ſuperiour to the lawes of God.

That they diſpenſe with all the words and Commandements of God, it is euident. Firſt, againſt the Law they diſpenſe. For, whereas Chriſt the faithfull expounder of the Law alloweth not any diuorce, (*u*) but onely for adultery, The Papall decrees allow diuers cauſes of diuorce, infirmitie of body, Frigiditie, Religion, and others: Hee giueth alſo diſpenſation to marry within degrees prohibited. And although he cannot diſpenſe with the whole law of the ſecond Table, abſolutely to take it away; (*w*) yet he can in any particular caſe diſpenſe: And what he may doe in the precepts of the ſecond Table, the ſame hee may doe alſo in all the law of the New and Old Teſtament. Wherefore *Pope Martin* 5. diſpenſed with one to marry (*x*) his owne Siſter. With *Henry* the eight King of England it was diſpenſed to marry his brothers wife; a thing forbidden both in the Law, and the Goſpell: and ſuch diſpenſations many there haue beene. For it is a Maxime amongſt the Canoniſts, (*y*) that the *Pope* may declare, interpret, limit, and diuide the Scriptures. *Martin* therefore diſpenſed and gaue leaue to commit Vſury. (*z*) *Innocentius* gaue liberty to expell force with force: *Alexander* the ſixt (*a*) diſpenſed with *Petrus Mendoza*, when an Armie of Concubines with a Queene her ſelfe could not content him, to vſe his owne baſe ſonne, the Marqueſſe of *Zaneth*, as his wife: (*b*) *Sixtus* 4. gaue licence to the whole family of the Cardinall of Saint *Lucy*, in the three hote moneths, of *Iune, Iuly, Auguſt*, to commit the ſinne of *Sodomy*. Some *Popes* haue diſſolued marriages; and ſome haue licenſed to marry

u Math. 5. 32.

w *Si occurreret caſus particularis in quo deficeret ratio legis propter cauſas ſpeciales impedientes, obſeruationem præceptorum legis ex applicatione ipſorum ad diuerſas materias tum Papa poſſet diſpenſare.* Summa Ang. in ver. Papa.

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[c] *Ruard. Tapp. orat.* 10. *con. cap. conſ.*

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[k] *Ibid. in gloſſ.*

[m] *Rich.* 1. *diſt.* 38 *ibid.*

[n] Ezech. 28. 2 9.

CHAP. XVIII.

Of the power of binding, iudging, and condemning, which the Pope taketh to himſelfe : and of the excommunication practiſed in the Romiſh Church.

THe Apoſtle *Paul* ſpeaking of the vertue and authoritie of his office ſaith ; (*a*) The power which the Lord gaue him was to edification, and not to deſtruction. (*b*) *Smaragdus* the *Abbot* therfore obſerueth, that Chriſt our Sauiour though hee ſaid of *Peter*, that he ſhould catch men, yet hee did not ſay, thou ſhalt kill men. For the iudgement of *Salomon* giueth vnto her the child, as the true Mother, which ſpareth the life thereof. And our Sauiour ſaith, (*c*) *The thiefe commeth not*

[a] 2. Cor. 13. 10.

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1. King. 3.
c Io. 10. 10.

but for to ſteale, and to kill, and to deſtroy.

The Apoſtles indeed confeſſe they had (*d*) two ſwords amongſt them; and theſe two were enow, they had no more. The one doth ſignifie the ſword of the ſpirit, the word of God, which beateth downe all high things exalted againſt the truth: The other the ſword of Mortification, with which euery man laboureth to roote ſinne and wickedneſſe out of himſelfe: but the materiall ſword (*e*) whoſoeuer ſtriketh withall, and hath no power thereto, ſhall ſurely periſh with the ſame. Yet notwithſtanding euery eye may ſee him that calleth himſelfe the Vicar of the peaceable Lambe of God, ſtand ouer the church like the (*f*) Angell ouer Ieruſalem with a drawne ſword in his hand: or indeed, like the Cherubin (*g*) with the blade of a ſword ſhaken, to keep the way, leſt any man ſhould approach vnto the tree of life Ieſus Chriſt.

d Luke 22. 38.
e Math. 26. 52.
f 2. Sam. vlt. 16.
g Gen. 3. vlt.

The ſpirituall deſtructiue ſword of the *Pope* is exerciſed in interdictions, excommunications, ſuſpenſions, and ſuch like; Of all which in the Romiſh church the abuſe is intolerable.

I know there is in the church a very neceſſarie vſe of excommunication. Firſt, when admonition taketh no place, it may be vſed towards offenders, euen in very ſmall ſinnes.

Secondly, againſt great and flagitious offences there is iuſt vſe of excommunication; As *Paul* (*h*) the Apoſtle vſed it againſt the inceſtuous perſon of *Corinth*. This iudgement of the church, ſoberly and holily exerciſed, our Sauiour Ieſus Chriſt himſelfe doth approue; (*i*) *Tell it vnto the Church, And if he refuſe to heare the Church alſo, let him be vnto thee as an Heathen man, and a Publican.*

h 1. Cor. 5. 5.
i Math. 18. 17.

And leſt any man ſhould contemne this cenſure of the church, our Sauiour witneſſeth, that what is here in ſuch caſe done by the faithfull vpon the earth, hee himſelfe vvill ratifie in Heauen; (*k*) *Whatſoeuer you binde on earth, ſhall be bound in heauen.* It may not therefore bee thought, that ſuch an Inſtitution as the Lord himſelfe hath left neceſſary to the gouernement of his Church, ſhould be neglected, or deſpiſed.

k Ibid. ver. 18.

Of Excommunication there are three ends; Firſt, the glory of God, leſt Chriſtians leading looſe, and vngodly liues, the Goſpell ſhould bee euill ſpoken of: and the Church of Chriſt, which is his owne body, ſhould ſeeme to bee but a rabble of prophane, diſſolute, gracceleſſe, and diſordered perſons. Wherefore ſuch are cut off as rotten members, and caſt out as vnprofitable branches, that the body of Chriſt and his Vineyard may bee faire and beautifull; (*l*) *Faire as the Moone, pure as the Sunne, terrible as an Armie with Banners*: and this is the cauſe, why Miniſters ought alſo carefully to reiect them from the Communion, whom they know to walke inordinately, and to bee an open ſcandall to the Church. *l* Cant.6.9.

The ſecond vſe or end of Excommunication is, leſt by the continuall company and conuerſation of the wicked the godly ſhould be peruerted: and this end of Excommunication the Apoſtle ſpeaketh of where he ſaith; (*m*) *Know yee not that a little leauen leaueneth the whole lumpe?* And vnto *Timothy*; (*n*) *Them that ſinne rebuke openly, that the reſt may feare.* *m* 1.Cor.5.6. *n* 1.Tim.5.20.

The third end of Excommunication is, that the offender himſelfe may be aſhamed of his ſinne, and flee from the ſame. Hereof the Apoſtle ſpeaketh to the *Theſſalonians*; (*o*) *If any man obey not our ſayings, note him by a letter, and haue no company with him, that he may be aſhamed.* And this was the end of the excommunication of the inceſtuous *Corinthian* alſo, that (*p*) *ſuch one by the power of our Lord Ieſus Chriſt be deliuered to Sathan for the deſtruction of the fleſh, That the ſpirit may be ſaued in the day of the Lord Ieſus.* And therefore hee is ſaid to be deliuered to Sathan, Becauſe all that is out of the church, is vnder the tyranny of the Diuell. Of *Hymeneus* and *Alexander* the Apoſtle witneſſeth; (*q*) *I deliuered them to Sathan, that they ſhould learne not to blaſpheme*: And to his *Theſſalonians* hee writeth, (*r*) that *they ſhould haue no company with diſobedient perſons, that they may be aſhamed.* *o* 2.Theſ.3. 14. *p* 1.Cor.5.5. *q* 1.Tim.1.20. *r* 2.Theſ.3.14.

The rules and Canons which in the Primitiue church they obſerued in Excommunication were ſundry, and all good *Can.* 1.

and holy orders. Firſt, they neuer vſed this binding Key of
s Math.18.17. the church, but againſt them (*s*) that were open ſinners, or
ſuch with whom admoniſhment could not preuaile. For
God is ready to receiue ſinners that repent. The Church
therefore muſt not caſt away ſuch, but embrace them.

Can. 2. All the Apoſtles and Miniſters had the ſame power and
authoritie of binding and loſing: Neither did any one herein
lift vp himſelfe aboue other. Chriſt ſaid alike vnto all;
t Ioh.20.23. (*t*) *Whoſoeuers ſinnes yee remit , they are remitted vnto them,*
and whoſoeuers ſinnes yee retaine, they are retained. Wherefore
the Apoſtle *Paul* ſpeaking of himſelfe and all other Apoſtles,
u 2.Cor.10.6. and Miniſters of of the Goſpell ſaith, (*u*) that they
haue ready vengeance againſt all diſobedience. This appeareth
by the doctrine of our Sauiour, who to all of them giueth
w Math.18.18. the ſame Commiſſion; (*w*) *Whatſoeuer yee binde on earth,*
ſhall be bound in Heauen.

Can. 3. Although this power were giuen to all Apoſtles and Miniſters,
yet they did not execute the ſame but with the aſſiſtance
x Math.18.17. of the church, according to our Sauiours rule; (*x*)
Tell it to the Church. Wherefore the Apoſtle concerning the
y 1.Cor.5.4.5. inceſtuous *Corinthian* ſaith; (*y*) *When ye are gathered together,*
and my ſpirit in the name of our Lord Ieſus Chriſt, that ſuch a
one, I ſay, by the power of our Lord Ieſus Chriſt be deliuered vnto
z 1.Tim.5.20. *Sathan.* So *Timothy* is enioined (*z*) to rebuke them openly
b Tit.1.5. that ſinne. As in (*b*) ordaining Miniſters the power was
chiefely in the Apoſtles and principall Biſhops, yet they
thereto called the aſſembly: So the Keyes of the church
were in the chiefe Elders; yet I doe not finde that they did
exerciſe them tyrannically and alone, but together vvith
the church, that is, in an open aſſembly of the brethren, with
whoſe approbation they did bind and looſe; as appeareth by
that which the Apoſtle *Paul* writeth to the church of *Corinth*,
c 2.Cor.2.7. (*c*) deſiring their fauour towards the inceſtuous perſon
&.19. being now penitent.

Can. 4. The ſeueritie of puniſhment was exerciſed with the ſpirit
of meekeneſſe, leſt the offender ſhould be ſwallowed vp of
deſpaire, and ſo the remedy ſhould become the deſtruction
of

of ſinners. *Ambroſe* ſaith,(*a*) the part which is putrefied hath long labour beſtowed vpon it, that it may be cured: which if it ſucceed not, it is cut off with ſorrow. Proudly, imperiouſly, tyrannically, this Key of the Church may not bee vſed. Brethren (ſaith the Apoſtle) [b] *If any man be fallen by occaſion into any fault, yee which are ſpirituall, reſtore ſuch a one with the ſpirit of meekeneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.*

a *Ambr.*
b Gal. 6.1.

Tiberius Cæſar, when he proſcribed any man to death, or baniſhment, was wont to ſay; I would I knew not how to write. If any Heathen Prince was ſo loth to puniſh, and did it with ſuch vnwillingneſſe; Shall not the church of Chriſt imitate their God, (*e*) *who is ſlowe to wrath, long ſuffering, and deſireth not the death of him that dieth*? Excommunication herein differeth from Curſing; Curſing condemnes the perſon: Excommunication, the fault. (*f*) *Chryſoſtome* ſaith, Curſing ſhould not be vſed towards liuing or dead. Of the liuing we muſt hope well: the dead haue receiued their iudgement: I thinke in theſe words *Chryſoſtome* did not contend that *Anathematiſation* ſhould neuer bee vſed; but very ſparingly, and with great long ſuffering. Mildneſſe then muſt bee ſhewed in the puniſhment of ſinners. For which cauſe the church had a leſſer Excommunication, vvhich forbade the participation of Sacraments onely: And a greater Excommunication, in which from all religious exerciſe of the faithfull they were ſuſpended. There are that make fiue kinds of Excommunication; Some might not ſo much as heare: Some might not ſee the religious Acts: Some might not pray with the Church: Some might not offer: Some might not communicate of the Sacraments.

e Ioel 2.13.
Ezech. 18.
f *Chryſ.*

The Miniſters of the Goſpell muſt not vſe Excommunication againſt innocents for their priuate gaine, or in their owne quarrell, or for their owne particular ends. *Vrbanus* ſaith, The Excommunication of a Prelate is greatly to bee feared, whether it be iuſtly, or vniuſtly inflicted. But I aſſure my ſelfe, the Miniſter aboue all other may feare the Excommunication which hee pronounceth vniuſtly, Leſt God not

Can. 5.
Vrba.

onely bleſſe when hee curſeth: but poure downe alſo the viole of his wrath vpon ſuch as throw out their curſes like *Domitians* thunder, euery where, and againſt euery man; hauing no other cauſe but their owne lucre and ambition. Of *Theodoſius* the Emperour wee read, that hee was ſo much troubled with an Excommunication, vvhich a ſaucy Monk pronounced againſt him, becauſe hee had reiected a malapert petition of his, that he would neither eate nor drinke till by the ſame Monke he were abſolued againe, although the chiefe Paſtor of the Church ſent him word, that the Excommunication of the Monke was vaine and friuolous. This was a needleſſe feare, vnworthy ſo great a Prince. For euery vniuſt, raſh and vain curſe cauſeleſſely by malicious or braine-ſicke Prieſts caſt out, is not to bee eſteemed as the weighty cenſure of the Church eſtabliſhed by Chriſt.

Can. 6. Whoſoeuer were deſirous to returne to the Church, and gaue teſtimonie of their true repentance, were alwaies receiued againe. *Euſeb. Ec. hiſt. lib. 3. cap. 20.* So Saint *Iohn* (as *Euſebius* out of *Clement Alexand.* witneſſeth) brought home the yong man that vvas fallen into the company of theeues. (*e*) *Irenæus* witneſſeth, that a woman whom *Marcus* the Heretick had corrupted both in body and ſoule, was receiued into the Church vpon her confeſſion. (*f*) *Theodoſius* alſo after his pittileſſe deſtruction of the *Antiochians*, (when hee had proſtrated himſelfe in the Church, and laying away his princely ornaments and enſignes, humbled himſelfe vvith that ſaying of *Dauid*; (*g*) *My ſoule cleaueth to the duſt, O quicken thou mee according to thy word*) was receiued into the church.

e *Iren. l. 1. cont. Hær. Valen. cap. 9.*

f *Sozom. Ec. hiſt. lib. 7. cap. 24.*

g Pſal. 119. 24.

Sweno King of *Denmarke*, comming barefoote and penitently into the Church, was embraced of the Biſhop. This is according to the Apoſtles rule; (*h*) *Reſtore ſuch a one, in the ſpirit of meekneſſe.*

h Gal. 6. 1.

Here I muſt proteſt, ſubmitting my ſelfe to better opinions, that I thinke it not lawfull for any Eccleſiaſticall ſubiect to excommunicate his Prince, beeing a power ſuperiour vnto him, and ordained by God; to whom only he is accountant, and by him to be iudged.

Without humiliation, and repentance no man ought of the Church to be receiued, who hath been for his notorious publique offences, and contumacie excommunicated. *Euſebius*(*i*)is witneſſe, that Hereticks returning to the church were proued for ſome ſpace by the gouernours of the church, and then receiued.

Can. 7. *ta*

[i] *Euſeb.l.3. de vi. Conſt.c.64.ad fin*

Cyprian doth bitterly inueigh againſt thoſe, that to pleaſe the vulgar people, receiued ſuch as had not finiſhed their repentance, nor were ſufficiently catechized and admoniſhed. For this cauſe it ſeemeth, that they were not at once after great offences receiued into the Church, but by ſteppes and and degrees. This out of the *Nicene* councell may bee collected, wherein mention is made (*k*) of ſome, that were admitted to heare the vvord onely: Some, that had leaue onely to proſtrate themſelues vpon the pauement of the Church: Others vvere allowed to heare the prayers of the congregation, and ſo by degrees to communicate alſo.

Lib.3.Epiſt.15.& 16.& Epiſt.14.

[k] *Ex Pet.Mart. in. de Excom.*

Excommunication and Abſolution was pronounced in the Name of GOD onely, not in the name of any of the Saints. Hereof the Apoſtle *Paul* ſhall bee witneſſe, who to the excommunication of the inceſtuous perſon inuocateth neither the bleſſed Virgin, nor the Apoſtle *Peter*, nor any other: (*l*) *But in the name of our Lord Ieſus Chriſt* (ſaith hee) *and by the power of our Lord Ieſus Chriſt, deliuer ſuch a one vnto Satan.*

Can. 8.

[l] 1.Cor.5.4 5.

It is ſinne and vvickedneſſe in the gouernours of the Church, if they conniue at prophane and vngodly perſons which will not be reformed, and refuſe to excommunicate them. Wherefore Saint *Paul* as well chargeth *Timothy* before God (*m*) to improue and rebuke, as to exhort: And to his *Romanes*; [n] *Marke them diligently that cauſe diuiſion, and offences, contrarie to the doctrine which yee haue learned, and auoid them.* And *Iohn* ſaith; (*o*) *If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bid him God ſpeed; For he that biddeth him God ſpeed, is partaker of his euill deeds.*

Can. 9.

[m] 2.Tim.4.1.2

[n] Rom.16.17.

[o] 2.Ioh.10, 11.

When they had excommunicate any man in one Church,

*Can.*10.

they did certifie the ſame to other Churches, that hee which was here reiected, might not be there receiued.

*Can.*11. Notwithſtanding that the company of the excommunicate, men were forbidden to vſe, yet there are certaine duties which may not be denied to the excommunicate; as to giue him meat, drinke, and raiment. Yea, there are ſome degrees alſo, which may not deny their ſeruice, aide, and obedience, to the excommunicate: and the debtour muſt not pretend his creditour to bee excommunicated, and therefore refuſe to pay him his due. Finally, the Romaniſts themſelues ſet downe fiue occaſions, for which a man may without danger conuerſe with the excommunicate.

Vtile, lex, humile, res ignorata, neceſſe.

1 Profit; as when we hope to conuert him: or vſe his company for the publique good of the Church: or to our owne priuate ſpirituall good, which elſewhere wee cannot haue.

2 The law; for ſuch perſons may not refuſe the ſocietie of the excommunicate, whoſe duty ſtands in ſeruing them; as ſubiects to their Prince, wiues to their husbands, husbands likewiſe to their wiues.

3 Ignorance; when we do not know that ſuch a one is excommunicate.

4 Humility; when our condition of ſubiection bindeth vs to conuerſe with the excommunicate; as ſeruants with the maiſter, children with parents.

5 Neceſſity; when it cannot otherwiſe be but we muſt conuerſe with the excommunicate.

Hauing ſhewed the right vſe of excommunication, and the order which the Primitiue Church according to the Scriptures vſed therein, let vs now ſee, how this holy inſtitution, which the ſoueraigne of the Church Ieſus Chriſt hath ordained to be the bridle and the ſcourge of inordinate and profane perſons in his houſe, hath beene abuſed, violated, and corrupted by our Romaniſts, and their Antichriſtian Prelate.

Violation of the firſt Canon. The *Romiſh* tyranny hath exerciſed this key of excommunication againſt ſuch as were no notorious offenders, but merely innocent. (p) So *Hildebrand* the Pope excommunicated the Emperour *Henry* : *Innocentius* the third did excommunicate the Emperour, for going about (q) to recouer his owne right, and ancient patrimony. The Popes Legate did excommunicate[r] *Andrew* King of *Hungary*, for that hee forſooke the war in *Paleſtina*, without the conſent of the other Princes his confederates.

p *Vid. Cent.* 11.

q *Ex Baleo de act. Rom. Pontif. l.* 5.

r *Naucler. vol.* 2.

* *Paſchalis* the ſecond did excommunicate *Henricus* the 5. Emperour.

* *Ex Cent.* 13

Fredericke the Emperour was excommunicated by *Hadrian* the fourth. *Philip* the ſonne of *Fredericke*, by *Innocent* the third. *Fredericke* the ſecond, by *Gregory* the ninth. *Conradus* the fourth, by *Innocent* the fourth. To theſe wee may adde *Iohn* King of *England*, excommunicated by the Pope alſo. Theſe Princes, becauſe they defended their owne rights, and chalenged vnto *Cæſar* that which was due vnto *Cæſar*, were moſt vniuſtly by the Pope excommunicated.

All is one to them whether innocent, or nocent if againſt the tyranny & ambitious Empiredome of the man of *Rome*, thou ſtand to be excomunicated. For proof hereof, let *Henry* the fourth Emperour, *Henry* the fift, *Fredericke*, and *Philip* his ſonne, of whom I haue ſpoken, be witneſſes : to whom I may well adioyne our late renowned Queene *Elizabeth*, whoſe publique forme of religion and ſeruice in the church, Sacraments and Bible, *Pius* 5. the Pope offered to approue as good : and would allow it without changing any part thereof, ſo that her Maieſty would receiue it from him as the Pope and Vicar of Chriſt : and take it by his allowance ; which becauſe ſhee refuſed to doe, hee preſently excommunicated her.

By the relation of diuers honourable Iudges of this kingdome on the bench, and out of the treatiſe of Doctour Carier to the moſt excellent Maieſty of King Iames. *pag.* 45. *l. antepenult. edit.* 1613.

Clement the ſixt openly proteſted that he would neuer pardon *Lewes* the Emperour, except abandoning his Empire, he would commit himſelfe and his children, his goods and all, into his Papall hands.

Againſt the ſecond Canon, the Pope vniuſtly vſurpeth vnto himſelfe the ſupreame power of excommunicating, and ſaith, that God gaue this key vnto Peter : and from Peter &

Violat. Can. 2.

ſ Alexand. opinio ex Cent 13. c. 14. extrau. cō l 5 le pœnit. et remiſſ. cap. etſi dominici.

his ſucceſſours (in whom it ſtill is by fulnes of power) it is deriued to other Biſhops (as *Alexander* ſaith) *(s)* The power of looſing, and key of binding is firſt in *Peter*, afterwards in other Apoſtles, and that is the reaſon why in diuers caſes he reſerueth to himſelfe; only the relaxation of this binding knot, miſerably tormenting thereby the penitent ſinner, who many times muſt deſpaire of pardon, which is no where gotten but from *Rome*.

Violat. Can. 3. Cauſ. 2. quæſt. 1 Nemo in gloſſ.

The Pope neglecteth any conſent of the Church in excommunicating, hee doth it of himſelfe, whether by word or by writing; yea, euery ſimple prieſt (they ſay) may excommunicate.

Violat. Can. 4.

All tyranny they vſe in their excommunications: no man muſt conuerſe with him, whom the *Romiſh* thunderbolte doth light vpon.

Vid. Cent. 11. c 6

Hildebrand the pope therefore thruſteth all Biſhops which did adhere to *Henry* the Emperour, into ſundry cells, where they might ſpeake with no man, but were fed with courſe and hard diet, vnfit for their dignities and perſons.

Violat. Can. 6.

w Luke 15.20.

Whereas the Church like a mercifull mother, is ready alwaies to receiue them that returne with teares into her lap; imitating the good father of the prodigall childe; *(w)* who, when he was yet a great way off, ſaw him, and had compaſſion, and fell on his necke, and kiſſed him: The *Romiſh* generation enioineth many daies, and months, and yeares of puniſhment, before a ſinner wearied with his burden, affrighted in his conſcience, may come home againe. They enioyne penance ſometimes for ſeauen yeares: ſometimes for ten or twenty: or during the whole courſe of a mans life. This they doe, that they may inſult vpon the miſeries of poore ſinners, and diſmay the weake conſcience of their wounded brethe-ren; Farre vnlike vnto him that ſaith; *(x) Come vnto mee all ye that labour ſore, and are heauy loaden, and I will eaſe you.*

x Mat. 11.28.

Violat. Can. 7.

As their ordinary conſiſtoriall excommunications they flaſh out like brutiſh lightning, vpon euery trifle, and for euery toy: ſo they neither ſtaie, nor expect mature and ſolemne repentance; but raſhly, and for money, abſolutions are ſould as common as any other marchandiſe. And for this purpoſe they haue knowne rates for all kindes of diſpenſations; (*y*) for wilfull murther, for neceſſary murther, for murther by chance, for paricide, for the murther of a prince, for murther of a mans wife, for murther of an infant, for witchcraft, hereſie, theft, ſacrilege, ſimony, periury, fornication, inceſt, Sodomie, and diuers other.

y Muſculus of Pope Marchādiſe

Aboue all other abominations and abuſes touching the binding key of the Church, it may not be forgotten, that in excommunication they vſe the names and authority of the bleſſed virgin: of *Peter* and *Paul*, and the Apoſtles, aſwell as of Ieſus Chriſt. (z) So Pope *Hildebrand* beginneth and endeth his excommunication againſt *Henricus* the Emperour: * after the ſame manner by the authority of Peter and *Paul* *Boniface* the eight doth excommunicate.

Violat.Can 8.

z *Platina.O ſancte Petre princeps Apoſtolorum.*

* *Extrau.com. l.*5. *de ſent.excom.*

Contraie to the ninth Canon and rule which the ancient Fathers obſerued, the Papall tranſgreſſe, when they not only conniue and winke at the adulteries, and fleſhlineſſe of their Cardinalls, Biſhops, Prieſts: but alſo giue diſpenſations, and leaue vnto them to commit horrible, impious, vnnaturall beaſtlineſſe, as hath beene formerly ſhewed.

*Violat.Can.*9.

Hauing intreated of the Papall power in binding & iudging, wee muſt now deſcend to his power in abſoluing and pardoning by his lordly Indulgences: which before I handle, it is meet firſt to conſider the whole *Tenet* of the *Romiſh* church concerning penance, and all the parts thereof. And firſt of confeſſion.

CHAP. XIX.

Of Confeſſion.

ABſolution of offenders neceſſarily requireth repentance: of repentance the Romiſh Church maketh three parts; *Contrition of the heart before God; Confeſſion of ſinnes vnto a Prieſt; and Satisfaction.*

Contrition differeth from attrition; For attrition is but a light diſtaſte and miſlike of ſinne: but Contrition doth *Gemitus dicitur quaſi geminatus luctus.* rent the heart, it is a double affliction of a man in his owne conſcience. Therefore it is the arraigning of our ſelues in our ſelues before God: It is no partiall, nor light glancing ouer our thoughts; but a ſerious inquiſition, a ſeuere condemning of our wickedneſſe, with an earneſt deteſtation of the ſame.

Confeſſion is alſo an internall part of repentance, without which repentance is no repentance; For God abhorreth the ſcarifying & couering of ſinne. The Phyſitian requireth his Patient to lay the Malady open. The Counſellor will haue his Clyent to manifeſt the truth of his cauſe. And God, though to his pearcing eyes the day and night are both alike: Pſal.139. though he ſearch the heart and the reines: though nothing be hid from his preſence, who knoweth our thoughts long before; yet ſuch humiliation he expecteth from ſinners, that we ſhould lay open our wounds, and our filthineſſe, as the a Ecclus.4.26. ſonne of *Syrach* teacheth; (*a*) *Bee not aſhamed to confeſſe thy ſinnes, and reſiſt not the courſe of the Riuer.* As though it were as naturall to the poore burdened ſoule to haſte vnto God with acknowledgement of ſinne, as for the Riuer to runne downe in diſcharging and paying his ſwelling waters vnto the Sea. Wherefore the law requireth both men and b Leuit.5.5. women (*b*) to confeſſe their ſinne. And the Goſpell pro- c 1.Ioh.1.9. miſeth; (*c*) *If wee knowledge our ſinnes, hee is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.*

Wee finde in the Scripture Three kindes of Confeſſion: Three kinds of Confeſsion. d Ioſ.7.19. The one Iudiciall, ſuch as *Ioſuah* required of *Achan*; (*d*) *My ſonne, I beſeech thee giue glory to the Lord God of Iſrael, and make confeſſion vnto him, and ſhew me now what thou haſt done, hide it not from me.*

This kinde of Confeſſion belongeth to all offenders who are brought before any Magiſtrate in cauſes criminall, and to all them which haue matters of Controuerſie depending before any humane tribunall, to confeſſe ſincerely the truth of the buſineſſe, euen as in the ſight of GOD; For hereto are they bound in Conſcience.

A ſecond kinde of Confeſſion there is in Scripture, which is called brotherly Confeſſion. And hereof two kindes are found; the one for our own ſakes, and the other for our brethren. Of the firſt Saint *Iames* ſpeaketh; (*e*) *Acknowledge your faults one to another, and pray one for another.* Surely, of this kinde of Confeſſion there is great and good vſe in the Church. For when the conſcience is affrighted with the horrour of offences, and feeleth a wauering diſtruſt and doubtfulneſſe in it ſelfe, what can be better done then to chooſe ſome godly and wiſe brother either of the Miniſters of Chriſt, or of the Laicks, to whom wee may vnfould our dangers, and of whom we may deſire aduice and comfort according to the word of God. *Seneca* doth well obſerue, that all offences are the lighter, when they are imparted to others. In truth (ſaith he) as to tell the dreame, is a token that wee are awake: So to acknowledge our ſinnes, is a ſigne that wee deſire to amend.

e Iam.5.16.

Seneca.

A ſecond kinde of priuate and brotherly Confeſſion there is, when vnto our brother whom wee haue offended, wee acknowledge the offence, ſeeking to reconcile our ſelues vnto him. This our Sauiour commandeth, (*f*) *Go thy way; firſt, be reconciled to thy brother, and then come and offer thy gift.*

f Math.5.24.

The third kinde of confeſſion is vnto God, and this is of two kindes alſo.

The firſt confeſſion is of praiſe, either priuately in the cloſet of our owne heart, or openly in the Congregation. Hereof the Pſalmiſt ſpeaketh; (*g*) *Vnto thee, O God, euen vnto thee, doe wee giue thanks. Ioel* ſaith, [h] *Tell your children of it, and let your children ſhew it to their children, and their children to another generation.* And the Prophet *Dauid* againe ſaith; (*i*) *Let his praiſe be heard in the congregation of the Saints.*

g *Confitebimur tibi deus.* Pſal.75.1.

h Ioel 1.3.

i Pſal.143.1.

The ſecond is the Confeſſion of ſinnes vnto God, when a wounded conſcience layeth open it ſelfe vnto him willingly, from whom it cannot be hid, and caſteth downe his burden at the footſtoole of his mercy. This the Prophet *Eſay* perſwadeth; Count, that thou maiſt be iuſtified. *Oſee* ſaith,

(*k*) *Take*

k Osee 14.3. (k) *Take vnto you words, and turne vnto the Lord,* In the Prophet *Ieremy* the Lord ſaith ; (l) *I will enter with thee into iudgement, becauſe thou ſaiſt, I haue not ſinned.* Thus did all holy men, when they had prouoked the dreadfull Maieſtie of God, humble themſelues in confeſſing their offences, and their tranſgreſſions ; as in *Iob, Dauid, Manaſſes, Daniel, Eſay, Peter,* and ſundry others, we haue example.

l Ier.2.35.

This Confeſſion of ſinnes vnto God is three-fold ; Priuate in our ſecret meditations, whereof *Dauid* ſpeaketh ; (m) *Euery night waſh I my bed, and water my couch with my teares:* Publique of the whole congregation, to which *Ioel* exhorteth ; ⁿ Let the Prieſts the Miniſters of the Lord weepe betweene the Porch and the Altar, and let them ſay, *Spare thy people, O Lord, and giue not thine heritage into reproch.*

m Pſal.6.6.

n Ioel 2.17.

To this purpoſe were many excellent Pſalmes of *Dauid* compiled, euen to acknowledge in the Temple publiquely, the tranſgreſſion of the people. As the twelfth, the ſeuentie ninth, the hundreth fortie & third Pſalm, and ſundry other.

The third kinde of Confeſſion is of priuate perſons in the publique congregation. Hereof alſo wee haue example in the children of *Iſrael,* (o) who confeſſed their ſinnes in the open congregation. For vvhen they brought their Sacrifices to the Altar, and laid their hands on the head therof, they did acknowledge their faults, though they did not make a ſpeciall recitall of euery offence. The Pſalmiſt *Dauid* confeſſeth his tranſgreſſions to the Prophet *Nathan*: but hee did not deliuer euery circumſtance thereof ; and for this purpoſe he made the fifty one Pſalme a publique acknowledgement of his ſinne, and committed it to the excellent Muſicians.

o Nehem.9.2.

Pſal.51. A Pſalme of Confeſsion.

Thus the (p) Publican alſo ſtood a farre off in the Temple and confeſſed his ſinne. And to the imitation hereof the Church hath alwaies vſed diſciplinarie confeſſion of ſinnes, to bee done by flagitious and ſcandalous perſons openly in the Church, to humble them before GOD ; to make them the more to abhorre their ſinne : to ſatisfie the congregation and to deterre others from the like wickedneſſe. But in all theſe kinds of Confeſſion, the Popiſh Auricular

p Luke 18.13.

ſhriuing of a man to the Prieſt is not found.

We muſt vnderſtand, that when Confeſſion is either priuately, or publiquely made vnto God, by an heart which hath a true and earneſt feeling of the intolerable burden of his offences, in a liuely faith, laying hold on the promiſes of God through IESVS CHRIST, *God is faithfull* q *and iuſt to forgiue vs our ſinnes*, as *Iohn* witneſſeth: And hereof as Trophees of his glorious mercy, The Lord hath ſet vp diuers teſtimonies vnto himſelfe. What promiſes? What conſolations had (r) *Hagar* after ſhe had confeſſed her fault?

Dauid ſaith; (s) *I acknowledged my ſinne vnto thee, neither hid I my iniquitie, for I thought I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* The *Niniuites* (t) wailing and lamenting before him, though the ſentence were come forth, and the iudgement pronounced againſt them: yet the Lord repented of his wrath, and turned from his fierce diſpleaſure. In the New Teſtament, (u) confeſſing their ſinnes the people were baptized of *Iohn*; which was the Symboll of ſaluation. The ſame in the parable of the Prodigall ſonne is demonſtrated alſo; who had no ſooner confeſſed; (w) *Father I haue ſinned againſt Heauen, and before thee, and am no more worthy to be called thy ſonne*; but preſently his Father ſaid, *Bring forth the beſt Robe, and put it on him, and put a Ring on his hand, and ſhooes on his feet, and bring the fat Calfe, and kill him, and let vs eate, and be merry.* Neither did the Lord require, in any of theſe, enumeration of their ſinnes. We ſee in *Luke* the ſeuenth, The woman which was a ſinner, confeſſed onely by her teares, waſhing, kiſſing, anointing his feete, without ſpeech or any words at all: yet the Lord waſheth the waſher, and powreth the deaw of his mercy vpon the ſhowre of her teares: Her ſweet oyle with farre ſweeter balſame was repayed; (x) *Thy ſinnes are forgiuen thee.* So alſo hee dealt with him that was ſicke of the Palſey; For knowing his faith, his deſire, his earneſtneſſe, he ſaith; (y) *Sonne bee of good comfort, thy ſinnes are forgiuen thee.* As our Sauiour Chriſt gaue example; ſo alſo his Apoſtles practiſed: For *Paul* ſpeaking of *Iohns* baptiſme

ſaith,

q 1.Ioh.1.9.

r Gen.16.10, 11.

s Pſal.32.5

t Ionas 3.

u Mat.3.6.

w Luke 15.21, 22, 23.

x Luke 7.48.

y Math.9.2.

z Act.19.4.

a Act.2.41.

ſaith, (z) that *John baptized with the baptiſme of Repentance, ſaying vnto the people, that they ſhould beleeue in him which ſhould come after him, that is, in Chriſt Ieſus.* In theſe words the Apoſtle doth intimate, that the *Baptiſt* required only repentance and faith. So in the *Acts,* (*a*) *They that gladly receiued the word, were baptized.*

In place of godly and Chriſtian Confeſſion taught in the Scripture, and practiſed by holy men, both in the law, and the Goſpell, the Romiſh Church, to raigne ouer the Conſciences of men: to lay the tyrannicall yoake of ſlauiſh ſeruitude vpon the necke of the children of grace, haue brought in their auricular confeſſion; wherin all and euery ſinne with the Circumſtance and the manner thereof, muſt particularly vnder paine of damnation, as farre as they can bee called to remembrance, be confeſſed to the Prieſt, taking vpon him a *Cenſorious* power to remit, or to retaine: to forgiue, or to chaſtice, according to his diſcretion.

b Ex Barth.Carãz. in ſumma Conc.Lateran.Cõcil.Can.21

If you deſire to know what inſolent commander firſt prepared this torturing Rack for the poore conſcience: What *Cham* firſt exacted, that men ſhould lay open their priuities, and their ſhame vnto the eyes of other; It was *Pope Innocent* the third, by a Decree in the *Lateran* (*b*) Councell, about the yeare of our Lord 1215. In which it is ordained, that the Prieſt ſhall enquire after all ſinnes with their circumſtances.

c Concil.Trid.de confeſſ.Can.5. verbo ex inſtitutione Sacram. pœnitentiæ.in ipſo princip. Can.

d Zozo.l.7.c.16.

I am not ignorant, the *Tridentine* Councell affirmeth, that (*c*) the Church alwaies did vnderſtand, how full Confeſſion of ſinnes was inſtituted of the Lord himſelfe: and after baptiſme to be by the Law of God neceſſarie. But ſurely againſt their own conſcience, and learning, they haue thus pronounced. For they could not bee ignorant that *Zozomen* ſheweth the beginning of Auricular confeſſion in the Greek church: and how, (*d*) becauſe a Matron was defloured in the Temple, therefore *Nectarius* did abrogate the neceſſitie of confeſſion, and made it free to euery one, whether hee vvould confeſſe or not, before the receiuing of the Communion.

Now, if Auricular Confeſſion had beene the inſtitution of the Lord, *Nectarius* with the reſt of the Biſhops of the Eaſterne Church, would neuer haue preſumed to exauctorate the ſame. As for Confeſſion in the Weſterne, and eſpecially the Romane church, rehearſing the Rite and Order, he ſpeaketh no word of any neceſſarie Auricular confeſſion: but only that the Penitents did proſtrate themſelues in an appointed place in the Church, with teares and lamentation; whom the Biſhop himſelfe firſt riſing vp lifteth from the ground, praying for them, and then doth diſmiſſe them: but they after did priuily afflict themſelues with ſuch faſting and waſhing as were enioyned them; And at the laſt hee addeth, (*e*) that the Romane Prieſts haue obſerued theſe things from the beginning, euen till our memory. So that of the forme of Confeſſion then vſed hee maketh not the word of God, but cuſtome, to be the authour. *Gratian* the compiler of the Decrees ſaith, There are ſundry opinions concerning Confeſſion by the mouth, whether it be neceſſarie or no, or how it firſt came vp? Some ſay it began in Paradiſe, when God enquired of *Adam*, Where art thou? Others ſay it began in the Law, and others in the Goſpell. But *Gratian* thinketh it better to ſay, (*f*) that it began from an vniuerſall tradition of the Church.

The author of the ſupplement ſaith, (*g*) that the inſtitution of Confeſſion was from God, although the expreſſe ordinance thereof bee not read. Thus it is true that *Tertullian* ſpeaketh; (*h*) They beleeue without Scripture, that they may beleeue againſt ſcripture. Howſoeuer vncertaine the authoritie bee, yet it is of ſuch vrgent neceſſitie, (*i*) that the *Pope* can no more diſpenſe that a man may be ſaued without Confeſſion, then that hee may bee ſaued without Baptiſme. And *Peter Lombard* ſaith, (*k*) It is vndoubtedly declared, that Confeſſion ought to be made firſt vnto God, then vnto the Prieſt if we may; for otherwiſe there is no entring into Paradiſe. (*l*) Yea, ſuch neceſſitie there is of Confeſſion, that if he cannot haue a Prieſt, he muſt confeſſe to his neighbour: and the more Prieſts hee confeſſeth to, the greater is the hope of Pardon, becauſe (*m*) his ſhame is the greater, and he

e *Hæc Romani ſacerdotes ab ipſo inde exordio etiã ad noſtrã vſq; memoriã cuſtodiũt. Zozo.ib.*

f *Sed melius dicitur, eã inſtitutã fuiſſe à quadã vniuerſali eccleſiæ traditione. de pœn. diſt. 5. cap. in pœn. in gloſſ.*

g *Suppl. 3. part. q. 6 artic. 6.*

h *Sed credũt ſine ſcripturis, vt credãt aduerſus ſcripturas. Tert. de præſcrip. aduerſ. hæreſ. ſere in medio.*

i *Supp. 3. part. q. 6. art. 6.*

k *Indubitãter oſtẽditur, oportere deo primũ, et deinde ſacerdoti offerri cõfeſſionẽ: nec aliter poſſe perueniri ad ingreſſum paradiſi, ſi adſit facultas. 4. ſent. diſt. 17. art 2.*

l *Tãta itaq; vis cõfeſſionis eſt, vt ſi deeſt ſacerdos, cõfiteatur proximo. de pœn. diſt. 1. cap. quem pœnitet.*

m *Ibid.*

obligeth the more Prieſts to pray for him. Yet a man may not diuide his Confeſſion,laying open ſom ſins vnto one,& ſome to another;For one ſinne with another compared may aggrauate the penance. Here is yet to be noted,that though a man wanting a Prieſt may confeſſe to his neighbour : yet Sacramentall Confeſſion is onely to a Prieſt, becauſe he onely hath power ouer the body of Chriſt : *(m)* And it muſt be done once a yeare at leaſt, by the order of the Church, and inſtantly alſo without delay ; if he communicate, if he bee in danger of death,if his conſcience moue him thereto, or if he haue any doubt in his minde as ſome thinke.

Euery Prieſt hath power indifferent by the keies of the Church ouer all men, and ouer all ſinnes : (*n*) but that euery Prieſt cannot abſolue euery one, and from all ſinnes, it is becauſe by the ordinance of the Church hee hath a limited iuriſdiction.

The Prieſt *(o)* muſt be diſcreet and iuſt, otherwiſe hee killeth the ſoules which hee ſhould quicken, and giueth life to them which ſhould die.

The force *(p)* of Sanctification of the Sacrament of penance, conſiſteth in the Sanctification of the Prieſt.

To (*q*) binde and looſe, doth not ſignifie the denunciation and declaration of forgiueneſſe of ſinne : but verely to hamper in bonds, or to releaſe, ſaith *Bellarmine*.

Remiſſion (*r*) is denied vnto them to whom the prieſts will not remit ; for to what purpoſe were it, to haue the keies of the houſe, if a man might goe into the houſe without the keies ? Without the iudgement of the Prieſt none can bee reconciled to God. If men could be abſolued from ſin without the ſentence of the Prieſt, then the promiſe of Chriſt were not true ; Whoſe ſinnes you binde in earth, ſhall bee bound in heauen. (*ſ*) God hath not giuen eternall life to all, but to certaine, whom the Prieſts ſhall thinke worthy to be abſolued.

Concerning (*t*) the ſeale of the prieſts ſecrecy, when hee knoweth thy offences, that which in Confeſſion is known, is not knowne ; For the Prieſt doth not know it as a man,

but

m 3 *part.Summ.* *q.* 8. *art.* 1. *& art.* 5. *&* 6.

n *Ibid. q* 8.

o *Vid. Pet. Lomb.* 4. *Sent. diſt.* 19. *cap.* 3.

p 3. *part. Sum. art.* 6. *cap. ad.* 3.

q *Ligare et ſoluere non ſignificant denunciare, vel declarare, ſed reipſa vincula iniicere, aut demere. Bel. l.* 3. *de pœn. cap.* 2.

r *Negatur remiſſio illis, quibus noluerint Sacerdotes remittere. ibid.*

ſ *Ibid. verb. quarto colligitur ex illa voce.*

t *Supplem.* 3. *par. q.* 11 *artic.* 1. *ad primum.*

but as God. Wherefore no power can compell, or licenſe the Prieſt, to reueale the ſecrets in the Sacrament reuealed.

The fruit of Confeſſion (*v*) is ſo great, that it deliuers both from fault, and puniſhment.

v *Vid. Syn. Trid. Can.* 5.

Veniall ſinnes, w (becauſe by them wee are not excluded from the grace of GOD, and may bee by many waies cleanſed,) may in confeſſion be concealed without fault.

w *Ibid.*

Confeſſion (*x*) muſt be made by a mans owne mouth, as Baptiſme may not be but with water. So Sacramentall confeſſion hath a determinate act, euen the proper words of the penitent: neither is it lawfull by ſignes, or writing, or any other way, to manifeſt the ſinne, except a man be dumbe, or of a ſtrange language, which the Prieſt vnderſtandeth not. (*y*) The notable circumſtances alſo which aggrauate the offence, muſt be vttered. Confeſſion muſt be made to a Prieſt, (*z*) though he know thy fault already; for it muſt be known to the Prieſt, not as a priuate perſon, but as a iudge, that hath power to cenſure, and to binde or looſe.

3. part. q. 9. art. 3. verb. confeſſio vt eſt.
x *Ex Comp. Theol. verit. l. 6. c. 25. ad finem.*
y *Comp. Theol. ver. ibid.*
z *Cōp. Theol. ver. ib qamuis peccata.*

Confeſſion as it is a part of the Sacrament, (*a*) may bee in him that is not contrite, nor hath any charity, neither intendeth to amend his life: but as it is an act of vertue, it cannot be without charity.

a *Sup. 3. part. q. 9 art. 1.*

Moreouer, in their confeſſion they make the virgin *Mary*, and all other Saints eternall Prieſts; For thus they ſay; (*b*) I confeſſe vnto God, the virgin *Mary*, and all Saints.

b *Confiteor deo, beatæ Mariæ, omnibus ſanctis. Bre. Sar. in præp. ante Miſſ.*

Confeſſion muſt be of the ſame ſinne againe reiterated, if the Prieſt haue not the key of power to abſolue from the ſin confeſſed: or if he haue not the key of wiſdome to diſcerne. Likewiſe, when a man hath confeſſed part of his ſinne to one Prieſt, and part to another, hee muſt in ſuch caſe confeſſe anew. Laſtly, when a man hath wilfully neglected to ſatisfie and performe his penance; in all theſe caſes he muſt confeſſe the ſame ſinnes againe.

Comp. Theol.

You haue ſeene with what ſmall authority is brought into the Church this Bull of *Perillus*, and what blaſphemies to maintain it they fal into; that without it is no ſaluation. And yet euery Prieſt cannot adminiſter it, but according to his rules, and in ſuch meaſure as the Church (that is, the Popiſh Canons) hath giuen vnto him : that the holineſſe thereof ſtandeth in the cleanneſſe of the Prieſt : that the very power of binding and looſing is in the Prieſt : that without the pleaſure of Prieſts none can be ſaued. To all this what ſhall we reply? but with that of the Prophet; (c) *The hope of the hils is but vaine, nor the multitude of mountaines, but in the Lord our God is the health of Iſrael.*

c Ier.3 23

The reaſons they bring out of Scripture for all this buſineſſe, are few and miſerable. Wherefore I blame not the *Tridentine* Fathers to put their chiefeſt defence in malediction; (d) *Curſed bee hee that ſaith, the Sacrament of penance was not ordayned of* CHRIST, *to reconcile the faithfull vnto God after Baptiſme.*

d *Siquis dixerit in catholica eccleſia pœnitentiam nō eſſe verè et propriè ſacramētū, pro fidelibus, quoties poſt baptiſmū in peccata labūtur ipſi, deo reconciliādis, a Chriſto domino noſtro inſtitutū, anathema ſit. de pœn. can.* 1

Bellarmine ſaith, (e) confeſſion is figured in the beginning of the old Teſtament, when the Lord enquired of the tranſgreſſions of *Adam* and *Cain, Geneſis* the third and fourth. And he ſaith, that in theſe two examples the ſpecial acknowledgement both of the fault, and circumſtance was required.

e *Bell. l. 3. de pœn. c. 3. verb. prima agitur.*

To this I anſwer, that *Panormitan* himſelf acknowledgeth, that confeſſion is not of Gods lawe, but of mans lawe. And *Gratian* ſaith, (f) It is rather from Tradition, then either frō the olde or new Teſtament. The truth is, God with *Adam* and *Cain* doth ſeuerally expoſtulate concerning their ſinne: but *Adam* and *Cain* did not Sacramentally confeſſe: neither was it a Prieſt, but the Lord God that ſpake vnto *Adam* and *Cain. Bellarmine* might better haue concluded, *Adam* and *Cain* confeſſed to the Lord; therefore to the Lord ſhould we confeſſe.

f *Traditione potius, quā ex nouo vel veteri teſtamento. de pœn. diſt. 5. in pœn. autem in gloſſ.*

It is apparant alſo, that the confeſſion of *Adam* and *Cain* was not Sacramentall. (g) For by *Auſten* confeſſion Sacramentall is deſcribed to be that, when the hidden offence is reuealed in hope of pardon; but here was no ſuch matter. For *Adam* ranne away from God: and (h) *Cain* plainely caſt off all hope of remiſſion. *Io. de Combis* therefore truely and ingenuouſly doth witneſſe, that (i) vocall confeſſion of a man

g *Cōfeſſio ſacramētalis eſt, per quam morbus latēs ſpe veniæ aperitur. vid. Cōp. Theol. ver. l. 6. c. 25. in principio.*

h Gen. 4 13. 14

i *Nō eſt de iure naturali, ſed euāgelico. l. 6. c. 25.*

to a man, is not from the law of nature, but from the Goſpell. And the Councell of *Trent* plainely ſaith, (*k*) The Sacrament of Penance was not before Chriſt.

k *Can.1. de pœnit. neceſsit. et inſtit.*

Chriſt hath ordained the Prieſts to be iudges (*l*) vpon the earth: But Prieſts cannot iudge, except they know the faults; therefore Confeſſion is neceſſary.

l *Ex Synod. Trid. Can 5. de confeſſ. & Bellar.*

I anſwere to this ſophiſtication; that where the premiſſes are falſe, the inference, or illation is not neceſſarily true. Now the Propoſition is moſt vntrue, for Chriſt neuer ordained his Miniſters to be Iudges, but Preachers. The Soule of man knoweth no iudge but the Lord, to whoſe eyes onely it is open: as for your Lordly Prelacy, it raigneth, but not by him: it hath from God neither precept, nor priuiledge, to tyrannize ouer the ſoules and ſpirits of men.

Chriſt in the ſixteenth of *Mathew* gaue the Keyes to *Peter*, and in the eighteenth of *Mathew*, and the twentith of *Iohn* to all the Diſciples he imparteth authoritie for binding and looſing; (*m*) *Whoſoeuers ſinnes yee remit, they are remitted, and whoſoeuers ſinnes ye doe retaine, they are retained*: Therefore Auricular confeſſion is neceſſary.

m Math. 18. 18. Ioh. 20. 23.

The Councell of *Trent* (*n*) to proue confeſſion maketh no mention out of *Mathew* the eighteenth, and confeſſeth, that Chriſt did (*o*) then chiefely inſtitute this Sacrament, when he roſe from the dead, and breathed on his Diſciples, ſaying; *Receiue ye the holy Ghoſt, &c. Thom. Aquinas* ſaith, that ſurely the Sacrament of Penance was inſtituted of God, although the inſtitution thereof be not expreſſely found. There is a certaine prefiguration thereof (ſaith he) in that they confeſſed their ſinnes to *Iohn*, and in that Chriſt ſent their Lepers to the Prieſt. *Scotus* teacheth, That if any place in Scripture auaile to proue confeſſion, it is the twentith of *Iohn*. To it therefore I anſwere; The Miniſters haue facultie to remit ſinnes, not iudiciall and Poteſtatiue: but Miniſteriall by preaching the Goſpell, which requireth not numbring of ſinnes, and declaration of them to the Prieſt, but to God. The Apoſtle *Paul* ſheweth how he forgaue ſinnes to his *Corinthians*; (*p*) *In Chriſt Ieſus I haue begotten you through the*

n *De neceſſitate & inſtitutione Sac. Pœnit. Can. 1.*

o Ioh. 20.

Falſe: for the ſcripture ſaith their ſinnes, but doth not ſay they confeſſed to *Iohn*.

p 1 Cor. 4. 15.

Goſpell: And ſpeaking of his authoritie, hee teſtifieth, That (*q*) the preaching of the word was committed vnto him, according to the commandement of God our Sauiour: As for iudgement, hee ſaith, That wee ſhall appeare before the iudgement ſeat of Chriſt: And of Confeſſion; (*r*) *I liue* (*ſaith the Lord*) *and euery knee ſhall bowe to mee, and all tongues ſhall confeſſe vnto God; So then euery one of vs ſhall giue accounts of himſelfe to God.*

Iames commandeth; *Confeſſe your faults one to another, and pray one for another, that ye may be healed*; *Ergo*, there is Auricular confeſſion inſtituted.

Iohn de Combis ſaith, (*s*) Chriſt inſtituted the Sacrament of Confeſſion ſecretly: but the Apoſtles did openly Promulge the ſame, and expreſſely, as in the fift of *Iames*. It ſeemeth therefore, that there is in their owne opinion no other direct and plaine ſentence of Scripture to proue Sacramentall Confeſſion, but this onely out of the Epiſtle of Saint *Iames*. To anſwere the which, I ſay, that *Iames* ſpeaketh not a word of Auricular Confeſſion in ſecret, Nor of Sacramentall Confeſſion to a Prieſt: But onely of confeſſion one to another, which is brotherly confeſſion.

Many (*t*) *that beleeued came, and confeſſed, and ſhewed their workes*; *Ergo*, Auricular confeſſion hath ground in Scripture.

All the Ieſuits in the world cannot out of this propoſition Syllogiſtically conclude, That Auricular confeſſion hath ground in Scripture. For it is not ſaid, that they confeſſed to a Prieſt, or that they confeſſed euery particular ſinne: But onely that they acknowledged their former waies to be wicked; and therefore they confeſſed their works and brought the bookes of curious Arts, and burned them before all men. This is rather open, then Auricular confeſſion.

Hauing anſwered their arguments which haue any marrow in them, Let vs now at laſt ſee how this yoake of Babyloniſh bondage is iniurious to the freedom of our Ieruſalem, and King thereof Ieſus Chriſt.

Firſt, it is impoſed vpon the church vnder paine of damnation;

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q Tit. 1.3.

r Ro. 14.11.12

s Io de Comb. in Comp. Theol. l. 6. de ſac. virtute c. 25.

t Acts 19.18

nation; which is directly no where deliuered, or commanded in the Scripture. For in the holy word auricular confeſſion hath no promiſe if we doe it, nor threatening at all if we do it not. Wherefore in ſuch caſes, wherein the Scripture hath not decreed, there to vrge with ſuch violence their owne traditions, is moſt iniurious to Chriſts ſupreame Regalitie.

Secondly, in ſteed of free Iuſtification in the bloud of Chriſt, The ceremonie of confeſſion maketh the enumeration of our ſinnes to deſerue remiſſion of ſinnes, diminution of puniſhment, opening the gates of Paradiſe, hope of ſaluation, and ſuch like. Wherefore it turneth the Goſpell into the law, making grace no grace, and forgiueneſſe no forgiueneſſe.

Thirdly, it bringeth the conſcience into doubt, and doth depriue the ſoule of all hope and comfort. For who can tell, whether whom he chuſeth to confeſſe vnto, bee a Prieſt? Whether hee hath the Key of Power? Whether hee hath the Key of knowledge? or, ſince the ſanctification of the Sacrament conſiſteth in the ſanctification of the Prieſt, Whether the Sacrament be auaileable or not? Whether wee haue duely numbred all our offences? Whether he enioyne ſufficient penance?

Fourthly, it wreſteth the power of remiſſion and ſaluation out of the hand of Chriſt, and giueth it vnto men, while they teach, that forgiueneſſe is denied vnto them, whom the Prieſt will not forgiue. What is this but to bind Ieſus Chriſt the Sonne of God, the King of glory, to the pleaſure of a Prieſt? They ſhame not to profeſſe, that Prieſts haue power ouer the body of Chriſt in the Sacrament: but herein they giue power (*u*) to an ignorant Prieſt ouer the ſoule and the will of Ieſus Chriſt.

u Bell. l. 3. de pœnit. c 2. verbo tertio colligitur.

Fiftly, they giue a tyrannicall power vnto Prieſts ouer the ſpirits and conſciences of men in their confeſſion; Inſomuch that the old prouerbe witneſſeth; to meete a Prieſt in the Lent is no leſſe valour, then to encounter a Wolfe, when ſhe engendreth. This *Chryſoſtome* perceiued, and giueth coun-

Aeneas Sylvius in quibuſdam poematibus ſuis.

w *Chryſoſt.*

counſell; (w) Let God alone heare thee confeſſing, who caſteth not in the teeth, but ſaueth him that doth confeſſe.

Sixtly, their confeſſion is full of ſuperſtition. For it muſt not bee done but by the mouth: Hee that confeſſeth by writing or otherwiſe, doth nothing Sacramentally; as though God more accepted the confeſſion which is by word, then that which is by writing.

Seuenthly, their Confeſſion is the encreaſing of Hypocriſie alſo, in that they teach, the ſacramentall act thereof may be without loue, then it is alſo without God: and an euill act may be part of a Sacrament.

Laſtly, infinite are the queſtions which out of this their feigned Sacrament doe ariſe.

Whether Confeſſion deliuer from the guilt of ſinne?
Whether confeſſion deliuer from the puniſhment of ſinne?
Whether the Seale of confeſſion be an eſſentiall part of the Sacrament?
Whether the Seale of confeſſion bee of the law of nature?
Whether a Prieſt may reueale confeſſion, if the Confitent giue him leaue?
Whether, if the Prieſt in confeſſion know a man to be Excommunicate, he is bound to auoid him?
If the Prieſt in confeſſion know that a man hath defloured a woman in the Church, whether may he reueale it to the Biſhop?
Whether an Abbot or ſuch Prelate may remoue a man from his office for the fault hee knoweth in confeſſion?
Whether a Prieſt that in confeſſion knoweth a lawfull impediment of Matrimonie, may reueale it?

Theſe with diuers other ſnares and wrangling contentions follow their Sacramentall whiſpering, the onely end whereof is to magnifie themſelues, to increaſe the honour of their Prelacie, and to make their power dreadfull to all men (*x*). *But is there not a time when man ruleth ouer man to his owne hurt?* Thus much be of their confeſsion ſpoken.

x Eccleſ.8.9.

CHAP. XX.

Of the manner of forgiueneſſe of ſinne, whether God hauing pardodoned the fault, doth neuertheleſſe retaine the puniſhment.

INconſtancy of doctrine which hath not one color ſheweth the leproſie and vncleanneſſe of the mind, ſayth (*a*) *Auguſtine*. But ſurely there can be no leproſie comparable vnto theirs, who giue, and take away: attribute, and againe denie mercie to be in God. And hereof the Romiſh Church is of all other moſt guilty: who leſt they ſhould altogether deny godlineſſe it ſelfe, acknowledge that Chriſt is mercifull, a Sauiour: But the power of this godlineſſe they wholly impugne, when they haue ſo many exceptions, and reſtrictions, againſt the free forgiueneſſe of ſinnes vnto all beleeuers by the bloud of IESVS CHRIST. Let vs therfore in a word or two defend the truth of our religion, againſt the impious ſlander wherewith the Romaniſts blaſpheme the free *Iubiley* of that gracious pardon, which God hath giuen vs in his onely Sonne.

a *Aug. de verb. Apoſt. ſer.10. ad finē.*

Reaſon 1. Taken from the cauſes of Chriſts comming.

Our arguments ſhall begin from the end and purpoſe of the incarnation of our Sauiour Chriſt, and of his comming; The finall cauſe whereof was the ſaluation of mankinde. For ſo the Apoſtle witneſſeth; (*b*) *This is a faithull ſaying, and by all meanes to be receiued, that* IESVS CHRIST *came into the world to ſaue ſinners.* (*c*) The Angell alſo ſaith, *hee ſhall ſaue his people from their ſinnes.* Wherefore hee is called Ieſus, a Sauiour. Now to this ſaluation there are many things needfull; Firſt, Man had a law giuen vnto him; this law muſt of neceſſitie bee fulfilled; elſe, hee hath ſworne in his wrath, they ſhall not enter into my reſt: and this law being fulfilled by Man, God hath not for what to condemn Man. (*d*) For *Moſes* witneſſeth; *The man which doth theſe things ſhall liue by them.* But Ieſus Chriſt for all his members hath abſolutely and perfectly fulfilled the law, as the Apoſtle euery

b 1.Tim.1.15.

c Math.1.21.

Pſal.95.
Heb.4.3.

d Rom.10.5.

ry where teſtifieth; *Chriſt is the end of the law for righteouſnes to all that beleeue.* And againe, (e) *We are not vnder the law*: And to his *Galathians*; (f) *Chriſt hath redeemed vs from the curſe of the law, being made a curſe for vs.* To the *Epheſians* alſo hee ſaith; g *That Chriſt hath taken away the law of commandements contained in ordinances*: And in the eighth to the *Romanes*; (h) *The law of the ſpirit of life which is in Chriſt Ieſus, hath freed mee from the law of ſinne and death*: And to conclude, vnto the *Coloſſians* he ſaith, that (i) *Chriſt hath blotted out the handwriting of ordinances that was againſt vs.* Vpon theſe teſtimonies I inferre, that ſince the law is perfectly fulfilled, and wee from it deliuered, the ſtrength of our ſinne is taken away, the inſtrument of our condemnation cancelled, all is done by vs that God requireth, all performed by vs in Ieſus Chriſt: who much more communicateth his obedience of the law vnto vs, then *Adam* did his diſobedience. Therefore the law being performed, fulfilled, obſerued, cancelled, abrogated, the puniſhment thereof God cannot inflict vpon vs; (k) *Shall not the iudge of all the world doe according to right?*

e Rom.6.15.
f Gal 3.13.
g Eph.2.15.
h Rom.8.2.
i Col.2.14.
The law fulfilled by Chriſt.
k Gen.18.25

Secondly, as God doth require full obedience to his law, which we haue performed thorow Chriſt: So ſince the naturall man many waies hath broken the holy lawes of the higheſt, God requireth alſo ſatisfaction for ſuch tranſgreſſion, and this ſatisfaction Chriſt hath fully made vnto GOD. This is proued (as I haue elſe where made manifeſt) becauſe the ſatisfaction is infinitely infinit aboue the offence: becauſe the perſon that ſatisfieth, is more acceptable to God, then all the fault is vnto him odious. And if the ſatisfaction which Chriſt hath made, be not ſufficient to pacifie God, both concerning the guilt of ſinne, and the puniſhment, then let man neuer thinke that he can ſatisfie for that wch Chriſt hath not ſatisfied. To ſaie that either Saints, or our ſelues do ſatisfie for ſinne, is to tread vnder foot the bloud of the Sonne of God, and to debaſe that vnſpeakeable grace in which Chriſt appeareth before the Father for vs. Laſtly, it taketh the honour fró Chriſt, to giue it vnto men.

The ſecond cauſe of Chriſts comming.
Satisfaction for all ſin by Chriſt.

After the fulfilling of the Law, and perfect ſatisfaction made by Chriſt, followeth, of neceſſitie. Emundation and cleanſing from ſinne; (*l*) For we are complete in him. This Chriſt alſo hath done for vs, not onely [m] waſhing vs cleane from all ſpots (as *Peter* and *Iohn* (*n*) beare witneſſe) but leſt any thing ſhould be wanting to perfect cleaneneſſe, (*o*) hee clotheth vs with his owne righteouſneſſe, and decketh vs with the Iewels of his owne excellencie, by imputing all the merits of his holy humanitie vnto vs. Thus waſhed, thus beautified, what is the deformitie in vs which God with ſatisfactory puniſhment ſhould ſcourge?

l Col. 2.10.
m 1.Pet.1.19.
n 1.Ioh.2.2
o Apoc.3.5. Ibid.18.
Cleanſing of ſin by Chriſt.

Laſtly, there remaineth reconciliation to God; and that alſo wee haue found in Ieſus Chriſt. For the Apoſtle *Paul* ſaith, (*p*) That by him God reconciled all things vnto himſelfe, ſince hee hath ſet at peace thorow the bloud of his Croſſe, by him both the things in earth, and the things in Heauen. And againe: (*q*) you which were ſometime ſtrangers and enemies by cogitation, in euill works, hath he now yet reconciled. Vnto the *Epheſians* he ſaith; [r] ye which ſometime were afarre off, are made nigh by the bloud of Chriſt; For hee is our peace which hath made both one, and hath broken downe the middle wall that was a ſtop betweene vs. To this the Apoſtle addeth, that (*s*) Chriſt hath reconciled both, that is, Iew & Gentile, in one body thorow his Croſſe, and ſlew hatred thereby. By this it is manifeſt, that Chriſt hath not ſo reconciled vs to God, as Hypocrites are one reconciled to another, retaining ſtill a minde to puniſh and reuenge when oportunitie ſerueth: But hee hath ſincerely and truely reconciled vs to God, taking our ſinnes from vs, and Gods wrath and puniſhment from him. O peace paſſing all vnderſtanding! O Doue without any gaule! why ſhould wretched man, to his owne wrong, clip thy Pardons, and abbreuiate the amplitude of thy great loue?

The third cauſe of Chriſts comming.
p Col. 1.20.
Reconciliation by Chriſt.
q Ibid. ver. 21.
r Epheſ. 2.13. & 14.
s Verſe 16.

The ſecond argument I take from the ordinary phraſes of the Scripture. Which when it ſpeaketh of forgiueneſſe of ſinnes, vſeth moſt ample and liberall tearmes (*t*) of taking away, (*u*) throughly purging, (*w*) redemption from all

Reaſon 2.
t Ioh.1.29.
u Luke 3.17.
w Tit.2.14.

vn-

x 1.Cor.6.11. vnrighteouſneſſe, (*x*) Waſhings, [y] blottings out,(*z*) deliuerance,
y Col.2.14. taking out of the way, breaking the yoake of the bur-
z Col.1.13. den, Pacification. All theſe formes of ſpeech declare, that
a Col.1.14. God ſo putteth out our ſinnes,that he remembreth them no
b Eſay 9.3. more: but that he caſteth them behinde his backe. They are
c Eſay 42.1. ſo ſlaine in the death, buried in the buriall,and aboliſhed in the bloud-ſhedding of Chriſt,that as a Mil-ſtone throwne into the bottome of the Sea, they ſhal neuer ariſe in iudgement before God againſt vs hereafter.

Reaſon 3. The third argument I take from the ſundry perſwaſions of the Apoſtle concerning charitie, deriued euen from the example of Ieſus Chriſt. Wherein hee exhorteth euery pri-
d Epheſ.5.25. uate (*d*) perſon to loue his wife, *as Chriſt loued his Church, and gaue himſelfe for it, to ſanctifie it, when hee had cleanſed it in the fountaine of water in the word, that he might preſent it to himſelfe a glorious Church, not hauing ſpot or wrinkle, or any ſuch thing.* A-
Col.3.13. gaine he ſaith, *forgiuing one another, if any haue a quarrell againſt any; Euen as Chriſt forgaue you, euen ſo alſo doe ye.* But there is no ſober man wil thinke the Apoſtle *Paul* would haue a man forgiue his brother the fault, and heape on the puniſhment. No,but as Chriſt forgiueth, and caſteth no man in the teeth: Forgiueth and preſents vs faultleſſe to himſelfe, that is, eſteemeth vs as innocent, and therefore not to bee puniſhed: So alſo muſt euery man forgiue his brother.

Reaſon 4. Fourthly,the Apoſtle *Peter* of the cleanſing of ſins through
Act.10.43.44. Ieſus Chriſt ſaith; *To him giue all the Prophets witnes, that through his name whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſinnes: and while* Peter *ſpake theſe words, the holy Ghoſt fell on all them that heard the word.*

Here are many things to be conſidered. Firſt, the vniuerſalitie and the antiquitie of this doctrine of free forgiueneſs which we finde in theſe words, *All the Prophets*: Then the perſon of him that preacheth, *Peter*; whom the Romiſh church chalengeth for the firſt founder of their Chaire. So that this doctrine is vniuerſall, ancient, Propheticall, and Apoſtolicall. Next, you ſee the ſubſtance of the doctrine to be, that remiſſion of ſinnes is through the mercy of CHRIST.

Laſtly, this doctrine is confirmed and ſealed from heauen, out of the boſome of the glorious Trinity it ſelf; for the holy Ghoſt fell on them that heard the word. Let all Ieſuites and Friers, Monkes and Maſſe Prieſts, ſhew ſuch vniuerſality, antiquity, Prophets and Apoſtles to preach, and the holy Ghoſt to confirme ſatisfaction by humane workes, *Et Phyllida ſolus habeto*; the Church is theirs for euer, and their ſucceſſours.

To conclude, the laſt argument I take from the teſtimonie of diuers excellent Fathers and Teachers of the Church.

Of Satisfactions by mans works.

Auguſtine, if the Sermons *ad fratres in eremo* bee truely aſcribed to him, ſaith of the puniſhments in this life, (*g*) O Monke, if thou wouldeſt conſider thy miſery, and the works of God towards thee, thou ſhouldſt finde nothing but mercy; For it is mercy, if he ſcourge thee, that hee may amend thee: It is mercy, if by tribulation hee deliuer from ſinne: if he permit tyrants and hypocrites to raigne; all theſe things he doth deſiring to giue vs eternall life.

Baſil ſaith, (*h*) Not in humane power, nor wiſdome, but in the grace of God, is our ſaluation.

Bernard ſaith, [i] Thy ſinnes are very great and very manie: ſuch and ſo great they are, that if thou ſtrippe thy ſelfe out of thy skin, thou canſt not ſuffice to ſatisfie.

Of Chriſts Satisfaction.

There is no doubt but the death of Chriſt is more powerfull to good, then our ſinnes to euill (*k*). Thou perhappes doſt feare, leſt the purging of ſinne, which he came to make, ſhall be done with burning, cutting, and daſhing the bones and the marrow of the bones together: leſt he ſhould inflict ſorrowes vpon them heauier then death. (*l*) Hearken then; He is a Lambe in mildneſſe, he comes with wooll, and with milke, iuſtifying the vnrighteous with his word; *Speake the word, and my ſeruant ſhall be whole.*

(*m*) Remember man, though thou wert made of nothing,

thou

g *Aug. ad fra. in eremo. ſer.6.*

h *Baſ. in pſa.33.*

i *Ber. ſer.38. in Cãt. in ipſo principio.*

k *Ber. ſer.1. de annunciat.*

l *Ber. ſer. nat. Io. Bap. ad finem.*

m *Ber. in ſer.11. in Cant.*

thou waſt not redeemed with nothing.

n *Ambr.l.9.ep.71. ex Cent.,.c.4.*

(*n*) Chriſt Ieſus comming hath forgiuen ſinnes to all men, which they could not auoid: and hath blotted out our hand writing with his bloud.

o *Pet.Cluniacen.in l.1.Cent.12.*

(*o*) There is no detraction from iuſtice, when for the eternall puniſhment of man, the temporall puniſhment of God and Man: and for the eternall death of man, the death of God and Man is offered.

p *Hildebertus ep 3. Cent.12.*

(*p*) I am once redeemed by the death of Chriſt, I ſeek not to be againe redeemed: that bloud is my redemption, that bloud is my price. It were an vnworthy thing, if I ſhould be redeemed by a price, whoſe redemption is beyond all price. Beſides, it is ſhamefull redemption, by which the libertie of the Church is loſt, and ſeruitude doth fall vpon vs.

q *Ric.de Emanuele in c.11.*

The (*q*) ſupreme Trinity, one God, hath ſo diuided the worke of mans ſaluation, that one and the ſame offence of man, the Father hath puniſhed: the Son hath expiated: and the holy Ghoſt hath forgiuen.

r *Alb.in præf.ſuper Lucam.Cent.12.*

Laſtly, (*r*) *Albert* ſaith, Chriſt hath perfected our ſaluation.

Anſwer to the obiections of the Romiſh Church.

Let vs now in a word conſider the arguments, which they bring for the maintenance of this blaſphemy.

Ob. *Dauid*, after hee had obtained pardon for the murther of *Vrias*, and adultery with *Bethſabe*, was notwithſtanding puniſhed with the loſſe of the childe.

Sol. 2, Sam.12. I anſwer; *Nathan* threatned *Dauid* with temporal puniſhment for his ſinne: and vpon *Dauids* repentance this puniſhment is not altogether remitted, but qualified; for ſo the text beareth witneſſe; *The Lord hath put away thy ſinne, thou ſhalt not die: howbeit, the childe that is borne vnto thee, ſhall ſurely die.* *Nathan* ſheweth, that as concerning *Dauid* himſelfe, the ſin is taken away, that is, the puniſhment is forgiuen: but not wholly, for the childe ſhall die. *Bellarmine* is deceiued by the ignorance of the Elench; *Thy ſinne is taken away*, that is, (ſaith he) the guilt of thy ſinne is taken away. But the meaning of the Prophet is not ſo ; but thy ſinne is taken awaie, that is, God will not puniſh thy ſinne in ſuch ſeuerity as I threatned thee. Laſtly, I ſay as before, the puniſhment and reuenge is euer forgiuen, when the guilt is forgiuen : that which is after inflicted, is but fatherly diſcipline, and correction of God in loue, not in anger ; to teach vs to weigh the foulenеſſe of our ſinnes, and that wee may bee admoniſhed thereby, to fly from ſuch offences as prouoke the wrath of God.

Ob. *Dauid* after the numbring of the people repented, and was receiued into the fauour of God: yet the forgiueneſſe of the fault did not take away the puniſhment, but hee hath choiſe giuen him of Warre, Hunger, or Peſtilence, which he would ſuſtaine.

Sol. There was no reconciliation, nor peace from God vvith *Dauid* before the puniſhment. God ſaid not ; Thy ſinne is done away, as *Nathan* of the former offence ſpake : he beginneth his ſpeech with puniſhment, he ſheweth that ſome diſcipline and admoniſhment God would lay vpon *Dauid* and the people. *Bellarmine* doth not ſee, that the wrath of the Lord towards the people for their ſinne, was the cauſe why God ſuffered *Dauid* their King to fall into this offence, and to number the people. The puniſhment therefore was chiefly inflicted vpon the people themſelues, who did not repent as *Dauid* did : and though this peſtilence were a puniſhment to the impenitent people, it was a warning and admonition to *Dauid*. 2.Sam.24.

Ob. The aduerſaries (ſaith *Bellarmine*) doe not deny, but that death is the wages of originall ſin, which yet (they ſay) is forgiuen in Baptiſme.

Sol. Wee know that originall and actuall ſinnes are taken away in Baptiſme by the bloudſhedding of Ieſus Chriſt, neither ſhall they be puniſhed eternally in the elect : but the merits and death of Ieſus Chriſt taketh not away the temporall affliction, with which in this life he fatherly and mercifully chaſtiſeth ſin : nor yet makes vaine the eternall Counſell of God, who hath ordained by the law of nature, that the naturall man muſt taſte of naturall death the wages of his ſinne, and through it paſſe vnto life. Albeit the guilt of ſinne God now looketh not on in his elect, to puniſh it euerlaſtingly: yet he looketh vpon it as concerning temporal chaſtiſement for amendment: neither is it ſo taken away, but that in this life with temporall affliction it ſhall be ſcourged. But yet be the afflictions neuer ſo great which are laid vpon vs, we cannot ſatisfie God ſufficiently thereby, either concerning the temporall, or eternall puniſhmeut.

Ob. Exod.32. God himſelfe doth witnes, that hee was reconciled vnto his people Iſraell, and forgaue them the offence of the goulden calues, at the interceſſion of *Moſes*: yet many thouſands of men were deſtroied for the ſame.

Sol. Exod.32.10. When the children of Iſrael had prouoked the Lord with their goulden calfe, his wrath was ſo hot againſt them, that he would haue conſumed them: *Moſes* praieth for them, but it doth not appeare that God at *Moſes* interceſſion did forgiue the fault, as *Bellarmine* falſly ſaith. The LORD indeed changed his minde from the euill which he threatned to doe vnto his people, that is, from the vniuerſall deſtruction of the whole people: but that the fault was wholly remitted, the text doth no where ſhew. It appeares by *Moſes* own words, Ibid.28. that he did not intend, that the whole people ſhould be pardoned, but that the whole ſhould not be deſtroied. Wherehimſelfe appointed the Leuites to doe execution vpon their brethren; ſo that there fell of the people three thouſand. Laſtly, I ſay, Ibid.30. that the Lords wrath was not yet at that time pacified, nor he then reconciled to the people; for *Moſes*, after all this puniſhment vpon them laid, ſaith, *I will go vp vnto the Lord, if I may pacifie him.* I am aſhamed that any which profeſſeth the Name of Chriſt, ſhould ſo impudently falſifie the Scripture.

Ob. Num.14. All the Iſraelites murmured, and at *Moſes* interceſſion were abſolued; yet for this fault and puniſhment thereof, all the Iſraelites died, except *Caleb* and *Ioſuah*, in the deſert, before they came to the promiſed land.

The Lord in this place alſo threatened an vniuerſall generall deſtruction of the whole people as of one man. This *Moſes* prayed againſt, that their ſinne might not be puniſhed with a general ouerthrowe, by wch the name of *Iſrael* ſhould be altogether blotted out; But as thou haſt forgiuen the people ſince their going out of *Egypt* vntill now: So now alſo be mercifull, ſaith hee. The hiſtory will ſhew, that God was euer before content with the deſtruction of ſome for the whole. The ſame mercy *Moſes* now prayeth for, and the Lord anſwered him; *I haue forgiuen it according to thy requeſt*: that is, thou haſt requeſted I ſhould not vtterly deſtroy the name and poſteritie of *Iſrael*, that they ſhould be no more a people; this I haue granted: But *of all theſe that haue thus tempted me, not one ſhall ſee the land whereof I ſware vnto their fathers.* Numb. 14. Numb. 14. 20.

Ob. For the ſame fault *Aaron* and *Moſes* died alſo: yet they were reconciled to God. Numb. 20.

Sol. *Moſes* and *Aaron* died for their murmuring before they entred into the land of promiſe, though they were reconciled as touching the eternall death due to ſinne. The temporall death as it was of naturall neceſſitie: So it was the chaſtiſement of themſelues, and the admoniſhment of others alſo, and the paſſage to a better life. God chaſtiſeth all his elect, though his couenant he will not vtterly take away. This is nothing to the purpoſe. For you muſt ſtill remember, That the afflictions of the godly are the Seales of the loue, not of the wrath of God: They are inſtructions, not deſtructions: They are paſſages to ſaluation and eternall life. *Bellarmine* himſelfe ſaith, by their Papall Indulgences we are not deliuered from naturall euils & puniſhments. So may I ſay, Chriſts ſuffering was to deliuer vs from eternal, not temporal, death.

Ob. The Apoſtle ſaith, Many of the *Corinthians* for vnworthy receiuing the Sacrament of the Lords body were weake, and many ſlept: yet theſe no doubt were reconciled vnto God before their death. Wherefore after reconciliation remaineth puniſhment. 1. Cor. 11.

Sol. Many of the *Corinthians* were weake, and ſome ſlept, becauſe they abuſed the holy Communion in not diſcerning the Lords body: God preuenting their further ſinne ſent vpon them weakeneſſe and death. For true it is that *Peter* ſaith; 1 Pet.4.1. Hee that is afflicted ceaſeth from ſinne. And *Wiſedome* ſaith * Wiſd.4. * Hee was taken away leſt maliciouſneſſe ſhould change his vnderſtanding. This was mercy in God towards them, not wrath or anger; though the *Corinthians* perhaps were loth to k Heb.12.11. ſuffer, loth to be viſited. (*k*) For no affliction to a man ſeemeth ſweet for the preſent: Yet it doth indeed bring afterward the quiet fruit of righteouſnes.

Ob. The old Prophet, which for his ſinne was ſlaine of the 3.Reg.13. Lyon in the way, no doubt repented him, being forewarned of that puniſhment: and yet he ſuffered death by the Lyon, being reconciled to God.

Sol. The old Prophet broke the Commandement of God, was puniſhed for the ſame with death: We hope well of his reconciliation vnto God through Chriſt, though of his repentance the Scripture ſpeaketh not a word. Wherefore, whether he ſtand or fall, we leaue it to God, who with his clay may do as pleaſeth him. This is an idle argument, ſtanding vpon coniectures and ſuppoſals.

CHAP. XXI.

Of Satisfactions by euery man in this life to be performed for his owne ſinnes.

THere is nothing can more impugne the ſupreame Maieſtie of our eternall & moſt glorious King Ieſus Chriſt, then when in his prieſtly office hee himſelfe hauing ſatisfied for our ſinnes, yet our Romiſh Pretors Cenſor-like enioine their Penitentiall Canons, lawes of ſatisfaction, by which a *Vid. Pet. Lomb. l. 4. Sent. diſt. 16. c. 4.* euery man muſt beleeue, that (*a*) he ſatisfieth God for his own offences committed, both veniall, and mortall.

In the Primitiue church, I confeſſe, there were Penitentiall Canons or rules how to receiue thoſe that were for their heinous enormities caſt out of the ſame: but theſe were not eſteemed as ſatisfactions vnto God, but vnto men: Not vnto the heauenly eyes of the Lord of all ſpirits and powers, but they were onely ſatisfactions to the offended brethren, and did teſtifie the repentance of him that was to bee abſolued. This diſcipline in it ſelfe was good and godly, and I could wiſh it might be reſtored againe.

Theſe ſatisfactions vſed in the ancient church were yet but humane conſtitutions; and therefore they could not ſatisfie God, nor ſanctifie ſinners in his ſight, Much leſſe the fooliſh and ſuperſtitious *whippings, Hayre-cloth, Faſtings,* numbring of *Prayers,* enioyned by the Romiſh Prelacie.

Nothing can ſatisfie for the breach of the law, but the penalty the lawgiuer appointeth. Euen amongſt men, temporall Princes would thinke themſelues mocked, if a man ſhould commit murther, and then chooſe vnto himſelfe a penance of barefoote wandring, or by the fauour of an inferiour iudge vndergoe ſome lighter paine, then that vvhich againſt murther is by the law inflicted.

Againſt all theſe Romiſh ſatisfactions wee may iuſtly obiect, they haue no authoritie nor example for any ſuch in the holy word. Chriſt neuer gaue power to his Miniſters to enioine men to ſay prayers by number: to faſt two or three daies a weeke with bread and water. He neuer ordained any man to whip himſelfe: to weare a ſhirt of hayre-cloth: to goe barefoote on Pilgrimage: to viſite the dead bones and reliques of Saints. Wherefore it is without authoritie, whatſoeuer is done in this manner; yea, againſt the royalty of the Sonne of God they moſt traiterouſly offend, vvho torture his people, burden his church, afflict his members with this tyranny, hauing receiued no ſuch power, no ſuch commandement.

My methode in intreating on this point ſhall be, firſt, to ſhew the Popiſh poſition touching their Plenary Satisfactions: Secondly, to anſwere the arguments they bring in defence of them: Laſtly, I will ſhew, how iniurious they are to the Regall power of our Lord and Sauiour Ieſus Chriſt.

Summa Angelica ſaith, (*b*) Satisfaction is ſometimes taken for reconciliation, and ſo it conteineth in it ſelfe all the parts of Penance: but it is otherwiſe taken for the paiment of the

b *In tit ſat. in ipſo princip.*

due paine, and fulfilling of the puniſhment deſerued. And he ſaith, (*c*) That with the help of God, that is, the merit and paſſion of Chriſt conioined, a man may ſatisfie for his ſinnes vnto God, that is (ſaith *Granatenſis*) [d] for veniall ſinnes, and *the guilt of temporall paine, and not for the guilt of euerlaſting paine.*

c *Ibid.*

d *Granat. in memoria de ſatisfactione.*

Iohn de Combis ſaith, (*e*) that as in warres and other controuerſies, when peace and friendſhip is made, yet recompence of the wrong is not preſently had: So after the forgiueneſs of the fault, whether in contrition, or confeſſion, the debt of ſatisfaction of puniſhment doth ſtill remaine. Now the Prieſt that giueth penance (hee ſaith) enioineth ſome things as the foundation of Sanctification; Namely, to reſtore that which is vniuſtly taken away, to abſtaine from ſinne hereafter: Some things are enioined for the better expedition of Satisfaction; as to auoide the company of the euill: Some things hee enioineth as the ſubſtance of Satisfaction; as to faſt, to watch, to giue almes, to goe on Pilgrimage, and ſuch like: Some things hee enioineth as the perfection of Satisfaction; as the workes of ſupererogation. Now he ſaith, ſatisfaction muſt be anſwerable to the fault in three things; in Number, in Weight, in Meaſure: but theſe three are not neceſſarily required, but by way of conuenience.

e *Io de Comb. de ſac. virt. l. 6. c. 29.*

Io. de Comb. ibid.

Of Satisfaction (*g*) there are three principall parts; Prayer, Faſting, and Almes. The other are ſecondary meanes; as Watching, Pilgrimage, and Diſciplining. To Faſting belong all works of afflicting the fleſh: To Prayer all ſpirituall workes: To Almes all workes of mercy.

g *Ex eodem cap. 30*

The ſufficiency of theſe ſatisfactions is diuers waies perceiued. Firſt, by the points from whence, and whither they moue. In faſting, we remoue from the Concupiſcence of the fleſh to good ordering of our ſelues: In Prayer, from Pride of life to the ſeruice of God: In Almes, from the concupiſcence of the eyes to the reliefe of our neighbour; Secondly, by the matter it ſelfe. Almes ſatisfieth by our externall goods: Prayer ſatisfyeth by the powers of the minde: Faſting by the powers of the body: Thirdly, Satisfaction is made three manner of waies; by Puniſhment, by Redemption, by Supplication. The firſt is done in Faſting: The ſecond in Almes: The third in Prayer.

Three effects alſo *de Combis* maketh of Satisfaction; obtaining grace: Remiſſion of the fault: taking away of the Reliques of ſinne. *Bellarmine* defineth Satisfaction to be, (*h*) When one that hath done iniury, againe worketh ſo much as ſufficeth to recompence for the wrong done: or ſo much as he which is wronged, doth iuſtly require. Satisfaction (he ſaith) is of two kindes, according as Iuſtice is alſo; One, that abſolutely and perfectly performeth what is due: (*i*) Another, that conſiſteth in imperfect equalitie; as when he that is wronged to the ſumme of ten thouſand Talents, is ſatisfied with all the ſubſtance a man hath, though it amount not to any ſuch valew. Now God (hee ſaith) cannot bee ſatisfied according to perfect and equall ſatisfaction, but vnperfect and vnequall, by his owne acceptation.

Ob.

The reaſons which *Bellarmine* bringeth to proue that Man may ſatisfie God for ſinne, are few, and wretched. The firſt is; (*k*) *If I ſhut the Heauen, that there be no raine: or if I command the Graſſehopper to deuoure the land: or if I ſend a peſtilence among my people; If my people, among whom my name is called vpon, doe humble themſelues, and pray, and ſeeke my preſence, and turne from their wicked waies; Then will I heare in Heauen, and be mercifull to their ſinne, and heale their land.*

Sol.

Here is no mention of Satisfaction; if his people repent, God promiſeth mercy. Now where full Satisfaction is made, there iuſtice healeth the land, not mercy: But God here promiſeth to bee mercifull to them, if they turne vnto him. Which ſufficiently ſheweth, that our turning to GOD is no ſufficient recompence vnto him, or ſatisfaction. Where vvas the Friers Logicke, when hee imagined this to be an argument? All the Ieſuits in Chriſtendome cannot make a concluding Syllogiſme of this propoſition in moode and forme.

Ob.

I will (*l*) *ſpeake ſuddenly againſt a nation, or againſt a King-*

[h] *Satisfactionem nihil aliud eſſe niſi actionem, qua is qui alterum læſit, tantũ facit quantum ſatis eſt ad iniuriã compenſandam: ſiue quantum is qui læſus eſt, iuſte exigit. Bell. de pœnit. l. 4. de ſatisfac. cap. 1. in ipſo limine verbo vt igitur.*

[i] *Ibid. verb. iam igitur.*

[k] Ex 2. Chro. 7. 13.

[l] Ier. 18. 7, 8.

dome, to plucke it vp, and to roote it out, and to deſtroy it. But if this nation againſt whom I haue pronounced, turne from their wickedneſſe, I will repent of the plague that I thought to bring vpon them. For example hereof *Niniueh* is ſet out.

Sol. Heere ſtill is mercy from God, no merit, nor Satisfaction from men. He doth not ſay, men ſatisfie in repenting, or men merite fauour: but as man repents of ſinne, ſo God will repent of his wrath; What is this to merits or ſatisfaction? The prodigall time-ſpender may bee aſhamed thus to abuſe the eyes and eares of men.

Ob. *Let my* (*m*) *counſell bee acceptable vnto thee, and redeeme*
m Ex Dan. 4. 24 *thy ſinnes by righteouſnes, and thine iniquities by mercy towards the poore; ſaith* Daniel *to the King. Ergo,* our workes ſatisfie God.

Sol. *Daniel* here counſelleth *Nabuchadnezzar* to redeeme his ſinnes, whether towards GOD, or Man, with repentance. Wherefore it is plaine, that the words of the Prophet are not to be conſtrued as they literally ſound. The beſt interpreters, according to the propriety of the Hebrew word, rather render this place; breake off thy ſinnes, then redeeme thy ſinnes. Howſoeuer, *Daniel* herein doth not ſeeke to breath Phariſaicall pride into the Kings heart, as though with all his wealth (which what is it, but duſt and aſhes?) God could be
Vid Theod. in hunc locũ orat. 4. in Dan. ſatisfied: But the Prophet meaneth, that *Nabuchadnezzar* ſhould ſhew true fruits of repentance by almes and deeds of Charitie, humbling himſelfe vnder the hand of God, if ſo be that God, ſeeing his new obedience and contrition, will forgiue the puniſhment of his ſin, out of his mere mercy. *Iob* wel ſheweth, that for all our ſins we are not able to yeeld any
n Iob 7. 20. & 9. 20. thing to God. Wherefore hee ſaith; *I* (*n*) *haue ſinned, what ſhall I doe vnto thee, O thou preſeruer of men?* And againe, *If I ſhould iuſtifie my ſelfe, my owne mouth ſhall condemne me.*

Ob, *Toby* ſaith, (*o*) *Almes deliuereth from all ſinne, and from death.*
o Toby 4. 10.

Sol. The booke of *Tobit* is not Canonicall: therefore no argument can be taken out of it concerning controuerſies of faith. Yet I anſwere; almes deliuer from ſinne and death, not efficiently,but declaringly; they are witneſſes and ſignes that God is ſatisfied for our ſinnes by Ieſus Chriſt,they are not the ſatisfaction it ſelfe.

Ob. The Councell of *Trent* bringeth two arguments to proue ſatisfaction by our owne workes. The firſt; wee are made conformable to the paſſions of Chriſt; *Ergo*,our works doe ſatisfie as Chriſts did.

Sol, The Apoſtle *Peter* (p) ſheweth wherein this conformity doth conſiſt; *He ſuffered, leauing vs an enſample*; Not to ſatisfie for ſinne as hee ſatisfied: but to follow his innocency and his patience, as much as we can. Wherefore *Paul* ſaith not, that our workes made vs like: but that hee foreſaw, and predeſtinated vs to bee made like to the image of his Sonne; But Predeſtination is of free grace, not of workes.

Ob. The Apoſtle *Paul* ſaith; *I can doe all things in him that comforteth me*; therefore our workes in Chriſt may ſatisfie.

Sol. By this reaſon *Paul* might redeeme the world, deſtroy death, bring vs to life. If this be granted, there ſhall bee no difference in power betweene the head and the members of the Church. The meaning of the place is, that *Paul* by the grace of God was made able to endure afflictions. What is this to ſatisfaction?

You haue heard what weake ſhadowes of arguments are brought by the Aduerſary for theſe ſatisfactions of mens workes. Now let vs conſider, whether they derogate from our King of Kings Ieſus Chriſt.

Firſt, note,good reader, the wicked fallacitie and falſification practiſed by the Romiſh church. The ancient Fathers indeed had a certaine brotherly ſatisfaction, by which notorious offenders did ſatisfie with certaine diſciplinary humiliation the ſcandalized congregation. This they haue turned into ſatisfaction before God himſelſe for ſinne: They haue alſo peruerted the order of the Primitiue Church. For the ancient Church, vpon publique ſatisfaction, abſolued the offender: The Popiſh church abſolueth firſt, and then enioineth penance and ſatisfaction after.

Secondly, Popiſh ſatisfactions detract from the conqueſt of

p 1.Pet.2.21.

of our triumphant King Ieſus Chriſt, as though Chriſt were not a ſufficient Sauiour: as though hee had not ſufficiently cleanſed: as though he were a Redeemer in part onely. But he pronounceth of the taking away of the puniſhment, as well as of the guilt; (*q*) *O death, I will bee thy death.* And *Paul* ſaith; (*r*) *We haue victory ouer death by Ieſus Chriſt. Hee* (*s*) *that liueth and beleeueth in mee ſhall neuer die.* Therefore *Bellarmine* moſt impiouſly ſaith, (*t*) *That after reconciliation obtained a man doth not neceſſarily need Chriſts merits, that his guilt ſhould be forgiuen: he perhaps requireth not ſo great liberalitie, being content with his own labours and puniſhment, in this life, or in Purgatory*: [w] and *Ruardus Tapperus* ſaith, the ſatisfaction redemption and reconciliation of Chriſt in the ſufficiencie thereof deſerueth not the name of ſatisfaction, redemption or reconciliation.

q Oſe 13.14.
r 1.Cor. 15.57.
s Ioh. 11.26.
t *Bell. l. 2. de Indul. cap. 1. verb. merita Chriſti partim.*
w *Satisfactio per ſufficientiam tantū non meretur nomen ſatisfactionis, nec redemptio, nec recōciliatio per ſufficientiam merentur nomina. Ruard. Tap. Sic cōcludit artic. 6.*

Thirdly, theſe ſatisfactions are iniurious vnto the infinite, ſupreame, and dreadfull Maieſtie of God, when wee ſuppoſe that our beggerly baſe rags, our weaknes, our pouertie, can bring forth any worke worthy of his fauour, condigne to his loue, anſwerable to his righteouſnes, ſatisfactory to his Maieſtie: or that is able to ſtand, or to appeare before God to anſwere him.

Fourthly, Ieſus Chriſt hath no where in his Goſpell left any authority to his Miniſters, to enioine vnto men any kind of puniſhment, by which they ſhould ſatisfie for ſinne. Wherefore it is perfidious treacherie againſt the Sonne of GOD, thus to belye him, and to beare men in hand, that they haue receiued power from CHRIST to enioine ſuch penance.

Fiftly, it is *Luciferian* pride to ſay, (*u*) that by our merits, and the paſſion and ſatisfaction of Chriſt conioined and vnited (as *Granatenſis* ſpeaketh) wee may ſatisfie God; as though any man might dare to make mention of his owne righteouſnes with the righteouſnes of CHRIST: or that any ſoule ſhould be ſo forſaken of ſhamefaſtnes, as to ſay; I come to thee, O Lord, in the righteouſnes of Chriſt, and of my ſelfe.

u *Lewes* of *Granada* in his memoriall of ſatisfaction.

Sixtly, moſt derogatorie it is vnto CHRIST, to deuiſe workes, ſuch as God hath not commanded; as the wearing of iron and of haire-cloth vpon the naked fleſh: building of Abbeyes: going on Pilgrimage to ſatisfie for ſinne, ſeeing the workes that Chriſt himſelfe commandeth, haue no ſuch power; When ye haue done all theſe things ſay, (*w*) *We are vnprofitable ſeruants.*

w Luke 17.

How knoweth a Prieſt what will ſatisfie God for ſinne? How knoweth hee, whether God require ſo much faſting, beating, and puniſhing of a contrite heart, as hee enioineth? What examples hath he in the Scriptures of truth, to ſit like *Rhadamanthus*, and weigh mens offences in a balance, and here and there diſpoſe plagues of his owne deuice, according to that he thinketh and conceiueth.

Seuenthly, by this opinion of ſatisfaction through our own workes, they haue taught men to exerciſe cruelty on their owne bodies; as *Olaus* King of *Suenia*, who on a Sunday cutting ſticks off a Rod that he held in his hand, being admoniſhed it was the Sabbath day, gathered vp the chips, & burned them in his own hand to aſhes. *Bernard* (*x*) complaineth of himſelfe, that with extreame faſting, and ſuch like auſteritie, he had deſtroyed his own body, and made it not able to ſerue God in his vocation. [y] Thus they hatch Cockatrices eggs, and weaue the Spiders webbe, but their webbs ſhall bee no garment, neither ſhall they couer themſelues with their labours.

x *In vita Ber. ca. 8. verb. quod autem. ad finem fere.*

y Eſay 59. 5, 6.

Eightly, they are wicked iudges, and falſely wreſt the Law contrarie to the minde of the giuer thereof, when the words of our Sauiour; *Whatſoeuer yee binde on earth, ſhall bee bound in heauen*, they for lucres ſake interpret, not onely of Excommunication, whereof Chriſt indeed ſpake, but of the intolerable burthens, the tortures of penance which themſelues excarnificate the flocke of Chriſt withall; as though, to binde on earth, were to whip, to burne, to famiſh. If this were true, they might enioyne a man to kill himſelfe: to cut off his hands or legges; For in the Prieſts diſcretion is the Penance, and as much authoritie haue they in the Scripture for the one, as for the other.

Ninthly, herein vnſpeakeably doe they wrong the dignitie of our Sauiour Ieſus Chriſt, to faine, that he hath not cleanſed ſufficiently from the puniſhment of ſinne, and yet we our ſelues haue ſuch ſtore of ſatisfactory workes, that they ſuffice to content God for other mens ſinnes together with the merits of Chriſt; as though Chriſts workes alone doe not cleanſe, but Chriſts and ours together doe cleanſe, not onely our ſelues, but our brethren alſo: as though for vs Chriſts workes in his owne perſon were not ſufficient, but the workes which are partly his by infuſion of grace, and partly our owne by the motion of Freewill, were a ſuperabundant ſatisfaction.

The tenth diſhonour to Chriſt in this aſſertion of ſatisfaction by our owne workes, is, that they ſay, (z) *Wee by ſatisfying ſuffer for our owne ſinnes, as Chriſt by ſuffering ſatisfied for ſinne.* This is altogether contrary to the doctrine of the Prophet; (a) *He was wounded for our tranſgreſſions, and broken for our iniquities.* It is againſt the Apoſtles doctrine alſo, who ſaith, (b) *Chriſt ſuffered for vs*: And againe, (c) *His owne ſelfe bare our ſinnes in his body on the tree.*

z *Concil. Trid. Can.* 8. *de ſatisfac. neceſſitate.*
a Eſay 53.5.
b 1. Pet. 2. 21.
c Verſe 24.

The eleuenth, vnder pretence of theſe ſatisfactions they exerciſe intolerable cruelty vpon the poore members of Ieſus Chriſt. *Petrus Damianus* is witneſſe, (d) that ſome Biſhops cauſed them to be whipped in their ſight: ſome were compelled to beare twenty, ſome thirty, ſome fifty, ſome a hundred, ſome two hundred, three hundred ſtripes; beyond the extremity of the Moſaicall law it ſelfe. (e) For their offence ſome did weare Iron on their bodies, ſome fetters, ſome beat their hands againſt the earth, ſome their head. *Gerard* Biſhop (f) of *Flanders* for playing at Cheſſe was enioined by *Petrus Damianus*, not onely to ſay the Pſalter thrice ouer, but to waſh the feet of twelue poore people, giuing alſo to euery one a piece of money. Is this the eaſie yoake of Chriſt? Did Chriſt euer enioine any penance, but (o) *Goe and ſinne no more?* (p) but theſe lay heauy burdens on men, which themſelues touch not with the leſt finger.

d *Pet. Dam. in Ep. ad Parelsum. Cerebroſ.*
e *Ranulph. l. 5. c. 30. ex cent. cap. 6.*
f *Vid. cent.* 11. *c.* 6.
o Ioh. 8. 11.
p Math. 23. 4.

Twelfthly, things vtterly vnlawfull are enioined for ſatisfaction of ſinnes; As (g) *Innocentius* amongſt other ſatisfactions enioined thoſe that killed *Conradus* Biſhop of *Herbipolis*, after the death of their wiues neuer to marry againe, and that they ſhould neuer receiue the Communion til their death.

g *Ex dec. Innocen. 3. apud Cant. 13. c. 4.*

Laſtly, this falſe opinion, that the Prieſt may enioine penance ſatisfactory to God, hath filled the Church with friuolous and vngodly queſtions, which obſcure the benefite of Chriſts paſſion: torment the poore ſoule of man vvith diuers doubts and vncertainties: aud blemiſh the Article of our Chriſtian faith concerning forgiuenes of ſinne; ſuch are theſe vnderneath mentioned.

- Whether one man may ſatisfie for another?
- Whether he, for whom another hath vndertaken to ſatisfie, ſhall preſently vpon death goe to Heauen?
- Whether in ſatisfying for another, a man doth alſo ſatisfie for himſelfe?
- Whether ſatisfaction made in mortall ſinne auaileth?
- Whether ſtripes from GOD and Man are ſatisfactions?
- Which of the three; Prayer, Almes, or Faſting, are moſt ſatisfactorious?
- Whether to reſtore things wrongfully taken away be part of ſatisfaction?
- What ſinne it is which is forgiuen in contrition and Confeſſion?
- What is taken away by Satisfaction?
- Whether a man may be enioined to giue Almes?
- Whether a mans wife may bee enioined to giue Almes?
- Whether the intention ſuffice for the worke?
- Whether the ſame worke may be meritorious, and ſatisfactorious?

Ex Summa Angelica, & alijs.

Ex Man. Curat.

This is the Birdlime of our Romiſh auarice, with which poore ſoules are enſnared: The more they ſtriue, the more they

Ninthly, herein vnſpeakeably doe they wrong the dignitie of our Sauiour Ieſus Chriſt, to ſaine, that he hath not cleanſed ſufficiently from the puniſhment of ſinne, and yet we our ſelues haue ſuch ſtore of ſatisfactory workes, that they ſuffice to content God for other mens ſinnes together with the merits of Chriſt; as though Chriſts workes alone doe not cleanſe, but Chriſts and ours together doe cleanſe, not onely our ſelues, but our brethren alſo: as though for vs Chriſts workes in his owne perſon were not ſufficient, but the workes which are partly his by infuſion of grace, and partly our owne by the motion of Freewill, were a ſuperabundant ſatisfaction.

z *Concil. Trid. Can.* 8. *de ſatisfac. neceſsitate.*

a Eſay 53.5.

b 1. Pet. 2 21.

c Verſe 24.

The tenth diſhonour to Chriſt in this aſſertion of ſatisfaction by our owne workes, is, that they ſay, (z) *Wee by ſatisfying ſuffer for our owne ſinnes, as Chriſt by ſuffering ſatisfied for ſinne.* This is altogether contrary to the doctrine of the Prophet; (a) *He was wounded for our tranſgreſſions, and broken for our iniquities.* It is againſt the Apoſtles doctrine alſo, who ſaith, (b) *Chriſt ſuffered for vs*: And againe, (c) *His owne ſelfe bare our ſinnes in his body on the tree.*

d *Pet. Dam. in Ep. ad Parelium. Cerebroſ.*

e *Ranulph. l. 5. c. 30. ex cent. cap. 6.*

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Apoc. 5. 5. they are wrapt and entangled. O bleſſed, (*h*) for euer bleſſed be the Lambe, which hath opened the Sealed booke without danger and difficulty, and hath looſed the Seales thereof: giuing ſaluation without demurrers: pardoning our offences without Sophiſtry or diſputation. To him bee praiſe for euer and euer.

CHAP. XXII.

Of the laſt part of the Popes ſpirituall power, which doth conſiſt in Indulgences, and granting Pardons.

OF Pardons though the abſolute power be in the *Pope*, yet from him it is deriued vnto all other Prieſts and Pardoners in the Romiſh church. Wherefore I will firſt intreat of the ordinary abſolutions and remiſſions giuen by Prieſts: And then of the power aboue all power, which the *Pope* in his owne perſon exerciſeth touching remiſſion of ſinnes, in caſes to him onely reſerued: In his *Iubilees*, and other Indulgences.

The methode in handling the Pardons and abſolutions of euery Prieſt and Confeſſor ſhall be; firſt to ſet down the true doctrine of the Goſpell of Ieſus Chriſt touching forgiuenes of ſinne: And then I will ſhew, what the Popiſh *Tenet* is concerning their abſolutions, with the anſwere to their arguments: Laſtly, I will make knowne, how iniurious to our great King of Kings, and Lord of Lords, the Romaniſts are in the falſe affectation of the ſoueraigne power of the glorious Lyon of the Tribe of *Iuda*. But becauſe it is the Nugatorious guiſe of the Romiſh church, to enforce many things beſide the queſtion, and to bring the cauſe of religion into hatred by ſcandalous imputations wch the reformed church is no way iuſtly to be charged with; certaine rules therefore and Canons, in this queſtion of Indulgences, ſeeme neceſſary to be premitted, that wee may thereby take away matter of cauill and vniuſt taxation.

Can. 1. Firſt, it is plaine, if after Baptiſme wee commit offences againſt our conſcience, againſt Gods Law, and the Apoſtolical doctrines doctrine, we therein fall from faith: we quench in our ſelues the ſpirit of Chriſt: wee make ſhipwracke of our iuſtification and ſaluation, as much as in vs is, ſo farre as concerneth our owne workes, and our ſelues. And this is proued out of that of Saint *Iohn*; (a) *Hee that committeth ſinne, is of the Diuell*: And *Paul* ſaith; (b) *They that commit ſuch things, ſhall not inherit the Kingdome of God.*

a 1 Ioh.3.8
b Gal.5.21

Can.2.

Repentance is not to bee denied, nor yet abſolution, to ſinners that are contrite and heauie loaden: which hate their ſinne earneſtly, and earneſtly turne to God with teares and ſorrow. We vtterly therefore condemne the vnnaturall and Stoicall rigidity of the *Nouatians*. For the Lord himſelf doth witnes; (c) *Haue I any deſire that the wicked ſhould die, or ſhall he not liue, if he returne from his waies?*

c Ezec.18.23

Can.3.

No man can bee reconciled vnto God, and obtaine forgiueneſſe of ſinne, except he repent of his ſinnes. For (d) a heart which is hard, and cannot repent, heapeth vnto it ſelf wrath againſt the day of wrath: and our Sauiour ſaith; (e) *Except ye amend your liues, ye ſhall all likewiſe periſh.*

d Rom.2.5
e Luke 13 3

Can.4.

No man muſt frame vnto himſelfe a peculiar plot forme of repentance according to his owne fancy, thinking vvith his will-worſhip to reconcile himſelfe to God, or to ſatisfie for his ſinne. (f) *My people* (ſaith *Ieremy*) *haue committed two euills; they haue forſaken me the fountaine of liuing waters, to digge themſelues pits, euen broken pits, that can hold no water*: and in another place; (g) *The way of man is not in himſelfe, neither is it in man to walke and direct his ſteps.*

f Ier.2.13
g Ier.10.23

Can.5.

God hath ordained certaine meanes and waies, by which after repentance ſinners receiue pardon. Moſt damnable are thoſe Epicures and *Enthuſiaſts*, which doe imagine, that God giueth remiſſion of ſinnes without vſe of his word: or his Miniſters, without repentance, without faith. Wee ſay, the lawe muſt bee laid before ſinners, to teach them rightly to waigh their offences: and then the promiſes out of the Goſpell muſt bee applied to ſuch as truely repent. To (h) *Aceſius* reiecting the Miniſtry of the Goſpell, as of no vſe in remiſſion of ſinnes, *Conſtantine* well ſaid; *Make then a ladder* A-

h *Hiſt.Tripart.l.1 c.13.*

ceſius, *and clime vp thy ſelfe to heauen.*

Can.6. All Satisfaction for ſinne is made vnto God by the merits
of Ieſus Chriſt in his owne perſon; which being by him
performed, he hath obtained ful pardon from God both of fault
and puniſhment. And of this pardon the Word and
Sacraments are outward ſeales: and the ſpirit of God is the inward
i Gen.8. ſeale of aſſurance; who like the *(i)* Doue bringeth the oliue
branch of peace in his mouth, vnto the Arke, the Church of
God, and all that are therein. For proofe hereof we haue the
k Io.1.29 teſtimony of the Baptiſt; (*k*) *Behold the Lambe of God, which*
l 1 Io.1.7. *taketh away the ſinne of the world:* And *Iohn* ſaith; (*l*) *The bloud*
of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne. Neither let
any man ſay, Chriſt tooke away onely the guilt: for he bare
the puniſhment alſo of our ſinne, and tooke it away; as the
m Eſay 53.5 Prophet *Eſay* plainly witneſſeth; (*m*) *He was wounded for our*
tranſgreſſions, he was broken for our iniquities. The Scripture
Luke 24.26.46 euery where witneſſeth, that Chriſt ſuffered for vs. To ſuffer
for vs, is to endure our paines, and our ſtripes, as *Paul*
witneſſeth, (*n*) *Chriſt is the end of the law.*

n Rom.10.4. *Can.7.* The power of remitting ſinnes is not ſo in the Miniſters
of the Goſpell, or Prieſts, as though GOD had wholly
renounced to haue to doe therewith, or that he now meddled
not therein, but did altogether leaue and permitte it to his
Miniſters: The efficacy and power of forgiueneſs is in God
alone, the Miniſtry is in men: we muſt ſeeke for it altogether
from God by the merits of Chriſt: men teſtifie and witneſſe
the ſame vnto vs out of the word and promiſes of God. This
o 1 Cor.3.5.7. is eaſily proued out of Scripture; (*o*) *Who is* Paul? *who is*
Apollos, *but the Miniſters by whom ye beleeued? neither is he that*
planteth any thing, neither he that watereth, but God that giueth
the increaſe. Wherefore in the ſecond to the *Corinthians* hee
p 2 Cor.5.18 ſaith; *(p) God hath reconciled vs vnto himſelfe by Ieſus Chriſt:*
q Ibid.20 (q) *as for men, they are but Embaſſadours for Chriſt, as though*
God did beſeech through them: They pray in Chriſts ſteed, that
Aug. ye be reconciled vnto God. *Auſten* well diſtinguiſhed
betwixt the power, and the Miniſtery of Baptiſme; whoſoeuer
is the inſtrument, the power is in CHRIST: and ſo

may wee ſay of the forgiueneſſe of ſinne.

Can. 8. We muſt not onely hiſtorically repeat or heare the word and promiſes of God, when wee handle the buſineſſe of Abſolution: but the word muſt bee deliuered and receiued in faith, and applied to the conſcience: (*r*) *The wine and oile muſt be poured into our wounds*: his word muſt bee hid within our hearts, and of his promiſes we muſt lay vp a ſpirituall treaſure to our ſelues.

r Luke 10.34.

Can. 9. Bodily chaſtiſing, and afflicting of our ſelues, may helpe forward to repentance: but it auaileth not to ſatisfaction for ſin; [ſ]for who can anſwer one of a thouſand?

ſ Iob.9 3.

Theſe things being thus before vnderſtood, let vs come vnto the authority which Chriſt gaue vnto all his Apoſtles and their ſucceſſours, to forgiue ſinnes.

Such is our corruption and infirmity, and wee are ſo conſtrained by (*t*) *the law of ſinne which dwelleth in vs*, that (*v*) *the iuſt man falleth ſeauen times.* In this our horrible deprauation, man that is ouer-loaden with feare and ſorrow, cannot but fall downe vnder the burden of his ſinnes, and be ſwallowed vp of deſpaire, except our mercifull GOD had prouided a remedy, a precious balme, againſt theſe wounds of conſcience.

t Rom.7.
v Pro.24

We ſee the tender loue of God toward mankinde at the fall of *Adam*; where the promiſe of recouery, namely, (*w*) *The ſeed of the woman ſhall breake the head of the Serpent*, is giuen vpon the very expoſtulation with *Adam*, euen before his curſe and puniſhment was pronounced: and this tenderneſſe of God towards all repentant ſinners wee may euery where obſerue in the Scriptures. No ſooner had *Dauid* confeſſed his wickednes, but *Nathan* the Prophet anſwers him with comfort, (*x*) *The Lord hath put away thy ſin, thou ſhalt not die.* The like you may ſee in *Ahab*; though a moſt wicked abominable perſon, yet as ſoone as he rent his clothes, and faſted, and lay in ſackecloth, the word of the Lord came vnto *Elias*; (*y*) *Seeſt thou how* Ahab *is humbled before mee? becauſe hee ſubmitteth himſelfe before me, I will not bring euill in his daies.* Wherefore this loue & compaſſion of God towards miſerable man hath

w Gen.3.15.
x 2 Sam. 12.13
y 1 Reg.21.29.

hath cauſed him both in the time of the Law, and in the Goſpell, to giue power to his Miniſters to pronounce out of his word forgiueneſſe of all ſinnes, vnto thoſe that doe repent.

z Eſay 40.2.
a Act.10.43

In the time of the law ſundry teſtimonies we haue to this purpoſe. *Eſay* ſaith; (z) *Speake comfortably vnto Ieruſalem, and cry vnto her, that her warfare is accompliſhed, that her iniquitie is pardoned.* Yea, *Peter* witneſſeth, that the end and ſcope of all Prophets is to giue witneſſe vnto CHRIST; (a) *That through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

b Ioh.20.
c Mat.9.2
Gerſon.

In the Goſpell our Sauiour Chriſt gaue vnto his Apoſtles and their ſucceſſours the ſame authority; (b) *Whoſe ſinnes yee doe remit, they are remitted, and whoſe ſinnes ye do retaine, they are retained.* And to bring the greater comfort vnto the conſcience loaden and terrified with the contemplation of ſinne, he himſelfe remitteth ſinne, not in the future, but in the preſent tenſe; (c) *Thy ſinnes are forgiuen thee*: And vnto his Miniſters he alſo ſaith; *Whoſe ſinnes ye remit, they are remitted vnto them.* Vpon which *Gerſon* noteth that all abſolutions ought to be pronounced in the Indicatiue mood, not in the Optatiue.

d Luke 24. 47.
e Io.20.21.22.

This commiſſion yet of forgiuing ſinnes, which is giuen to the Apoſtles, our Sauiour himſelfe declareth how he would haue to be vnderſtood; namely, (d) *That repentance and remiſſion of ſinnes ſhould be preached in his name.* By which it is cleare, that Chriſt gaue not a iudiciall, but a miniſteriall power of forgiuing ſinnes vnto his Apoſtles, not by giuing, but by preaching: not by deſpotike authority, but by diſpenſation of the word; (e) *For as my Father ſent me,* (ſaith he) *ſo ſend I you; and when hee ſaid that, hee breathed on them, and ſaid vnto them; Receiue the holy Ghoſt; whoſoeuers ſins ye remit, they are remitted vnto them, and whoſoeuers ſinnes ye retaine, they are retained.*

Chriſt, as God, forgiueth ſinnes by power: and as Man, Chriſt himſelfe forgiueth by preaching. By the coniunction of natures indeed in one perſon, effectually, and powerfully the manhood forgiueth ſinnes: but of his humane nature, conſidered by it ſelfe, his owne teſtimony beareth witneſſe; (*f*) *He hath ſent mee to preach good tidings to the poore: to binde vp the broken harted: to preach libertie to the captiues: and to them that are bound, the opening of the priſon: to preach the acceptable yeare of the Lord.* As Chriſt in his mere manhood: ſo all his Miniſters may be content to forgiue by preaching, that is, to preach forgiueneſſe.

f Eſay. 61. 1. 2

Concerning the applying, and diſpenſing of the merits of Chriſt and of Saints, by his Apoſtles to the Church, the ſcripture ſpeaketh not. Miniſters truely are required to be good and faithfull ſtewards, to diuide the word aright, pronouncing the iudgements of God to the impenitent, and the mercies to penitent ſinners: but to apply theſe things to the conſcience of man, it is the office of our faith, directed by the ſpirit of God. If by applying the treaſure of merits in the Church, bee vnderſtood giuing of ſuch, or ſuch meaſure, or number of ſupererrogatory workes vnto this, or that man, it is ſo farre from the truth, that there is no mention hereof in the holy word. Therefore the *Tridentine* Councell is compelled to confeſſe, (*g*) *that the ſacrament of Penance was not in the old law*, nay, it was not in the Goſpell neither, till after the reſurrection; as the ſame Councell of *Trent* confeſſeth, where it ſaith, that *it was inſtituted at the time, when Chriſt breathing vpon his Apoſtles, ſaid, Receiue ye the holy Ghoſt.* But howſoeuer; the diſtributing of the treaſure of the Church by a Prieſt, is no where found in Scripture: neither can any Prelate by the word of Chriſt, chalenge power to take frō one, that wch is more then enough, and giue to another to ſatiſfie withall.

g *Conc. Trid. de inſtit. ſac. pœn.*

Peter concerning merit and ſatiſfaction, maketh the greateſt Apoſtles equall to the whole multitude of the Church. For he ſaith; (*h*) *We beleeue, through the grace of our Lord Ieſus Chriſt to be ſaued, euen as they doe.* (*i*) The wiſe virgins haue no oile to ſpare: the Apoſtles looke for ſaluation by grace and mercy, as others do. How came the Popiſh Prelacy then to this power of diſtributing merits, which the ancient Church had not?

h Act. 15. 11
i Mat. 25.
Eph. 2.

Wherefore, let vs now come to the arguments which they bring for this authoritatiue remiſſion of ſinnes, and for this treaſure of merits, whereof they make themſelues Stewards.

Ob. k Ioh 20. Firſt they obiect, Chriſt ſaid, (k) *Whoſe ſinnes yee doe remit, they are remitted, and whoſe ſinnes yee doe retaine, they are retained.* Therefore his Miniſters haue power to remit ſinnes.

Sol. I haue ſhewed before, it is not iudiciall, but miniſteriall power, which is in theſe words committed to his Apoſtles; Namely, to declare forgiuenes of ſinnes by preaching, not to giue & grant at their pleaſure. Miniſters grant not Indulgences, as men giue other gifts: heere the chiefeſt effect of the gift ſtandeth rather in the receiuer, then the diſpoſer. For (as *Aug.* *Auſtin* ſaid of Baptiſme) *non quia dicitur, ſed quia creditur*: So may wee eſteeme of remiſſion of ſinnes; it is effectuall, not becauſe the Prieſt pronounceth, but for that the penitent beleeueth. In God then is the power of forgiuing: in the Miniſter, of pronouncing: in the receiuer is power by the grace of the ſpirit to apply it to himſelfe through faith.

Ob, l 2.Cor.12.15. The Apoſtle *Paul* ſaith; (l) *I will moſt gladly beſtow, and bee beſtowed for your ſoules*; *Ergo*, the workes of one may bee applied to another for his ſatisfaction.

Sol. The Apoſtle herein ſetteth out only his loue vnto the *Corinthians*, and his diligence, who deſired to ſpend himſelfe in teaching and edifying them: His meaning is not to giue of the ſuperfluitie of his merits vnto them. For in the verſe m Verſe 7.8.9. before going (m) hee findeth infirmitie and want of righteouſnes in himſelfe, and is agonized, as it were, therefore: And in this conflict, his only comfort and hope is the grace of Chriſt.

Ob. n Col.1.24. The Apoſtle againe ſaith; (n) *I fulfill the afflictions* (or that which wanteth) *of Chriſt in my fleſh, for his bodies ſake, which is the Church*; *Ergo*, the workes of Saints may be applyed to the whole Church for their Saluation.

Sol. I anſwere; The Romaniſts moſt maliciouſly peruert the true meaning of this place. The Apoſtle intendeth not, that

there was any want or defect in the afflictions of Chriſt as concerning redemption. For he teſtified before, that (o) *wee haue redemption through his bloud*, that is, *the remiſſion of ſinnes.* o Col.1.14.
The meaning of the Apoſtle is, that hee ſupplied in his fleſh, that which wanted of the afflictions of Chriſt. For Chriſt ſuffereth alſo in his members. And as the naturall body of Chriſt ſuffered for the expiation of ſinne: So the ſpirituall body, which is the Church, ſuffereth for ſundry cauſes: to glorifie God, to witneſſe his truth, to animate and encourage the weake, to winne the Aduerſaries. For the bloud of the Martyrs is the ſeed of the Church: and all theſe afflictions of his members Chriſt accounteth his owne afflictions. Now where *Paul* ſaith, that *He doth this for the Church*, he meaneth not to redeeme, or to ſatisfie for the Church: but to edifie the Church, to giue example, to confirme their faith by all the meanes he could; as he himſelfe expoundeth himſelfe in the verſes following, (p) *admoniſhing euery man, and teaching* p Col.1.28. *euery man in all wiſedome, that wee may preſent euery man perfect in Chriſt Ieſus.*

Paul ſaith; (q) *I ſuffer all things for the Elects ſake*; *Ergo*, *Ob.* the paſſions of holy men are ſuffered, to ſatisfie for the whole q 2.Tim.2.10. Church.

Anſwere *vt priùs*; *Paul* ſuffered not for the Redemption *Sol.* of the Church, but to glorifie God in the Church, and to confirme the weake brethren by his example.

Vnto (r) whom *you forgiue any thing* (ſaith the Apoſtle) *I* *Ob.* *forgiue alſo*. Therefore the Miniſter hath power to forgiue r 2 Cor.2.10. by application of the treaſure of the Church.

It is the ordinance of Chriſt, that publique heinous ſin- *Sol.* ners be excommunicate, and caſt out of the Church, till they repent them of their ſinnes; and then he wil haue the church, and the Miniſters thereof, to receiue ſuch againe into the ſocietie of the whole body, after they haue giuen publique teſtimonie of their contrition and ſorrow. This when the inceſtuous *Corinthian* had performed, the Apoſtle beſeecheth the *Corinthians* euery man to forgiue and receiue him, as much as was in them. For as God remitteth the ſinne and the puniſhment: So there is a certaine intereſt, which euery member of the Church hath, that is ſcandalized by an open ſtubborne offender. And this in brotherly charitie the Apoſtle himſelfe is ready, and perſwadeth the *Corinthians* alſo to forgiue, and receiue the penitent offender into the church againe. This is nothing to the forgiueneſs of puniſhment in *foro Dei*, in Gods tribunall: It is nothing alſo to the relaxation out of Purgatory, or ſuch like paine.

Ob. Our Sauiour ſaith, (s) *The workeman is worthy of his reward*; s Luke 10.7. *Ergo*, wee may claime the Kingdome of God by our ſatisfactory workes.

Sol. A moſt vaine collection. Our Sauiour ſpeaketh of the reward, which out of their temporall poſſeſſions men ought to giue, vnto thoſe wch ſowe ſpiritual things vnto them: He ſpeaketh not of any merit, by which we deſerue reward from God, much leſſe eternall life.

Ob. *There* (t) *is laid vp for mee a crowne of righteouſneſſe, which* t 2.Tim.4.8. *the Lord the righteous iudge ſhall giue mee at that day; not to mee onely, but to them alſo that haue loued his appearing*; *Ergo*, our works merit forgiueneſs at the hands of God.

Sol. This place proueth not the merit of our workes. For God layeth vp the crowne of righteouſneſſe, not to works, but to faith; whoſe property it is to acknowledge, that we are ſaued freely, by the grace and goodnes of God through Chriſt. The Apoſtle doth not ſay, that God oweth him a Crowne of righteouſnes: but that God ſhall giue him a Crowne of righteouſnes. Gift is of free grace, debt is of deſert. The Greeke word is, ἀποδώσει, *Retribuet*, ſhall giue or aſſigne.

Ob. Euery man (u) *ſhall receiue his wages according to his labour*; u 1.Cor.3.8. *Ergo*, our workes merit at Gods hands.

Sol. The Apoſtle *Paul* in the fourth to the *Romanes* teacheth, Rom. 4.4. that *To him that worketh, the wages is not counted by fauour, but by debt: But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſnes*. Behold here is Scripture againſt Scripture. Is *Paul* contrary to himſelfe? God forbid. Wherefore you muſt vnderſtand, as the words meriting and deſeruing the reward at Gods hand, are no where found in Scripture: So the word wages or reward hath relation to Gods promiſe, not to the worthineſſe of the worke. The reward is due to our workes, not in reſpect of any worthineſſe in them, but in reſpect of Gods owne free and vndeſerued promiſe. The word, ὁ μισθὸς, ſignifieth a reward of mere grace; as well as hire, of wages; For ſo the Apoſtle *Paul* vſeth the ſame word; *In him that worketh, the wages is not counted by fauour, but by debt.* There is then Reward and Wages of loue and fauour, as well as of deſert; and ſo it is alwaies to be vnderſtood, when the ioyes of Heauen are called a reward. As for the ſlauiſh name of merit, it is not any where ſo tearmed. Herein the Legall couenant differeth from the Goſpell; In the Law, life is promiſed to workes: In the Goſpell, the reward is not to the worke, but to the worker; not in reſpect of his owne perſonall merit or worthineſſe, but for the perſon and merits of Chriſt.

Hauing anſwered the principall Arguments of the Romiſh church for their treaſure of Saints merits, the ſatisfaction of their workes; leauing thee, deare Chriſtian, to ſeeke the anſwere to their other obiections in the workes of theſe excellent learned men, *Ioh. Caluin, Peter Martyr, Bullinger, Muſculus, Lambert Danæus, Fulke, Perkins, Willet,* and ſuch other, I will now ſet before thine eyes, Firſt, the beginning of Popiſh Indulgences, and then, how blaſphemous and derogatorie they bee to the ſupreame dominion of Chriſt.

CHAP. XXIII.

The beginning and increaſe of Popiſh Indulgences.

Touching the Originall and increaſe of Indulgences in the Church, by the ancient Eccleſiaſticall Hiſtories it is manifeſt, that at the firſt, Indulgences were onely relaxations of thoſe Mulcts and puniſhments, which by the penitentiall Canons were inflicted vpon publique offenders. And yet in the ancient writers the word *Indulgence* is but very rare, and hardly found, though Moderation, Relaxation, Mitigation, and Remiſſion of the aſperitie of Penitentiall Canons, be often vſed.

a *Nicē.Cō.Can* 11.

The eleuenth Canon of (*a*) the *Nicene* Councell ſaith, that they vvhich without cauſe denied the faith, were accounted worthy of no mercy: yet the Councell ſhewing humanitie and compaſſion towards them, enioineth ten yeares of penance.

b *Can.* 21. *de Aucyra.*

c *Can.* 22.*ibid.*

The *Ancyran* Councell, (*b*) dealing more mercifully with women, who murthered their children, and were by the order of former times to doe penance during their liues, was contented, that the penance of ten yeares ſhould ſuffice them. To them (*c*) that killed a man vnwillingly, the former rule appointed ſeuen yeares of penance: But the *Ancyran* Councell more mildly cenſuring, ſaith fiue yeares ſhall ſuffice.

d *Conc. Agathen. Can.* 37. *et ſic col. à Barth Caranz.*

Them (*d*) that from the true faith fell into Hereſie, the ancient time hardly receiued againe into the Church: But we (ſaith the *Agathens* Councell) abbreuiating the number of yeares, impoſe onely two yeares of penance.

e *Vid Euſeb l.*6. *cap.*42. *Vid. etiam Cyp. l.* 3. *Ep.*15. 16. 18.

After the inflicting then of the penitentiall Satisfactions of the Church, yet many times, either by the interceſſion of godly perſons, or of the people, ſuch penance was (*e*) ſometime mitigated, and ſometimes wholly forgiuen: yea, the Biſhops themſelues often ſeeing ſignes of true and vnfained repentance, did either moderate, or remit the Penance. And this authoritie both the fift Canon of the *Nicen* Councell, and the firſt Canon of the *Ancyran* giueth vnto Biſhops and Prieſts.

Tract of time corrupted at laſt this godly order of the ancient Church, and inclined by little and little to ſuperſtition. For after the falſe opinion, that Penance did ſatisfie Gods iuſtice, began to ſpring vp in the church, the burdens of ſatisfactions grew to be heauy and intolerable. Whereupon Redemptions and Commutations of thoſe Satisfactorie puniſhments began to be in vſe.

Burchardus out of the Roman Penitentiall rehearſeth many things touching the redemption of Satisfactions ; as,for one day faſting with bread and water, to ſay fifty Pſalmes kneeling, or ſeuenty Pſalmes ſtanding, and to relieue one poore man. A rich man that cannot ſay Pſalmes, may redeeme his Penance with three pence giuen in Almes. The poore with a penny, or the feeding of three poore people. A weekes Penance is redeemed with three hundred Pſalmes : one moneth,with a thouſand & two hundred;and diuers ſuch other in *Burchardus* you may ſee.

Ex Chemnic.

Out of theſe Commutations grew ſundry euils, but this eſpecially : men beeing perſwaded, that through them God was ſatisfied as concerning ſinne, they began to deſpiſe earneſt repentance ; yea, and to ſinne of purpoſe, that they might obtaine remiſſion. *Burchardus* reciteth a Canon of the *Cabilonen* Councell againſt them that ſinned wilfully, for that by their Almes deeds they promiſed themſelues impunitie : And of Prieſts (hee ſaith) that they were negligent in good workes, for that they tooke themſelues to bee purged from ſinne, if they trauelled to *Rome*, or *Turon*, or ſuch like places. To all ſuch *Ierome* well ſaith ; Not to haue ſeene *Ieruſalem*, but to haue liued godly at *Ieruſalem*, is praiſeworthy.

Ierom.

Another inclination and decay of Penitentiall diſcipline enſued alſo. For,whereas at the firſt all penance was not commuted, but only part,it came to paſſe,that a man for money might redeeme the whole Penitentiall Satisfaction : And of the ſolemne publique repentance the Romiſh church now hath ſcarce the ſhadow left ; for it is all turned into playes and toyes. In the beginning of Lent they ſprinkle as well one as other with aſhes: Some are hired to whip thẽſelues. In *Halberſtat* at the beginning of Lent, they hyre one that muſt be caſt out of the Church : and being clad in beggerly garments, ſhall walke about the towne, and lye in the ſtreets all night, being fed at mens doores as long as Lent endured ; and this man they call *Adam* : he muſt wait daily before the doores of the Church, vntill the day of the Lords ſupper come ; when the Archdeacon crauing abſolution for him of the Biſhop, bringeth him into the church; where Indulgence is granted to him. Thus the ancient diſcipline of the church is turned into Maskes and Enterludes.

At laſt came vp Pardons for ſinne, by authoritie of the Pope, about the yeeare 1100. And of the Scholaſticall writers ſome feined, that by them, and the ſatisfactions enioined, the paine due vnto ſinne was taken away: Other ſaid, they tooke away both fault and puniſhment, temporall and eternall; of Purgatory and of Hell. *Antoninus* taught, that the fault of ſinne was taken away by contrition and confeſſion, and the puniſhment by Pardons.

Ruard. Tap. art. 6. Lom. in. è Tho. in 4. diſt. 15. q. 1. Art. 1. et ſic teſtatur Bell. l. 4. de pœnit. cap. 1. verb. docet quidem.

Some taught, that by them the eternall paine after due contrition was turned into temporall paine, and that the temporall paine alſo was in part by abſolution remitted; and for that which remained, Satisfactions muſt be enioined, and theſe Satisfactions by Indulgences remitted.

To make the better Mart of their Pardons, they feined, that the Satisfactions enioined by a Prieſt, were not ſufficient to take away the puniſhment of ſinne, without Purgatory. Wherefore *Scotus* ſaith, After the Prieſts abſolution a man muſt flye either to Purgatorie, or to Pardons: and theſe Pardons (they ſay) doe remit all Satisfactions enioined as puniſhments for ſinne, or which might haue beene enioined, either by the Prieſt, or by the Penitentiall Canons, or by the iuſtice of God: yet ſo, as the iuſtice of God muſt haue an equiualent ſatisfaction out of the treaſure of the Church, which the Pope may diſpoſe.

Iohannes Angelus.

Then began ſome to teach, That the ſoules in Purgatory were of the Popes Iuriſdiction, and that hee might empty Purgatorie at once, if hee pleaſed: That the ſoules, to whom Indulgences were granted, went preſently to Heauen: That the Pope had power to command the Angels of God to receiue them.

Bull. Clem. 6.

Finding the ſweetneſſe of gaine, and as their vvealth increaſed, their couetouſneſſe increaſing, they inuented *Iubilees* alſo.

Boniface ordained, that in euery hundreth yeare the *Iubilee* ſhould be celebrated at *Rome*, and Pardons granted to all that repaired thither.

Clement the ſixt ordained, that becauſe the time of mans life is ſhort, therfore the *Iubilee* ſhould be kept euery fiftieth yeere.

Gregory the eleuenth brought it to the thirtieth yeere. At laſt, *Paul* the ſecond, with *Sixtus* the fourth, appointed the *Iubilee* on euery fiue and twentieth yeare. Becauſe many impotent perſons could not trauaile to *Rome* (yet they which were weake in body, had perhaps ſtrength in purſe) of later yeares the Romiſh Prelates haue ſent their Legats through ſundry Prouinces, with power to grant as plenary Indulgences, as if they had repaired themſelues to *Rome*; yea, vnto diuers Monaſteries, Conuents, Colledges, Chapters, Hoſpitals, vvith certainé Limitations the like power hath been granted; for, *dulcis odor lucri.*

Dulcis odor lucri.

Many times Indulgences granted by preceding Popes, were reuoked by their ſucceſſours, that they might be bought anew, and with great ſummes obtained; yea, and the Monaſteries, or Prelates, to whom power is granted of conferring Indulgences, are ſuſpended often from this their power, either during the *Iubilee*, or during the Popes pleaſure, that the Monopoly of *Rome* may the better proſper.

Confeſſionaries were alſo ordained, that if a man ſhould hereafter commit any ſinne, hee might haue power to chuſe his Confeſſor; who by the Bull had authoritie to abſolue him once, or twice, or oftner in a yeare; yea, how oft ſoeuer, from his ſinne.

The moſt cunning coſonage, and artificiall tricke is, in granting Indulgences to men in their death beds. For, if a man in his life time bought many Pardons, yet if he died not preſently (they ſay) by new offences new guilt is contracted. Wherefore, that men might bee free from Purgatory, it was deuiſed, that Pardons ſhould bee granted on the death-bed; and theſe were ſo much the dearer, becauſe they gaue a ready & ſpeedy paſſage into heauen. Of this kind *Eugenius* the fourth granted many about the yeere 1440; as *Antony* doth witnes: and *Gerſon* alſo before this time ſpeaketh of the like: And becauſe a Prieſt could not bee alwaies had vpon the ſodaine, power was giuen vpon neceſſitie that a lay-man might pronounce the abſolution.

Let mee not ouerpaſſe the Pardons in the Stations of the Churches in *Rome*. Stations were at the firſt the ſolemne feſtiuall daies of euery Church; in which the people aſſembled to heare the word preached, and to communicate of the holy Euchariſt; And of ſuch Stations *Gregory* ſpeaketh in his Homilies. But afterward it was turned into the viſitation of certaine Churches in *Rome*, which whoſo did performe, of many pardons was partaker. *Boniface* the eighth gaue this priuiledge to the Church of Saint *Peter* and *Paul* onely. *Clement* thereto added the *Lateran* Church. *Sixtus* the fourth the great Church of Saint *Mary*. But in tract of time the Merchandize proſpered ſo vvell, that the reſt of the Churches of the Citie of *Rome* obtained this honour and priuiledge alſo.

In the Lateran church is euery day Indulgence for fortie eight yeares, and ſo many Lents: and remiſſion of the third part of a mans ſinnes.

Pope *Syluester* and *Gregory*, who conſecrated it, gaue ſo many Indulgences to it, as no man can reckon but God only. And *Boniface* ſaith; If any come to our ſeat of *Lateran* for deuotion and prayers ſake, hee ſhall be abſolued from all his ſinnes.

In the Chappell which is called *Sanctum Sanctorum*, into which no woman may come, there are the ſtaires wch ſtood before *Pilats* doore in *Ierusalem*, which conſiſt of eight and and twenty ſteps. Whoſoeuer vpon deuotion goeth vp theſe ſteps, hath nine yeares of Pardon for euery ſtep, vvith ſo many Lents, and remiſſion of the third part of his ſinnes: And hee that kneeling goeth vp the ſaid ſteps, deliuereth a ſoule out of Purgatory, for which he prayeth. And in the day of the dedication of this Church, there is full remiſſion of all ſinnes, both from fault, and puniſhment; at the firſt granting of which Indulgence, the Angels in the preſence of all the people ſaid, *Amen.*

When *Gregory* did dedicate this Church, he gaue as many daies of pardon, as there be drops of raine, when it raineth three daies and nights together: And when *Gregory* himſelfe feared, leſt he had been too prodigall of grace, and had exhauſted the treaſure of the Church too much, Chriſt appearing to him gaue him leaue to grant more Pardons yet, for the people had need of them.

I will not trouble thee, Chriſtian reader, with the daies and yeares of Pardon, by hundreds and thouſands granted to them that repaire to the other churches in *Rome*. The vnſatiable auarice of the Romiſh ſtrumpet no pen can ſufficiently ſet out, no tongue expreſſe; to whoſe greedineſſe the world ſufficeth not.

CHAP. XXIIII.

The wrong done to the Kingdome of CHRIST *by Popiſh Pardons.*

LEt vs now at laſt conſider, how this Mart of Indulgences is iniurious to the Kingdome of Ieſus Chriſt, and what wrong their Simoniacall Merchandize of grace offereth to his Regall power.

Firſt, it is horrible treaſon againſt the Maieſty of Chriſt, that they teach, Prieſts to be indued with power to enioine workes of Penance, which may take away ſinne. For it giueth ſuch authoritie vnto his Miniſters, as Chriſt neuer gaue them. Certaine it is, to enioyne Faſtings, Pilgrimage, Almes, for ſatisfaction, Chriſt neuer commanded. Almes is to be done cheerefully, and in obedience to God; not coactedly, not as by compulſion, and by way of puniſhment. *1.Cor.9.7.*

Secondly, it is a wicked derogation from the fulneſſe of the ſatisfaction made by Chriſt, that the Prieſt ſhould diſpoſe the ſuperfluitie of the merits of Saints, to bee our Satisfaction; As though the temporall chaſtiſement, vvhich Chriſts merits could not ſatisfie for, the merits of Saints could take away: As though, what all the power and merits of Chriſt could not doe, the very ſuperfluitie of Saints merits could doe.

Thirdly, they moſt ſhamefully peruert and miſconſtrue the inſtitution of our Sauiour IESVS CHRIST; Whoſoeuers ſinnes you remit, they are remitted. For herein (they ſay) Miniſters haue power onely to take away the puniſhment, but not the fault. But the words of Chriſt are generall; *Whoſe ſinnes ſoeuer*, not whoſe puniſhment ſoeuer. As in Excommunication, ſinne is retained both as concerning the fault, and the puniſhment: So in Abſolution, the fault and puniſhment is forgiuen, that is, by the warrant of the word the forgiuenes is pronounced.

Fourthly, if this authoritie of remitting the puniſhment of ſinne in Prieſts, be from God and by his law, Moſt impious are the Popes which abridge the ſame; as *Innocentius* the third, who in the *Lateran* Councell limited and reſtrained other Biſhops, that they ſhould not grant Indulgences but for one yeare. But if theſe Indulgences be not from Chriſt, they are falſe traitors that vſurpe the Regal power of Chriſt in pardoning ſinne, hauing therto no Commiſſion, but what they haue from the Man of *Rome*, to whom Chriſt no where giueth Commiſſion from himſelfe to poure authoritie into others of forgiuing ſinnes.

Fiftly, this doctrine is a moſt dangerous doctrine, and breedeth deſpaire. For, (*a*) they teach, that *Satisfaction in puniſhment muſt be agreeable to the fault, in weight, in number, in meaſure.* And *Bellarmine* ſaith, (*b*) It is the Poſition of all their Diuines, that an Indulgence is not firme and certaine for the taking away of puniſhment, either in this world, or the world to come before God, except it bee giuen vpon a iuſt cauſe. Now can any man tell, what is the due weight, number, and meaſure of ſinne, but he onely, *(who weigheth the winde, and meaſureth the waters? Or can any man declare, what cauſe God approueth as iuſt and ſufficient? Themſelues doe not agree, what is a iuſt cauſe of Indulgence. For *Tho. Aquinas, Durandus, Paludanus, Antoninus, Iohannes de Turre Cremata, Gloſſa in extrau. Bonifac. 8. Antiquorum, Syluester*

in

a Io. de Comb. Cõp. l.6.c.29

b Bell. de Indulg. l.1.c.12.

* Iob 28.25.

in Summa, verbo Indulgentia, Iohannes Tabienſis, Gregorius de Valentia, are of opinion, that proportion of Satisfaction is not required to make the cauſe of the Indulgence good: Others ſay, (c) that, to make the cauſe of the Indulgence ſufficient, is required, not onely to enioyne a good and a wholeſome worke of Penance, but a worke proportionable to the Pardon; ſo that a great and ample Pardon for a ſmall cauſe is nothing worth. Of this minde are, *Bonauenture, Richardus, Auguſtinus de Ancona, Gerſon, Gabriel,* Pope *Hadrian,* Cardinall *Caietan, Iohannes Maior, Martinus Lediſmius, Dominicus à Soto, Petrus à Soto, Nauarrus,* and diuers others, the beſt and moſt famous Schoolemen. *Bellarmine* ſaith, To make the cauſe of an Indulgence iuſt is required, that the end thereof bee ſuch as is more pleaſing to God, then the penall Satisfaction is: ſecondly, that ſuch the cauſe or the work be, for which the Indulgence is granted, as may attaine vnto the end that pleaſeth God. Wherefore, to grant an Indulgence for the giuing of one penny towards the recouery of *Ieruſalem*: or for the ſaying of one *Pater-noſter* for the conuerſion of all the Heretickes, are not (ſaith hee) ſufficient cauſes for the granting of a great Pardon; for that by one ſhort prayer it is not likely all Heretickes can bee conuerted: nor by one ſmall penny *Ieruſalem* recouered. O wretched and miſerable Pardons, which giue not reſt, nor peace vnto the ſoule, nor aſſurance to the poore conſcience affrighted with ſin, and laboring vnder the bondage thereof!

Sixtly, they ſay, Indulgences deliuer not but from the paine due vnto ſinne, not from the guilt; yet an Indulgence is by their owne confeſſion of larger ambit, then an abſolution. (d) For an Indulgence is a iudiciary abſolution, together with a ſolution of the debt, out of the treaſure of the Church: now (e) a ſimple abſolution taketh away the guilt of ſinne: for ſo *Eckius* confeſſeth in his tract of ſatisfaction, and the forme of abſolution ſheweth the ſame. Wherefore they confound & contradict themſelues in their own imaginations & aſſertions. The Schooleman ſaith, that [f] confeſſion by the power of abſolution adioyned, forgiues the fault.

Seauen-

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c *Ex Bell. ibid.*

Ibid. verb. primo ad cauſam iuſtam.

Vid. Guil. Torn. ſer. de ſac. pœnit.

d *Vid. Bell. lib. de Indulg. c. 5 verbo. prima propoſitio.*

e *Dimiſſa culpa per cōtritionē et abſolutionē. de ſatiſ. in ipſo principio.*

f *Confeſſio ex vi abſolutionis coniunctæ remittit culpā. ſupp. 3. par. q. 10. art. 1.*

g Vid. Manip. Curat. qui ſic collegit. c. 10. de poteſtate clauium.

Seauenthly, to ſay, (*g*) that God forgiueth not the puniſhment, when hee forgiueth the fault, is an abſurd and blinde propoſition, which ſtriueth with it ſelfe; for the puniſhment is due vnto the fault. But CHRIST hath taken awaie the fault; what is there then remaining to be puniſhed? the fault being clenſed, it is not any more: if the fault be not, for what do they ſatisfie?

Eighthly, they enioyne not for penance and ſatisfactions, any worke required by God in his holy word, but ſuch wil-worſhips as themſelues deuiſe; as, numbring of Praiers, Pilgrimage, Lawes of faſting, Haire-clothes, and ſuch like.

Rom. 11. 6

Ninthly, if Indulgence bee granted vpon condition to ſatisfie, it is no longer Indulgence, but Commutation, and *Grace is no more grace.* But the truth is, their Indulgences are very Marchandiſe, buying and ſelling the ſinnes of the people for money and rewards, giuen for the moſt part to their idle Abbeies, and wanton Nunneries. Herein they haue ſuch confidence, that ſome haue not ſpared to ſay; *No ſooner doth the money gingle in the cheſt, but preſently the Soule flieth out of Purgatory to Heauen.*

h Cō. Trid. Can. 7. de caſuū reſeruatione.

Vid Tho. Aq. part. 3. q. 84. art. 3.

The tenth diſhonour vnto Chriſt is, that, whereas Chriſt to all his Miniſters, without mention of Dioces or Iurisdiction, hath giuen authority to abſolue from ſinne, yet they ſo diſpoſe the buſineſſe, that (*h*) a Miniſter, or a Biſhop muſt not abſolue a poore penitent ſoule groaning vnder the burden of ſinne, except he be of his owne Dioces, ouer whom hee hath iudiciary power deriued from the Pope: all other remiſſion is of no valew. So that the ſaying of CHRIST, *Whoſoeuers ſinnes ye remit*, is to bee vnderſtood, Whoſoeuers ſinnes of your owne Dioceſs you remit, they are remited. The truth is, their Lordlineſſe turneth the Miniſteriall worke by Chriſt inſtituted, into a conſiſtoriall and iudiciall power: It is not by warrant of preaching the word, but of their Character, they forgiue ſinnes. Wherefore nothing can be more odious vnto them, then when the Miniſter forgiueth ſinnes by way of praier; as, *The Lord abſolue thee*: or, *The Lord forgiue thee*. Theſe words are not glorious enough, except they ſay, *I forgiue thee*: nay, it is left to the pleaſure of the Prieſt, whether he will ſay, *By the paſſion of Chriſt, and in the name of the Father, the Sonne, and the holy Ghoſt*: or, *by the authoritie from God I forgiue thy ſinnes*: but it is ſufficient to ſay; *I forgiue thee.* Ibid. ad. 3.

Laſtly, multitudes of intricate queſtions ariſe alſo from this iudiciary power of the Prieſt, to forgiue ſinnes.

- What penance is remitted by Indulgences?
- Whether any Prieſt may grant Indulgences beſides Biſhops?
- Whether a pardon be beneficial to himſelf that granteth it?
- For what time a Biſhop may grant a pardon?
- Whether a pardon bee good after the death of the granter?
- Whether a Biſhop beeing in deadly ſin may grant a pardon?
- Whether they may grant pardons to them that are not of their Dioceſſe?

Theſe, and an hundred ſuch like ſnares from hence are framed, to hould poore ſoules in ſuſpenſe, and to darken the benefit of the paſſion of Ieſus Chriſt, and the glorie of his victory. O bleſſed Sauiour, deliuer thy Church from theſe Marchants of grace, Caupones of mercy; who buy and ſell to thirſtie ſoules the (*i*) wine and the milke, which thou haſt ordained to be giuen freely without ſiluer, and without money: the oyle, which thou haſt poured out plentifully in the Goſpell, into their owne hands they engroſſe, and hauing engroſſed, their *Monopoly* is ſolde without ſhame and meaſure.

i Eſay 55, 1

CHAP. XXV.

Of the Iubilees and Indulgences granted from the Pope himſelfe.

AS the Sea, though it communicate of his flowings to the leſſer riuers, yet hath the kingdome of waters ſtill in it ſelfe: or, as the fulneſſe of light is in the Sunne, although into

Vid. author. ſuppl. in 3. Th. Aq.

into the leſſer ſtarres it alſo poureth the ſame: ſo, though he giue of his abundance a limited and determined faculty vnto Biſhops and Legats, yet in the Pope himſelf they faine there is all vnmeaſurable, tranſcending, and infinite power of pardoning.

Frier Teſell apud Sled. l. 13.

In the beginning, Indulgences were nothing elſe but the relaxation of penitentiall Canons, or the remitting of publique penance: but of later yeares Papall Indulgences haue gotten ſuch power, and are eſteemed of ſuch force, *As if a man* (I tremble to report it) *had deflowred the Mother of God her ſelf, by theſe yet he might be ſet free.*

k Ita Bell. in lib. de Indul. l. 9 verbo, Denique Indulgẽtia

Pſal. 8.

Anton. ſum. maio. 3 part. diſt. 22.

Aug. de Ancho.

Bulla Clementis.

l Sum. Angel. in tit. Indulg.

They haue taught, that the (*k*) Indulgences Papall are the plenary remiſſion of all the paines due to ſinnes; full, fuller, and moſt full. The full pardon taketh away the enioined penance: the fuller takes away all penance, which might by the Canons be inflicted: and the moſt full deliuereth from all that puniſhment, which God in his owne iudgement can exact. For God hath (ſay they) ſubdued all things vnder the feet of the Pope; ſheepe and oxen, and all cattell of the field, the birds of the heauen, and the fiſh of the ſea, that is, Heretickes, Iewes, Pagans, Chriſtians, Princes, Prelates, and all others: the Angels and Powers of Heauen, the Soules in Purgatory; from whence all ſoules he may ſet free at once by his abſolute iuriſdiction, except onely infants vnbaptiſed, and men that haue onely the baptiſme of the ſpirit, and ſuch as haue no friends to doe for them, that wherefore Pardons be giuen. Yea, ſo lordly are their Indulgences, and ſo imperiall, that they command the Angels to conuay preſently the ſoules to heauen, to whom theſe Indulgences are granted. The *Angelicall Summe* ſaith, (*l*) *The ſoule which hath obtained ſuch pardon, and doth die immediately without committing any more ſin, fleeth preſently into glory.*

m Bell. de Indulg. l. 1. c. 10. verbo. prima, ſiquis tempore.

And that hee may ſhew himſelfe to haue not onely all the power of the Goſpell, but of the Law alſo, hee grants yeares of Iubilee, in which, Pardons flee out ſo liberally, and ſo ful, (*m*) that if a man doe not performe the things which are requiſite to the obtaining of Pardon, yet the Indulgence is good; for it hangeth not on any future condition: (*n*) yea, and if any man hoping or preſuming on the Iubilee to come, do wilfully runne into any ſin reſerued vnto the Popes diſpenſation, yet from the ſame by the Indulgence hee may receiue remiſſion.

Of all theſe Indulgences, Graces, and Pardons, the *Monopoly* is in the Pope: he onely hath the oile to ſell: hee onely granteth full, fuller, and moſt full Pardons: hee onely proclaimeth the acceptable yeare of Iubilee. (*o*) Inſomuch that the whole Councell, though it bee the repreſentatiue bodie of Chriſt, cannot grant pardons vnto any.

This power the Pope hath, becauſe hee is the ſteward of the houſe of GOD, and in him it is to diſpoſe the treaſure of the Church, by applying the ſatisfactions of one to another: and he hath it ſo amply, that he can command the paines of hell not to touch them, which repaire to *Rome* in that bleſſed Iubilee to ſeeke for Pardon. And this great authority which is in himſelfe he can ſo communicate vnto others, that they which take the holy Croſſe vpon them, ſhall not onely deliuer themſelues, but 3 or 4 ſoules alſo, whenſoeuer they will, out of Purgatory.

Full pardons (*p*) (ſaith *Summa Angelica*) through the whole world the Pope onely can grant, who is aſſumed into the fulneſſe of power. Thus to make good his pardons, they giue vnto the Pope that high and glorious attribute belonging vnto CHRIST alone; (*q*) that in him doth all fulneſſe dwell.

Their rule is, (*r*) Pardons auaile as they ſound, and therefore euery one ſhould performe his penance, that will take benefit of Pardons; yet they haue an euaſion, by which from all penance they may be diſcharged. For if they (*ſ*) be preſſed, that they are vnworthie of Pardon, which obſerue not the condition thereof, they anſwer, that there is difference betwixt vnworthie, and not worthie. (*t*) The Pope manie times giueth Pardons to men not worthie, but neuer to the vnworthie; And as in the common wealth, ſometimes their debts vpon iuſt cauſe are paid out of the common treaſurie

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[n] *Bellar. ibid. verbo altera dubitatio. & Nauarrus tract. de Iubile. notab. 34. num* 4 *&* 6. *Cordubenſis. q.* 37. *de Indulg.*

[o] *Bel. lib.* 1. *indul. cap.* 11. *verbo primum igitur de concilio.*

Clement. in Bulla Vien. inſcri. priuileg.

[p] *Summa Angel. in tit. Indulg.*

[q] Col. 1. 19.

[r] *Indulgentia tantum dimittit quantum ſonat. Ang. in tit. Indulg.*

[ſ] *Caietan. in tract.* 10. *de ſuſc. Indul. q.* 1.

[t] *Bellar. de Indulg. lib.* 1. *c.* 13. *verbo reſpondemus.*

that are able to pay it themſelues: ſo in the Church, the Pope may apply the ſatisfaction of other mens works to him that is able to ſatisfie for himſelfe. Thus they play faſt and looſe, iuggling with their religion; ſo that a man is bound, and is not bound, to ſatisfie the condition of the Pardon. VVhat knot will holde *Proteus*, or what bonds *Vertumnus*?

v *Vid. Bell. l. 1 de Indul. c. 14. verb. vera igitur ſententia eſt.*

The Pope *(v)* (they ſaie) deliuereth ſoules out of Purgatory, by offering for them vnto God, out of the treaſure of Satisfactions, ſo much as is neceſſary to their deliuerance. But is there any Scripture that calleth the Pope to this office, to offer for one man anothers ſatisfactions to God? whence taketh he this authority? The Parable plainely ſheweth, that (*w*) the wiſe virgins had not oile for themſelues and their fellowes. But admitte that they had; let all the *Romiſh* Court ſhew one place out of Scripture, that the Pope hath power to take the wiſe virgins oile, and to offer to God for the fooliſh: let them ſhew with what ceremonie and ſolemne right he can ſo doe. And if it were granted that the Pope may offer vp other mens Satisfactions to God, doth hee know how much is neceſſary, and what will ſerue for their expiation? O confuſed impietie, which hath neither authoritie nor reaſon, example nor rule for it ſelfe!

w Mat. 25. 9.

x *Vid Bell. l. 1. Indul. c. 14. in reſp. ad 3. queſ. verb. vera igitur ſententia.*

God (they ſay) (*x*) accepting the ſatisfactions of one for another, of the liuing for the dead, communicated by the Pope vnto the ſoules departed, doth deliuer them from puniſhment. Now of this the word of God doth giue no teſtimonie: neither doe wee finde, that euer God was ſaitisfied towards ſinners with anie mans merits, but onely with the merits of Ieſus Chriſt. (*y*) *I am the doore*, (ſaith he) *by mee if any man enter in, he ſhall be ſafe.* (z) *No man in heauen nor in earth is able to open the booke, neitther to looke thereon,* ſaith *Iohn* in the Reuelation.

y Ioh. 10. 9.
z Apoc. 5. 3.

As for the Iubilees, which to the imitation of the Moſaicall law they haue inſtituted, all men knowe, the Moſaicall Iubilee was a ſilent propheſie or figure of Chriſt to come. Wherefore Christ hauing alreadie appeared in the fleſh, there is no vſe of that Type any longer.

The Popiſh *Iubilee* much differeth from the Moſaicall. For that in the legall *Iubilee* there was plentifull, free, eaſie, and open remiſſion giuen: But in the Popiſh *Iubilee* remiſſion is ſold, and is burdened with conditions of Penance, Satisfactions, and ſuch like. The Legall *Iubilee* required not, that men ſhould trauell to *Ieruſalem*, it was but once in fifty yeares, it was Gods owne decree: The Romiſh *Iubilee* requireth comming, ſending, or contributing; it is euery fiue and twenty yeare; it is not ordained by God, but a mere tradition of men, full of ſuperſtition, drawing vs to ſeeke forgiueneſs in one place, more then in another,, and to repaire to the bones of dead men, for that, which in Ieſus Chriſt onely is to be ſought.

Leu. 25. 8.

Popiſh *Iubilees* ſpring out of the vnſatiable auarice of the Romiſh Prelates, to fill their purſes by ſelling the treaſure of the church, as they call it. Chriſts Pardons disburden the conſcience: The Popiſh Pardons disburden the cheſt. And this filthy corruption the Councell of *Trent* it ſelfe complaineth of, and ſaith, (*a*) that from hence hath ſprung the cauſe of many great abuſes to Chriſtian people.

a Vnde plurima in Chriſtiano populo abuſuũ cauſa fluxit. in decr. de Indulg.

Hereto let me adde, that Popiſh *Iubilees* and Pardons, when they enioine ſatisfactions which may bee by money recouered, they make men ſluggiſh towards good workes, lyther in religious offices, and careleſſe of all true and Chriſtian ſeruice to God.

They make formall inſtruments of Pardons in writing; ſealed and confirmed with Buls in lead, as though a ſinner ſhould deale with God by the Popes letters Patents. Did *Peter* or *Paul* forgiue ſinnes vnder Seale? or is there any vvarrant for this in the holy Scripture.

You ſee, how this *Abſolom* of *Rome* is gotten into his fathers throne, into his houſe, into his bed; ſo that nothing is left to *Dauid* which is not *Abſalems*. To ſpeak more plainly, you ſee, how Antichriſt lifteth vp himſelfe in the Temple & houſe of God: You ſee the Beaſt which ſpeaketh (*b*) like the Dragon, yet boaſteth that his hornes are the Lambs, and that to him as his ſucceſſor and Vicar, the power of Chriſt concerning remiſſion

2. Sam. 16.

2. Theſ. 2. 4.

b Apoc. 13. 11.

miſſion of ſinnes is giuen; Not ſuch poore and beggerly authoritie as is by the preaching of the Goſpell: but a ſupreame Conſiſtoriall, Pretorian, Iuriſdictiarie forgiuing, and diſpoſing the treaſure of the workes of Chriſt and Saints at his pleaſure. To this I will onely oppoſe the ſatisfactions of Chriſt, and ſo goe to the temporall Maieſtie of their Papall *Iupiter*.

c 1.Cor.1.
d 1.Ioh.1.
e Apoc.7.14.
f Heb.10.14.
g Heb.7.11.18, 19.27.

The Apoſtle *Paul* teacheth, that (*c*) Chriſt onely was crucified for vs. *Iohn* ſaith, (*d*) *The bloud of Ieſus Chriſt cleanſeth vs from all ſinne.* And in the ſeuenth of the *Reuelation*; (*e*) all the Saints waſh & make white their long Robes in the bloud of the Lambe. Neither let *Bellarmine* thinke to elude theſe ſo plaine, ſo euident, ſo perſpicuous places, with an idle diſtinction, *That Chriſt ſatisfyeth only for the fault*; ſeeing *Paul* vnto the *Hebrews* witneſſeth, that (*f*) *Chriſt by one oblation hath conſecrated for euer them that are ſanctified*: And that in ſuch ſort, *As their ſinnes and iniquities God will no more remember*, that is, hee will no more puniſh. And the whole drift of the ſeuenth to the *Hebrewes* is, to ſhew, that (*g*) perfection was not by the Prieſthood of the Law, but by the Prieſthood of CHRIST. Now therefore, if Chriſts offering and ſuffering made vs perfect, it hath deliuered vs as well from the puniſhment, as from the fault.

h Math.26.28.
i 1.Ioh.2.2.

Our Sauiour Chriſt himſelfe doth witneſſe, that (*h*) *his bloud is ſhed for the remiſſion of ſinnes.* And *Iohn* ſaith; (*i*) *He is the reconciliation for our ſinnes*; but without ſatisfaction there can be no reconciliation. Therefore, if Chriſt hath reconciled vs to God, he hath alſo giuen for vs ſatisfaction to God.

k 2.Pet.2.
Simile Gēma pred. in reparat. tract. 4. de Indulg. punct. pri.

And thus much of the Indulgences of the Man of *Rome*, who through couetouſnes and feined words (*k*) maketh merchandize of the bodies and ſoules of men, promiſing liberty vnto others, and is himſelfe the ſeruant of corruption. Good Lord purge thy Church from this deceitfulneſſe of Satan, and make vs know and feele, that the Key of power is in God, the Key of ſatisfaction is in Chriſt, the Key of miniſtration is in the Paſtors of the church by true preaching of the holy word.

ANTI-		CHRISTVS.
CHriſt [a] hath ordained the Prieſts iudges vpon the earth, with ſuch power that without their ſentence no man can be reconciled after baptiſme.	1	*VVIll ye hunt the ſoules of my people, and giue life to the ſoules that come vnto you? And will yee pollute mee to my people, for handfuls of Barley, and pieces of bread, to kill the ſoules of them that die not, and promiſe life to them that liue not?* Ezek. 13. 18. & 19.
Sinnes [b] are cauſes which we haue with God --: they that are in the church hauing ſuch cauſes, vvithout the Prieſts iudgement cannot bee reconciled vnto God.	2	*I, euen I am hee, that comfort you. Who art thou, that thou ſhouldeſt feare a mortall man, and the ſonne of man, which ſhall be made as graſſe?* Iſaiah cap. 51. verſe 12.
It [c] is well knowne, that the Pope of the godly Prince *Conſtantine* is called God.	3	*Thou haſt a proud heart, and haſt ſaid, I am a God, I ſit in the ſeat of God in the midſt of the Sea; whereas thou art but a man.* Ezech. 28. 2.

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[a] *Bellar. lib. 3. de Pœnit. cap. 2. verb. Propoſitio in libro.* [b] *Ibid. verb. ſed hac obiectio.* [c] *Nicholas Papa.*

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k 2.Pet.2.
Simile Gēma pred. in reparat. tract. 4. de Indulg. punct. pri.

And thus much of the Indulgences of the Man of *Rome*, who through couetouſnes and feined words (k) maketh merchandize of the bodies and ſoules of men, promiſing liberty vnto others, and is himſelfe the ſeruant of corruption. Good Lord purge thy Church from this deceitfulneſſe of Satan, and make vs know and feele, that the Key of power is in God, the Key of ſatisfaction is in Chriſt, the Key of miniſtration is in the Paſtors of the church by true preaching of the holy word.

ANTI-		CHRISTVS.
Chriſt [a] hath ordained the Prieſts iudges vpon the earth, with ſuch power that without their ſentence no man can be reconciled after baptiſme.	1	*Will ye hunt the ſoules of my people, and giue life to the ſoules that come vnto you? And will yee pollute mee to my people, for handfuls of Barley, and pieces of bread, to kill the ſoules of them that die not, and promiſe life to them that liue not?* Ezek. 13. 18. & 19.
Sinnes [b] are cauſes which we haue with God --: they that are in the church hauing ſuch cauſes, vvithout the Prieſts iudgement cannot bee reconciled vnto God.	2	*I, euen I am hee, that comfort you. Who art thou, that thou ſhouldeſt feare a mortall man, and the ſonne of man, which ſhall be made as graſſe?* Iſaiah cap. 51. verſe 12.
It[c] is well knowne, that the Pope of the godly Prince *Conſtantine* is called God.	3	*Thou haſt a proud heart, and haſt ſaid, I am a God, I ſit in the ſeat of God in the midſt of the Sea; whereas thou art but a man.* Ezech. 28. 2.

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[a] *Bellar. lib. 3. de Pœnit. cap. 2. verb. Propoſitio in libro.* [b] *Ibid. verb. ſed hac obiectio.* [c] *Nicholas Papa.*

ANTI-		CHRISTVS.
The[d] Pope is an earthly God.	4	*Wheras thou art but a Man, and not God, in the hands of them that ſlay thee, dye ſhalt thou the death of the vncircumciſed.* Ezek. 28.9.10.
The[e] Pope hath Chriſt his Lieutenantſhip, not only ouer things in Heauen, ouer things in earth, and ouer things in Hell, but alſo ouer the Angels both good and bad.	5	*For ſo much as thou haſt ſet thy heart as the heart of God, Behold, I wil bring ſtrangers vpon thee, euen the terrible nations; they ſhall draw out their ſwords vpon the beauty of thy wiſedome, and ſhall defile thy glory.* Ezek. 28.6,7.
In[f] the Pope is all manner of power aboue all power, as well of Heauen, as of earth.	6	*Who is like vnto the Beaſt? who is able to warre with him? there was giuen vnto him a mouth ſpeaking great things, and blaſphemies.* Apoc. 13. 4. 5.
The[g] Pope doth whatſoeuer hee liſteth, yea, although it be vnlawfull; and is more then God.	7	*Which is an aduerſarie, and is exalted aboue all that is called God, or that is worſhipped.* 2. Theſ. 2. 4.

[d] *Cardillus pro Côc. Trid. ex Iuello.*

[e] *Extrau. conſt. de Status Canō. ſeſinus.*

[f] *Steph. Patriar. in Concil. Later. ſub Leo. 10. ex Io. Iuello.*

[g] *Francis Zabarella ex eod.*

Chriſt

ANTI-		CHRISTVS.
Chriſt [h] made one chieſe, placing *Peter* in the ſupremacie.	8	*Ye ſhall not be ſo, but he that is greateſt among you, ſhall be as the yonger: and hee that is chieſe, ſhall be as he that doth miniſter.* Luke 22. 26, 27.
The [i] Pope is Paſtor ouer all Paſtors.	9	*Nothing was I inferiour to the chieſe Apoſtles: when* Peter *came to Antioch, I withſtood him to the face.* 2. Cor. 12. 11. Gal. 2. 11.
The [k] Pope and Chriſt haue only one Conſiſtory.	10	*The Lord is our iudge, the Lord is our Lawgiuer, the Lord is our King, and he himſelfe ſhall be our Sauiour.* Eſay 33. 22.
To [l] no other Apoſtle was ſo great power giuen as to *Peter*, and in him to all his ſucceſſors.	11	*The Goſpell of vncircumciſion was committed vnto mee, as the Goſpell of circumciſion to* Peter. Gal. 2. 7.

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[h] *Rhem. in* 1. *Pet.* 2. *Annot.* 5. [i] *Rhem. in Ioh.* 21. *in marg.* [k] *Ab. Panorm. Extra. de transla. prelat. cap. quanto.* [l] *Aloy. Lyp. in indice scholiar.*

Anti-		Christvs.
The[m] Prieſt hath power ouer the true bodie of Chriſt.	12	*Hee ſhall ſpeake maruellous things againſt the God of Gods.* Dan. 11. 36.
The[n] Prieſt is higher then Kings, happier then Angels, the Creator of his Creator.	13	*Shall the Axe boaſt it ſelfe againſt him that heaweth therwith? or ſhall the Sawe make any bragging againſt him that ruleth it?* Eſay 10. 15.

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[m] *Ille eſt proprius & ordinarius Miniſter Sacramentorum, qui habet poteſtatem ſuper corpus Chriſti verum. Manip. Curat. cap.* 4. [n] *Sacerdos enim altior Regibus, felicior Angelis, creator ſui creatoris. Diſcip. de Temp. in ſer.* 111. *de Sacerdo.*

CHAP. XXVI.

Of the yoake of Traditions impoſed by the Church of Rome, without the authoritie of Chriſt.

I Haue heretofore ſpoken of Traditions wronging the Propheticall office of Ieſus Chriſt, whilſt they are made equall to the doctrine of him our ſupreame Prophet. Now I muſt ſhew, how they are oppoſite alſo to his ſoueraigne Kingly dignitie. For to impoſe taxes, and burdens, and lawes, vpon the ſubiects of any Prince without his licence and without commiſſion: and to require the ſame obedience to ſuch vſurpations, as vnto the true and eſtabliſhed lawes of the Kingdome, muſt needs be traiterous preſumption.

Many times the Scripture it ſelfe, and the doctrine of Sacraments therein contained, is called a Tradition. So, *Baſill* ſaith, (*a*) Our Baptiſme is according to the Lords own Tradition. And *Cyprian* ſaith, that if we doubt in any thing, we muſt haue recourſe vnto the Dominicall and Euangelicall ſpring, and vnto the Apoſtolicall Tradition; which by the words following we may perceiue he vnderſtood to bee the Canonicall Scripture.

The teſtimonie alſo of the Church touching the receiuing and faithfull preſeruation of Scriptures from time to time, is a neceſſary Tradition. Yet thereby wee make not the Church of greater authoritie then the Scripture. But, although in the Scripture there is dignitie and power inough to witneſſe it to bee the word of God: Yet wee allow the teſtimonie of the church from age to age, as a notable witnes in this behalfe.

Traditions alſo may theſe points of doctrine bee called, which, although *verbatim*, and in very words, they are not found in Scriptures: yet by neceſſitie of conſequence they are vndoubtedly approued; as the word Trinitie, when wee ſpeake of the three perſons: the Baptiſme of Infants: the Sacraments: the Apoſtolicall Creed, and ſuch like. Theſe we

alſo

[a] *Baptiſmus verò noſter eſt iuxta ipſã domini traditionem. Baſil. Cont. Apol. erro. l. 3. poſt med ũ. verbo qui verò hoc.*

alſo receiue as the very Tradition of the ſpirit of God deliuered in the Scripture.

There is a fourth kinde of Tradition touching the gouernment of the church. For as the Apoſtles deliuered according to the ſtate and occaſion of euery particular church a forme of diſcipline: So afterwards other teachers that were the inſtruments of God for the planting of churches throughout the world, gaue alſo ſeuerall formes of diſcipline which ſeemed moſt conuenient for the ſeuerall nations conuerted. But in all ſuch rules and plotformes of gouernement it muſt bee diligently obſerued, that they be not repugnant to the Goſpell of IESVS CHRIST, and that they obſcure not the benefits of the paſſion of Chriſt, either by their needleſs multitude, or blinde ſuperſtition. It muſt alſo before all things be auoided, that theſe Traditions be not made equall to the ſacred word and Scriptures of God.

The fift kinde of Traditions are thoſe, which beſide and againſt the Scriptures the Romiſh church doth not onely maintaine, but contendeth to be Apoſtolicall, and to bee equall with the written Canon of the Sacred Scriptures. Of theſe Traditions wee muſt needs deeme, that vnto the glorious Regalitie of Chriſt they are plainely oppoſite, ſince hee himſelfe hath ſo often complained of them, and reproued them in the Phariſies, his profeſſed enemies. Wherefore it is a meditation very profitable, to conſider how the Popiſh and Phariſaicall Traditions agree, and proceed both out of one Mynt as it were. So that *Hippocrates* twinnes vvere neuer each to other more agreeable, then theſe among themſelues.

The purity of true Religion no man can deny to haue beene moſt wickedly corrupted among the Iewes, although they had the word read and expounded euery day amongſt them. But the (*b*) cauſe of all corruption was, for that they magnified their owne traditions, which were beſide & without the word of God, aboue all Scriptures, as in the vvhole courſe of the Goſpell we may ſee. In the firſt of the *Machabees* it appeareth manifeſtly, that there were three waies, by which

b Mat.7.
Luke 11. & 18.
Math 23.

which all true religion was defaced among the Iewes. The firſt was the [c] prophane & heatheniſh learning openly taught and preferred before the word of God. The ſecond was the contempt of the [d] holy ceremonies, eſpecially Circumciſion, by which the Iewes were diſcerned from other Nations.

[c] 1 Mach.1.14 15.16.

[d] Verſe 55.60.

The third paſſage to their confuſion, was, that the Scriptures and true religion grew odious vnto them; yea, vvhoſoeuer had a booke of the Teſtament of the Lord found by him, was put to death. After the ſame manner vnder the tyrannous rule of Antichriſt, firſt, their Schoolemen ioyned *Ariſtotle* with ſcriptures, patching together a kinde of *Theologie* out of the Scriptures and Philoſophers, and made traditions equall to ſcriptures, getting them holy learning beſides the word. Then they fell to hate the Scriptures; inſomuch, that whoſoeuer had but a new Teſtament found with him in the Engliſh tongue, he was put to death without compaſſion. We reade, that for the defence of the doctrine, that the Scriptures and ſeruice of GOD ought to bee in a knowne tongue, (*e*) *Ardley, Simſon* and *Hallingdale* were put to death. Wherefore (*f*) to certaine Chriſtians brought before *D. Bennet* Chancelor to *Fitziames* B. of London it was obiected, that vpon a night they read certaine Chapters of the Euangeliſts in Engliſh, containing in them diuers erronious and damnable opinions and concluſions of Hereſie.

Ibid.

[e] *Vid Io. Fox in hiſt horum Martyrum.*

[f] *Fox.pag.*804.

In their Thalmud the Phariſies fained, that *Moſes* in the Mount of *Sinai* receiued from God, not onely the things which were written, but ſome things by word of mouth, to be commended vnto poſterity, and to bee obſerued with the ſame reuerence that the ſcriptures were obſerued; yea, they pretended alſo a glorious ſucceſſion, by which theſe vnwritten verities were continued, and deliuered from hand to hand in their church. *Moſes* (they ſay) gaue them to *Ely* the Prieſt: *Ely* to *Samuel* the Prophet: *Samuel* to *Dauid*: *Dauid* to *Abias* the Prophet: *Abias* to *Elias*: *Elias* to *Elizeus*: and ſo from man to man, till the time of *Eſdras*: and from *Eſdras* alſo by iuſt ſucceſſion to *Hillel, Simeon*, and *Gamaliel*.

Doeſt

Doſt thou not now (Chriſtian Reader) ſee the Romiſh Church in theſe Phariſees, as in a reſplendent Glaſſe? doeſt thou not perceiue who are the fathers of their Traditions, and from whom they borrowed their vnwritten verities, left to the Church by the Apoſtles (as they ſay) and from one Pope to another, preſerued ſtill by the authoritie of the Apoſtolicall chaire? Iewes and Papiſts both ſay, the Scripture is of it ſelfe vnſufficient: both ſay, the vnwritten verities are neceſſarie: both ſay, they muſt be receiued with equall reuerence as the holy Word: both plead Succeſsion, and both authoritie of Elders.

The Iewes were ſo obſtinate, that whatſoeuer their Traditions taught, true or falſe, they bound themſelues to the receiuing thereof. (g) *Rab. Abraham Hiſpanus* ſpeaking of the opinions of the Rabbines ſaith, Men ought to ſubſcribe vnto them, becauſe they bee all the words of the *Cabala*. And we (ſaith he) like blinde men grope for the wall to ſuſtaine our ſelues by it. *Lyra* alſo is witneſſe, that they receiued in all things the Hebrew gloſſe, whether it were true or falſe, right or wrong.

g *Rab. Abraham* rather will haue men by the Rabbies opinions and *Cabala* to inſtruct themſelues, then by the Scripture.

The occaſion of the Iewiſh Talmud was, for that they ſaw many of their Nation conuerted vnto Chriſt by the reading of the Scriptures, and that by the Scriptures it was euidently conuinced, that Ieſus was Chriſt; ſo that by the holy Word they could no longer maintaine their wilfull and obſtinate errour. Now therefore about the yeare of our Lord 150. they beganne their Talmud; that by Tradition, Iudaiſme might be maintained, which the Scriptures maintained not.

In the Primitiue Church the Scriptures were amongſt Chriſtians, the Rule of faith, the Iudge of controuerſies, the Direction of doctrine, the Law of all mens beliefe. Wherefore they were publique in knowne tongues, ſuch as the people vnderſtood. But when Religion beganne to bee corrupted, and Poperie had turned all Religion into ſuperſtition, which out of the Word could not be proued, then they preached Traditions, detracted from the Scriptures, and denied them vnto the people, (*h*) *Thou art thy Mothers owne daughter, that hath caſt off her husband and her children; yea, thou art the ſiſter of thy ſiſters, which forſooke their husbands and their children.*

If the Phariſes with their Traditions were enemies to the Kingdome of Chriſt, the Papiſts alſo with their burthens laid vpon the conſcience of men are aduerſaries. For whatſoeuer ouerthroweth or obſcureth the doctrine of Redemption in the bloud of Chriſt: onely iuſtification by his merites: ſaluation by grace, are all enemies vnto him: euen as farre forth as Iudaiſme, or Heatheniſh Infidelitie, which altogether denyeth him. And this the learned man (*i*) *Rodolpus Gualterus* well obſerueth vpon the 16. of *Mathew*, where Chriſt commandeth his Diſciples to beware of the leauen of the Phariſes and Sadduces; as well of Phariſees, that in their Traditions placed ſaluation and iuſtification: as of the Sadduces, who altogether, by denying the Reſurrection, tooke away Religion.

Cyprian well ſaith, (*k*) The things muſt be taken heed of, not onely which are openly repugnant, but theſe things alſo, which by the ſubtilty of cunning deceit beguile vs.

Chryſoſtome ſaith, (*l*) He that addeth or taketh away from the word of God, thinketh himſelfe wiſer then God.

Auſten ſaith, (*m*) If ſitting vpon the chaire of *Moſes* they teach the Lawe of God, God then teacheth by them: But if they will teach their owne precepts, heare them not, doe not after them; ſurely ſuch ſeeke their owne, not the things of Chriſt.

And againe, vntō the (*n*) Inquiſitions of *Ianuarius*, hee wiſheth the multitudes of Inſtitutions to bee taken away, if conueniently it may be done. For if it cannot bee found, that they are againſt the faith; yet the mercy of God would haue Religion to be free, with the feweſt and plaineſt Sacraments of ſolemnity. The Apoſtle *Paul* for theſe Traditions therefore blameth his *Coloſſians*; (*o*) *If you be dead with Chriſt from the rudiments of the world, why, as though liuing in the world, are yee led with Traditions; Touch not, taſte not, handle not, all*

which

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h Ezech. 16. 45.

i *Gualt. in Matth. 16. hom.* 203.

k *Cauenda ſunt autem non ſolū quæ ſunt aperte manifeſta, ſed & aſtutæ fraudis ſubtilitate fallentia. Cyp. de ſimpl. prælatorum tract.* 3. *fere in prin.*

l *Qui autem hoc auſus eſt facere, ſe ſapientiorem putat quam Deum. Chryſ. in op. imperf. ſuper Math. cap.* 7.

m *Sedendo enim ſuper Cathedram Moyſis legē Dei docent, ergo per illos Deus docet: ſua vero ſi docere velint, nolite audire, nolite facere; certe enim tales ſua quærunt, non quæ Ieſu Chriſti. Aug.* 46. *tract. in Io. in medio fere.*

n *Quamuis enim neq; hæc inueniri poſſint, quomodo cōtra fidem ſunt, ipſam tamen religionem quam pauciſſimis & manifeſtiſſimis celebrationum Sacramentis, miſericordia Dei eſſe liberam voluit. lib.* 2. *cap.* 19. *ad inquiſ. Ian.*

o Col. 2. 20. 21. 22.

which be in corruption, in abuſing after the commandements and doctrines of men?

In the Scripture many times, the word *Tradition* is taken for deliuering of doctrine, and it is conſtrued both in the good, and euill part. But whereſoeuer Tradition in the Scripture ſpeaketh of humane conſtitutions, it is taken in the worſt ſenſe.

In all the whole Scripture the holy Spirit neuer ſendeth vs vnto the Traditions of the Elders, which are beſide the authority of the Word. There were indeed Apoſtolicall Traditions in the Church, but thoſe were contained in the written Word. As for doctrines beſides Scripture, the Apoſtle *Paul* (p) *beſeecheth* his *Theſſalonians, that they bee not moued from their mind, nor troubled, neither by ſpirit, nor by word, nor by letter, as it were from vs.* By which we ſee, that vnder pretence of Traditions, euen in the time of the Apoſtles, Seducers went about to poyſon the true doctrine of Religion with humane obſeruations. Much more then may we now iuſtly ſuſpect, that the Traditions, which vnder the Apoſtles name are vſed in the Church, are not Apoſtolicall, nor truely fathered vpon them, ſeeing they are ſo much differing from the doctrine deliuered in the Euangelicall and Apoſtolicall writings.

p 2 Theſ. 2. 2

I haue already ſpoken of ſome of their Traditions; as worſhipping of Saints, Images, Purgatory, the ſeruice of God in an vnknowne tongue, Confirmation, Confeſſion, Penance, and diuers other. I will now intreat of Tyrannicall burdens, vniuſtly and cruelly laid vpon men without all conſent of Scriptures, by the Romiſh Vſurper; namely, the vow of Chaſtity, and the difference of meats, with their Feſtiuals and Holy-daies.

CHAP. XXVII.

Of the Vowes of Chaſtitie enforced vpon all Eccleſiaſticall perſons in the Romiſh Church, contrarie to the libertie of honeſt Matrimonie, which Chriſt the King left free vnto his whole Church; and firſt of Vowes in generall.

CHaſtitie, ſhamefaſtneſſe, purity of conuerſation, cleaneneſſe, and holineſſe, no man is ſo forſaken of the grace of God amongſt them which are called Chriſtians, as to doubt whether they are vertues fit for the profeſſours of the honorable name of the Lord Ieſus. The Apoſtle *Paul* ſaith; (*a*) *This is the will of God, euen your holineſſe, that yee ſhould abſtaine from fornication, that euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour*: And his *Epheſians* hee doth exhort (*b*) that fornication and all vncleaneneſſe bee not once named among them, as becommeth Saints: So likewiſe among the *Hebrewes*, he will haue no fornicator, or vncleane perſon. God is an holy, pure, and innocent Spirit; wherefore his ſeruants muſt be holy, pure, and innocent. The very Heathens conſented hereunto; amongſt whoſe Lawes *Tully* witneſſeth, this was placed as the chiefe; (*c*) that men ſhould goe chaſtely vnto God, and adde pietie to their deuotion. *Plato* ſaith, that a good man will not receiue a gift from him that is euill, much leſſe God from the polluted. And to this *Pliny* pointeth, where he ſaith; (*d*) To honeſt Ghoſts all things ſucceed happily.

a 1 Theſ. 4. 3. 4

b Eph. 5. 3.

c *Ad diuos adeunto caſtè, pietatē adhibēto.* Cic. de leg. l. 2

d *Manibus honeſtis omnia lætius proueniunt.* Plin. l. 28. c. 3

Aboue all things then it is a neceſſarie diſquiſition, to ſearch out what be the things wch corrupt our purity, and cleane chaſtitie, wherein we ought to appeare before God in our ſeruice, and inuocation of his Name. Which while ſome haue raſhly enquired after, not giuing heed to the vnfallible cynoſure of Gods holy word, they haue contradiuided or oppoſed the coniugall cuſtome, made lawfull by the Lords own inſtitution, againſt cleaneneſſe, and againſt chaſtitie, notwithſtanding the proclamation of the Apoſtle; [e] *Marriage is honorable among all, and the bed vndefiled.*

e Heb. 13. 4

Marcion ſaid, the very commixtion of Man and VVoman in lawfull Matrimonie is ſinne; and therefore hee admitted none to Baptiſme, but thoſe which renounced Marriage.

There was alſo one *Secundus*, which ſaid, the woman was wholly the worke of the diuell.

Some affirmed, that there was no oddes betwixt the cuſtome with a wife, and vvith a whore; but that the diuell deuiſed a difference, couering filthineſſe vnder a faire and honeſt name of Matrimonie.

Tatianus ſaid, that married folkes ſerued two Maſters; God, and the diuell. VVherefore the ſtrict profeſſors of his doctrine he vvould haue to refraine from Marriage.

Montanus ſaid, In the vveaker, marriage may be endured, though it could not be vvithout fault: But the perfect muſt either not contract Matrimonie, or elſe forſake it being contracted, but ſecond Marriage he held to be plain fornication.

The *Manichees*, though they did not abſolutely condemne marriage, yet they permitted not their elect or perfect to haue any wiues. This they did out of an imitation of the old Philoſophers, of whom many iudged marriage vncleane, and many ttoubleſome. Vncleane they deemed it; vvherefore the *Cybils* Prieſts cut off their genitals with a ſharp ſtone. And amongſt the Philoſophers of *Athens*, it was the faſhion to take certaine potions for the deſtroying the power of generation; yea the women alſo laid certaine Hearbs in their beds to reſtraine luſt. VVherefore *Demoſthenes* (*f*) in his oration againſt *Timocrates* ſaith, that hee that ſerued the Gods in their holy Myſteries, ought to be chaſte, not a day or two, but all his life long. (*g*) It vvas alſo the manner among the *Platoniſts*, before they married to ſacrifice vnto *Diana*, for that they perſwaded themſelues, that the Goddeſſe of Chaſtitie vvas enemy to marriage. As of the Philoſophers ſome tooke marriage to bee of it ſelfe vncleane: ſo others deemed it to be ſo troubleſome, that none could giue himſelfe to the care of a family, and to the ſtudie of good Arts together.

From

[f] *Vid. Phil. Camerar. opere ſucciſ. cap.1.*

[g] *Nat. Comes mythol. in Diana.*

From Philoſophers and Heretickes, too too many, euen of the honourable Fathers of the Church, were poyſoned vvith this errour. (*h*) *Bernard* vvitneſſeth of diuers Apoſtolicall men, vvhich did thinke that Marriage vvas vnlawfull; yea, it ſeemeth, that among the *Corinthians* there vvere ſome, (*i*) vvho did reiect Marriage as infamous and vnprofitable, and demanded of the Apoſtle, whether they might conuerſe with their wiues, and fulfill the deſire of women? *Tertullian* thus ſpeaketh; (*k*) Thou ſaiſt the firſt Marriage is not vvithout cauſe ouerthrowne, for it conſiſteth of that vvhich is vvhoredome; and therefore it is beſt for a man not to touch a woman, becauſe ſhe is beloued vvith that vvhich hath affinity vvith vvhoredome. *Ierome* ſaith, (*l*) this is the difference betvvixt a vvhore and a vvife; becauſe it is more tollerable to be vnto one, then vnto many. *Ambroſe* ſaith; (*m*) You knovv, the Miniſterie muſt be vvithout offence, and immaculate, and with no Matrimoniall act defiled. By this it is euident, that hee eſteemed the coniugall act to bee vncleane, and ſuch as by no meanes could ſtand with the Miniſteriall office.

The Canon of the *Neocæſarian* Councell ſaith, (*n*) that a Prieſt may not be preſent at the feaſt of a ſecond Marriage, becauſe it is commanded, that penance ſhould be enioyned vpon the ſecond Marriage. What Prieſt therefore for a Banquet will conſent to ſuch a Marriage? Much doth *Bellarmine* wreſt himſelfe (*o*) about this authority: for he ſaith the Canon was made concerning thoſe which beſtowed as great coſt vpon the feaſt of the ſecond Marriage, as of the firſt. What will not a ſhameleſſe Frier do and ſay to ſuppreſſe the truth? But truth he cannot ſuppreſſe. For the Synode blameth not the Feaſt, but the Marriage, ſaying, that the ſecond Marriage ſhould haue penance enioyned, and that a Prieſt for a dinner ſhould not conſent vnto ſuch: And the Canons of this Councell were approued in the ſixt Synode of *Conſtantinople in Trullo. ex Barthol. Caranza.* The (*p*) Authour of the imperfect worke, called *Chryſoſtomes* vpon *Matthew*, affirmeth ſecond Marriage to bee commanded by the Apo-

[h] *Bellarm. de ſacr. Matrimon. cap. 1. verb. eandē hæreſim.*

[i] *In deteſtationem fornicationis etiam Matrimonium cōtemnebant. Lyra in 1. Cor. 7. vid. Haymon. in 1. Cor. 7.*

[k] *Ergo inquis, iam & primas, id eſt, vnas Nuptias deſtruis; nec immeritò, quoniam & ipſæ ex eo conſtant, quod eſt ſtuprum: & ideo optimum eſt homini mulierē non tāgere, quia chara eſt ſtupri adfinitate. in exhor. ad caſtitatem edit. Andoeni paris.*

[l] *Hieron. vt citatur a Chemnic.*

[m] *In offenſum exhibendū, & immaculatum Miniſterium, nec vllo coniugali coitu violandū.*

[n] *Præſbyterum cōuiuio ſecūndarum nuptiarum intereſſe non debere, maximè cum præcipiatur ſecundis nuptijs pœnitentiā tribuere: quis ergo erit præſbyter, qui propter conuiuium illis conſentiat nuptijs? Conc. Neoceſ. can. 7.*

[o] *Bellar. lib. 1. de Matrim. cap. 9. de vnitate coniugij.*

[p] *Ex ipſo Bellar li. 1. de matrim cap. 9*

ſtles, becauſe of incontinencie, but indeed they are very vvhoredome. Yea *Bellarmine* himſelfe, who ſeemes ſtrongly to maintaine that Marriage in it ſelfe is not vnlawfull, ſaith, (*q*) yet the coniugall act doth make a man altogether carnall, and vnfit for diuine offices. *Alphonſus* (*r*) the Spaniard ſaith, that married perſons may haue the purity of the ſoule, but not of the bodie and ſoule.

q *Actus coniugalis hominem totū reddit carnalem, & ineptum ad diuina Bellar. de clericis li. 1. cap. 18. verbo probatur primo.*

r *Ex Mart. Chem.*

Here now it is moſt neceſſarie to ſhew, that chaſtitie is not oppoſite vnto honeſt Marriage, but vnto forbidden, wandring, and vnlawfull luſts. And this by ſundry Arguments is manifeſt.

My firſt Reaſon I take from the Inſtitution it ſelfe, which was from God, and bleſſed by him, euen as concerning the coniugall copulation. For he ſaith; (*ſ*) *Be fruitfull and multiply.* This Inſtitution our Sauiour himſelfe commendeth, ſaying; (*t*) *Hee which made them at the beginning, made them male and female, and ſaid; for this cauſe ſhall a man leaue his father and his mother, and ſhall bee knit to his wife, and they two ſhall bee one fleſh.* From hence I conclude, ſince the Inſtitution is from God, and to the purpoſe of copulation, neither the inſtitution, nor the end, can be of themſelues vncleane, and oppoſite vnto chaſtitie. For the pure, holy, immaculate Spirit of God is author thereof.

ſ Gen. 1. 28.

t Math. 19. 3. 4.

My ſecond reaſon I take from the dignitie of the thing, whereof it is a myſterie. (*u*) For Matrimonie is a ſigne, and a reſemblance of the ſpirituall coniunction, and happy vnion betwixt Chriſt & his Church; as in ſundry places of Scripture it appeareth. A cleane ſtate of life therefore it is, vnder which Ieſus Chriſt would figure his ſweet and vnſeparable Marriage vnto his Church; yea, this his loue vnto his Church, and his vnity with her, (*w*) hee compareth many times to the very coniugall act it ſelfe. This then ſhall be our ſecond Argument; God neuer likeneth his grace, nor typifieth his fauour vnder abſolute ſinne, which is no way cleane, no way holy: but vnder the Matrimoniall contract and worke, God figureth his loue to the Church; therefore the Matrimoniall contract and worke are not altogether vncleane, nor ſimply euill.

u Pſal. 45. Salom. Song *per totum.*

w Ezech. 16. 8. 1. Ioh. 3. 9. 1. Pet. 1. 3.

The third proofe I take from the witneſſe of the Scripture; In which Marriage is accounted a chaſte, cleane, and pure eſtate of life. The Apoſtle *Paul* to the *Theſſalonians* ſaith; (*x*) *This is the will of God, euen your holineſſe, that yee ſhould abſtaine from fornication, that euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour, not in the luſt of concupiſcence, as the Gentiles which know not God.* By this it is manifeſt, that whoſoeuer abſtaineth from fornication, and Heatheniſh luſts, keepeth his veſſell in honour and holineſſe; wherefore in honeſt Matrimonie the veſſell is holy and honourable.

The Apoſtle againe commandeth; (*y*) *Let the husband giue vnto the wife due beneuolence: likewiſe alſo the wife vnto the husband, and defraud not the one the other, except it bee with your conſents for a time, that yee may giue your ſelues to faſting and prayer:* But to that which is ſimply vncleane the Apoſtle would neuer haue exhorted; therefore the coniugall ſtate is not vncleaneneſſe.

The (*z*) *vnbeleeuing husband is ſanctifyed by the wife, and the vnbeleeuing wife is ſanctifyed by the husband, elſe were your children vncleane, but now are they holy.* This ſheweth certainely, that the Matrimony of Chriſtians is holy and pure, and the procreation of children cleane, if it be not diſordered by our owne fault and filthineſſe.

The Apoſtle *Paul* commandeth *Titus* (*a*) to exhort the yonger women to loue their husbands, to loue their children, to bee diſcreet, chaſte, houſe-keepers. Therefore in Marriage, euen though they be bearers of children, there is chaſtitie. In the 13. to the Hebrewes, (*b*) Marriage and the vndefiled bed are ioyned together, to ſhew, that purity and cleaneneſſe may be in lawfull Matrimonie. Theſe, and diuers other places, with inuincible demonſtration, teach vs, that in holy Matrimony there is pietie, chaſtitie, and cleaneneſſe pleaſing God.

I muſt confeſſe, that as all the other ſtates, offices, and actions of our life are corrupted, and by the frowardneſſe of euill deſires, and our ſinfull will, ſtained (inſomuch, that

[x] 1.Theſſ.4.3.

[y] 1.Cor.7.3.5.

[z] Ibid. ver. 14.

[a] *Tit.2.4. & ſic reddunt Rhemiſtæ*

[b] Heb. 13.4.

our very prayer, worſhip of God, receiuing of Sacraments, and ſuch like, haue their corruption) ſo the honeſt and pure inſtitution of Matrimony, and procreation of children, is full of foule luſts, and abhominable filthineſſe many times: But it is no new thing with God, to approue the vſe, and pardon the abuſe of things. If none but the cleane may miniſter vnto God. wee may well ſay with the Apoſtle, *Who is fit for theſe things?* For man hath ſundry corruptions in all the courſe of his life, by which hee is polluted before God. And the ſame God, which in Ieſus Chriſt forgiueth our other enormities, and looketh on them no more, waſheth away alſo the Nuptiall faults, if we call vpon him, and offer vp our repenting prayer vpon the Altar of reconciliation, his onely ſonne.

CHAP. XXVIII.

Of the Popiſh vowes of Continencie.

OVt of two perſwaſions; Firſt, that there is vncleanneſs in the Matrimoniall ſtate, more then in the ſingle life: Secondly, that the coniugall order is troubled, and drawne away from the ſeruice of GOD to worldly cares; the *Romiſh* Church hath taken occaſion to prohibite wiues vnto all Eccleſiaſticall perſons of higher orders. We haue anſwered the firſt poſition touching the ſurmiſed vncleanneſs in wedlock: and of the ſecond hinderance we ſhall hereafter intreat. But now, whereas in matter of religion the ſeeming ſhew of carnall ſenſe muſt not define, neither muſt wee bee caried awaie by the wiſedome of fleſh and bloud; let vs ſee, what authority the Church of *Rome* can pretend for this burden impoſed vpon the clergie. Rom. 8.

Clicthouius handling this buſineſſe, and enquiring of the authority of the ordinance, is verie inconſtant in his opinion. For he both ſaith, that it is from the law of God, that Prieſts ſhould not marrie: and alſo that *Syricius* ordained, he ſhould be continent, who was a Prieſt. *Clicthou.*

Thomas Aquinas ſaith, (*a*) The vow of Continence was annexed vnto holie orders by the onely decree of the Church; and therefore it is diſpenſable.

a *Tho. Aquin. 2. ſecunda q. 88. art. 11*

Gratian is confident, that (*b*) *Syricius* ordained that Prieſts and Deacons ſhould lead a ſingle life.

b *Diſt. 84. cum in præterito. in Gloſſa.*

Bellarmine ſaith, (*c*) It cannot bee proued out of Scripture, that Prieſts ſhould not be married. For in the old Teſtament they had wiues, and in the new teſtament the Lord hath ſpoken nothing thereof. But he ſaith, it is a humane decree, and Apoſtolicall, and that in the whole Church it hath bin long obſerued.

c *Bell. de clericis lib. 1. cap. 18.*

If the queſtion bee propoſed vnto *Bellarmine*, how this vowed chaſtitie is Apoſtolicall doctrine; he cannot ſaie, it is found in the canonicall Epiſtles. Why then it muſt needs be a Tradition: and of it we may truely ſay with *Tertullian*, (*d*) The Scripture denieth what it doth not confirme. The concluſion then is; if the vow of chaſtity bee a mere Tradition, it muſt be examined whether it bee agreable to the holy volume of God, or not. For it is euident, that when a Tradition is repugnant to the word, we ought rather to follow the written word, then the receiued cuſtome. For the more orderly and better diſcuſſing of this point, let vs ſpeake a word or two of vowes in generall, and then of the particular vow of Chaſtity.

d *Scriptura negat, quod non notat. Tertul. lib. de Monogam.*

Vowes in the olde Teſtament were of two ſorts; Morall, and Ceremoniall. A Morall vow was, when a man either in contemplation of Gods mercy, or puniſhment towards him, or otherwiſe moued with any zeale, did vow to walke in the ſtatutes of the Lord, to worſhip and ſerue the Lord God of Iſraell: this by the law euery man was bound to doe. But to binde themſelues with the ſtricteſt obligation, to ſtir vp their owne zeale in themſelues, and to make them the more earneſt and diligent in performance of that with a good vvill, to which they were tied of neceſſitie, they vowed either the performance of the whole lawe generally, or of ſome one point eſpecially. Heereof you haue ſundry examples. Such was *Iacobs* vow; (*e*) *The Lord ſhall bee my God.* And, *I haue*

e Gen. 28. 21

ſworne (ſaith *Dauid*) (f) *I am ſtedfaſtly purpoſed to keepe thy commandements.* In the booke of *Nehemiah,* (g) the people make a couenant to ſerue the Lord; and to binde themſelues the more cloſely vnto the ſame, they write it, and ſeale it wth the ſeales of the principall Fathers of Iſraell. In the laſt of *Eſdras* alſo, (h) The Leuites which had married ſtrange wiues, gaue their hands to put them away; and this was a kinde of vow. Now all theſe morall vowes were made, the better to keepe the law of God; therefore in them it was principally required, that they ſhould bee made according to the law.

f Pſal.119.
g Neh.9.38.
h Ezra 10.19

The ſecond kinde of vowes was ceremoniall; to faſt, to confeſſe, to offer ſacrifice, and ſuch like. Whereof alſo the Pſalmiſt ſpeaketh; (i) *I will pay my vowes vnto the Lord in the ſight of all his people, in the courts of the Lords houſe, euen in the midſt of thee, O Ieruſalem.* The ceremonial vows were but the Pædagogie and Schoole of the Law: they were ſignifications of CHRIST to come: they were conteſtations of faith: they were excitations to the performance of the morall law: without which all the ceremoniall vows were of no account with God.

i Pſ.116.16.14
Eſay 1.15.16.& 66.2.3.4.

Concerning theſe vowes many rules there were to be obſerued. Firſt, they had certaine Canons in the lawe of the Lord, what they ſhould offer, and what they ſhould not offer. Hereof you may finde an abſolute diſcourſe in (l) Leuiticus, concerning a mans owne perſon, his cattell, or his field. The firſt borne of the beaſts might not be vowed to the Lord, becauſe it was his by his owne ordinance: (m) The hire of a whoore, the price of a dog, might not bee brought into the houſe of the Lord in any manner of vow; yea, (n) *Curſed is hee* (ſaith *Malachy*) *that voweth a corrupt thing vnto the Lord. Eccleſiaſtes* witneſſeth, that (o) in fooliſh vowes the LORD hath no pleaſure; and ſuch were all vowes againſt, or beſide the law of God. Wee ſee, that * *Dauid,* though out of a good minde, and a godly zeale, he vowed to build an houſe to the Lord, yet he was not permitted ſo to doe.

l Leuit.27 per totum.
m Deut.23.18
n Mal.1.14
o Eccleſ.5.3
* 2 Sam.7

Secondly, we may obſerue, that vowes were not neceſſarily enioyned, but vncoacted; at euery mans choiſe and election.

lection. *Moſes* ſaith ;* If thou leaue vowing, it ſhall bee no ſin. Wherefore in Leuiticus, (*p*) a vow is called the offring of a mans owne free-will.

* Deut.23.22
p Leuit.7.16

Thirdly, the vow when it was made, muſt of neceſſitie be performed one way or other. (*q*) *When thou haſt vowed a vow vnto the Lord, thou ſhalt not ſlacke to pay it : for the Lord thy God will ſurely require it of thee, and it ſhall be ſin in thee*: And againe, *That which is gone out of thy lips, thou muſt keepe.*

q Deu.23.21.23
Num 30.3.

Fourthly, if the vow were impoſſible, no man was bound to the performance thereof. Wherefore *Abraham* requiring his ſeruant by oath, to take a wife vnto his ſonne *Iſaac* out of his owne kinred, addeth yet, (*r*) *If the woman will not follow thee, then ſhalt thou be cleare from this my oath.*

r Gen.24.8.

Fiftly, if the vow were vnconuenient, and could not bee fitly performed, (*ſ*) a man might redeeme his vow, and by a iuſt commutation or price buy out the ſame, according to the law: and if the man were poore that vowed, the Prieſt had power to diſpenſe with him, according as he was able to get ; but where the vow was lawful, honeſt, poſſible, by all meanes men were bound to performe the ſame.

ſ Leuit.27.8

Sixtly, no vowes contrary to the law, or beſide it, might be performed : what could not be done but with ſinne, muſt not be done at all. Therefore as the vow of *Iepthah* was raſh in the making : ſo it was wicked in the performing, and not rehearſed in the Scripture as approued. Such alſo was (*t*) the vow of the mother of *Michah*, who dedicated her ſiluer to the Lord, with a purpoſe of ſetting vp Idolatry.

Iud.11.
t Iud.17.3

Laſtly, all this ceremoniall worſhipping of God by vowes ordained in the lawe, is now altogether abrogate in the time of the Goſpell : it is taken away by the death and paſſion of Ieſus Chriſt.

Come we to vowes in the New Teſtament ; and ſurely of them wee cannot ſpeake much, ſeeing through the vvhole courſe thereof, there is neither commandement, nor promiſe, nor example of them : neither can there be any addition to matters of faith beſide Scripture in the Church of CHRIST, except vve vvill runne vvilfully into that reprehenſion v Math.15.9. Ex Eſay 29. henſion of our Sauiour; (v) *In vaine doe they worſhip mee, teaching for doctrines precepts of men.* Yet notwithſtanding, Morall vowes in the New Teſtament may haue place, ſo they be not done in opinion of meriting, ſatisfaction and Iuſtification, but onely by a ſtrait bond to tye our ſelues vnto the performance of any part of our Chriſtian duety, in humble obedience to the commandement of God; Neither doth this vow require any pompe, or ſolemnitie of ceremonies, in the profeſſing thereof: Nor yet are wee bound to circumſtance of Time, Place, Perſon, or Quantitie, but ſo farre as we can, and to the vttermoſt of our power, to liue vnblameable in our religion.

As a Morall vow in the New Teſtament is not cōmanded: So if it be by vs voluntarily vndertaken, aboue all things we muſt obſerue, that it bee not againſt, nor repugnant to the word of God, but agreeable and conformable thereto.

Returne we now againe to the vow of Chaſtitie, which we haue formerly proued, neither to be found in the law, nor in the Goſpell: And let vs ſee, whether it ought to be profeſſed, in the Chriſtian Church; The contrary whereof by diuers reaſons is manifeſt.

Firſt, it is beſides the Law and the Goſpell, as it is ſaid already; Therefore the vow is vnlawfull, neither ought ſuch a burdenſome Tradition to be laid vpon the church beeing a Gal.4. free woman, as was not impoſed vpon the bond woman her ſelfe, I meane the Iewiſh Synagogue.

Secondly, the vow of Chaſtity is not poſſible to euery one that taketh vpon him holy orders; Therefore it ought not to be impoſed. The propoſition is proued, firſt, by the teſtiw Mat.19.11. monie of our Sauiour himſelfe, who ſaith, (w) *All men cannot receiue this*: Secondly, by the teſtimonie of the Apoſtle, x 1. Tim. 5. 11. who in the firſt to *Timothy* 5. (x) *commandeth to refuſe the yonger Widdowes, for when they haue begunne to waxe wanton againſt Chriſt, they will marry*: Laſtly, it is proued by daily experience, that Prieſts and Monkes haue not the gift of chaſtitie; no not the Pope himſelfe; as without extreame impudencie the Romiſh Church cannot deny.

Thirdly, the Papall vow of chaſtitie doth not obſerue the Law of vowes ſet downe by *Moſes*. It is not arbitrary, and of election, but of exaction and neceſſitie: it is not to bee bought out, or redeemed, as the vowes in the Iewiſh ſtate were; Therefore it is vnlawfull, and ought not to bee enforced.

Leuit.27.

Fourthly, it is a ſnare wherein the conſcience of the votary is intangled, and they carried headlong into innumerable luſts of concupiſcence, to beaſtly filthineſſe, to vnnaturall abominations, in which they burne and defile themſelues, as euery man may ſee.

Fiftly, it is euident in the Goſpell, that the Apoſtles themſelues had wiues, and dwelt with them after their miniſterie vndertaken; as *Peter*, and other Diſciples. Wherefore the Apoſtle *Paul* ſaith, (*y*) *Haue we not power to lead about a Siſter a wife, as well as other Apoſtles, and as the brethren of our Lord, and Cephas?*

y 1.Cor.9.5.

Sixtly, the Apoſtle alloweth, that (*z*) *a Biſhop and Deacon be the husband of one wife*, ſuch as gouerneth well his owne houſe and children; yea, he deliuers this doctrine in maner of a commandement; *A Biſhop muſt be blameleſſe, the husband of one wife*. For though it be indifferent to him that can containe, whether he marry or not, or if it be better not to marry at all, vnto thoſe that are Eunuches themſelues by nature: yet if a Biſhop or Deacon cannot containe, it is neceſſarie that ſuch a one marry. Therefore vnto the *Hebrewes* he ſaith, (*a*) *Marriage is honourable among all men, and the bed vndefiled.* Surely, if it had beene diſhonourable for Miniſters to marry, the Apoſtle would not haue ſet forth the praiſe of marriage in ſuch a Categoricall, or generall propoſition.

z 1.Tim.3.2.12

a Heb.13.

Seuenthly, forbidding of marriage the Apoſtle ſheweth, to be the doctrine of them which depart from the faith, and of them which giue heed to the ſpirits of errour. The doctrine, I ſay, of Diuels, of falſe Hypocrites, and ſuch as haue their conſcience ſeared with a hote iron. Neither let the Romaniſts ſay, the Apoſtle ſpeaketh of the *Marcioniſts*, the *Tatians*, the *Montaniſts*, and the *Manichees*; and not of them: for the

1.Tim.4.1,2,3.

the *Montaniſts*, and the *Manichees* did not forbid all to marry abſolutely, but onely the perfect, or their choſen men; as the Papiſts doe now their religious perſons, and their Prieſts. The Apoſtle ſpeaking indifferently ſaith, (b) *To forbid marriage is the doctrine of Diuels.* Wherefore he as well reproueth one Sect as other, of all them who reſtraine Chriſtians from lawfull wedlocke.

b 1.Tim.4.

Laſtly, marriage (they ſay) is a Sacrament, and doth conferre grace: but no men haue more neede of grace then the Miniſters themſelues, who are alwaies exerciſed about holy things; therefore to them of all men it ſhould ſeeme marriage doth chiefely belong.

CHAP. XXIX.

Anſwere to the Popiſh arguments, which are brought for vowed Chaſtitie.

Becauſe many faire pretences and plauſible arguments are by the Romaniſts alledged in defence of their vowed chaſtitie, It ſhall not be vnconuenient now to examine their concluſions, and to diſcuſſe the reaſons, which ſeeme to make for them in this controuerſie.

Ob. 1. The firſt argument is, that *Chaſtitie may bee obtained, and is poſſible vnto all them which will call vpon God for it*; Therefore it may be vowed.

Sol. I anſwere to this Sophiſme; That there are in the church generall gifts, which are neceſſary vnto the whole church; as forgiueneſſe of ſinne, the grace of God, Faith, Hope, Charitie, Perſeuerance, and ſuch like. Of theſe Chriſt ſaith; (a) *Whatſoeuer ye ſhall aske the Father in my name, he will giue it you:* There are alſo ſpeciall gifts, ſuch as are not needfull to all the members of the Church; as the gift of healing, the gift of tongues, the gift of propheſie, the gift of the interpretation of tongues, the gift alſo of Virginitie. Theſe hee hath not promiſed to giue vnto euery one that asketh, but the ſpirit of God b diſtributeth them according to his own good pleaſure. The gifts without which a man cannot bee ſaued

a Ioh.16.23.

b Rom.12. 1.Cor.12.

ſaued, God giueth to euery one that asketh by a liuely faith through Chriſt Ieſus: But thoſe gifts which tend onely to the glory of God, and haue particular vſe in the Church, are not beſtowed vpon euery one that ſeeketh for them.

Ob.2. The Prieſts in the old law might not keep company with their wiues, when they miniſtred before the Lord; Therefore the Prieſts of the new Couenant may not haue wiues, who daily ſacrifice vnto God.

Sol. This argument is a weake and friuolous cauillation. The Prieſts in the Law were bound to many Ceremonies, which pointed vnto Chriſt; amongſt which this is one; For it foreſhewed the virginitie of Chriſt in all the courſe of his life. But Chriſt being now come in the fleſh, there is no vſe of theſe Ceremonies, except wee ſhall ſtill retaine the Iudaicall Prieſthood: Neither yet doth it appeare out of 1. *Chron.* 24. Nor out of *Luke* the firſt. Much leſſe out of *Exodus* 19. that Prieſts abſtained from their wiues in the time of their miniſtration, as *Bellarmine* enforceth. Concerning the daily offering of the Popiſh Prieſts, it is a thing no leſſe in queſtion then their vowed Chaſtitie. Neither let *Bellarmine* thinke to begge the queſtion of vs. For wee deny that the Prieſts of the new Couenant doe ſacrifice euery day: And wee ſay, hee offereth not at all any other oblation then euery Chriſtian doth, which is of prayer and thankſgiuing.

Ob. 3. Abimelech *the Prieſt demandeth of* Dauid, *whether the yong men haue kept themſelues from women, that they might eate of the hallowed bread.* But it is not to be thought, that *Abimelech* would ſo baſely deeme of *Dauid,* and his followers, as that they were keepers of whoores. Therefore euen the carnall knowledge of a wife maketh vncleane.

Sol. I muſt anſwere as before; This argument preſſeth not. Rom.6.14. For we liue not vnder the Law, as *Dauid* and his followers did, but vnder the Goſpell: Againe, there were many pollutions in the Law, which might make them vncleane by commixture with women; as their naturall iſſue, Flux of bloud, Leuit.12. Child-bed, and ſuch like. Theſe did contaminate in the Moſaicall law, and not the lawfull coniugall vſe. Laſtly, though

Dauid himſelfe were an holy man, yet he had his faults; and it was no blaſphemie, to doubt whether hee, or his followers were not polluted with ſtrange women.

Ob. 4.
Iuxta trāſlat. Rhē.
Tit. 1.

The Apoſtle ſaith, *a Biſhop muſt be irreprehenſible, the husband of one wife, ſober, wiſe, chaſte, &c.* but the word Chaſte ſignifieth vnmarried; therefore a Prieſt muſt not be married.

Sol.

I maruell what came into *Bellarmines* heart to bring this place in defence of his votiue chaſtitie, then which nothing can be more oppoſite to his Axiom. For the Apoſtle in diſtinct and plaine words ſaith, a Biſhop muſt be the husband of one wife, that is, of one wife at one time. Hence *Bellarmine* concludeth, he muſt haue no wife at all. But perhaps he ſtandeth vpon the word Chaſte. Vnderſtand therefore, Chriſtian Reader, that the Greeke word σώφρων, ſignifieth chaſte, or ſober, or ſage. *Bellarmine* might hence well conclude; The Apoſtle requireth a Biſhop to bee the husband of one wife, and chaſte; Therefore Chaſtitie and Matrimonie may dwell both together in one ſubiect.

Ob. 5.
Ex Bellar. l. 1. de cler. c. 9. verb. cont. hos errores ad finem Paragr.

The Apoſtle *Paul* commandeth, *To abſtaine with conſent for a time*; therefore Prieſts ought to abſtaine altogether.

Sol.

Who would haue thought ſuch an impudent cauill could haue proceeded from a Mitred Prelate? Firſt, he openly belyeth the Text. *Paul* doth not command, but rather permit; for he abſolutely in the verſe following ſaith, I ſpeake of fauour, and not of commandement. Secondly; he permitteth for a time, not for euer: Not by vow of continuall ſingle life. Therefore this is nothing to the Votaries. Thirdly, hee ordaineth, that they ſhall come together againe, leſt Satan tempt them. In which words it is euident, that the Apoſtle vnderſtandeth wilfull abſtinence from Marriage, which is the lawfull remedy againſt ſinne, to be a meanes by which the Tempter preuaileth againſt vs.

Ob. 6.
Bellarmine fleeth to the ſecond argument of Philoſophers, which they vſed againſt wedlocke.

Another obiection *Bellarmine* hath; *No man that warreth intangleth himſelfe with the affaires of this life.* Out of this hee concludeth, that wedlocke is fetters, wherein a man cannot follow Chriſt; wherefore it muſt be eſchued by them that are in holy orders.

I anſwere

Sol.

I anſwere; By Marriage men are not carried wholly from Religion and the ſeruice of God, although the vnmarried (perhaps) hath fewer impediments, and is leſſe troubled with worldly auocations. *Abraham* and *Sarah*, *Zecharie* and *Elizabeth*, were holy perſons, and ſerued God in the married life. But be it that in ſingle life wee may better ſerue God; yet wee muſt conſider our owne ſtrength, whether wee be able to liue vnmarried without the burning luſts of Concupiſcence, which fight againſt the ſoule. For (*a*) *Euill muſt not be done, that good may come thereby*: Neither muſt they refuſe lawfull wedlocke who cannot containe, vpon pretence of the ſeruing of God.

Gen.18.19.
Luke 1.
a Rom.3.8.

Ob. 7.
Exod.19.15.

In the nineteenth of *Exodus Moſes* commandeth; *Be you prepared againſt the third day, and come not neere vnto your wiues*; Therefore in the church the Prieſts ought not to haue wiues.

Sol.

Firſt, this is a Legall Ceremonie, it bindeth not vs in the Goſpell: diuers things did pollute in the Law, which do not pollute in the Church of Chriſt. Secondly, this doth not proue, that Prieſts ſhould abſtaine, more then lay-men. For the commandement in the nineteenth of *Exodus* was generall vnto all, that they ſhould not touch their wiues. Thirdly, this commandement did not binde with a conſtant vow for euer, but for a time; Therefore it is nothing to the Romiſh vowes.

Ob. 8.
Exod.12.11.
Exod.28.42.

In the twelfth of *Exodus, The Iſraelites are enioined to gird vp their loines, when they eate the Paſſeouer*: And in the twenty eight of *Exodus*, Aaron *and his children are commanded to enter the Sanctuary with linnen couerings on their thighes*; And this ſignifieth Chaſtitie. Therefore euery Prieſt ought to abſtaine from Marriage.

Sol.

No man doubteth but in wedlocke all perſons muſt reſtraine their vnorderly luſts, vſing Marriage ſoberly and temperatly, as it becommeth the children of grace; yet theſe ceremonies did not binde the Iewiſh Prieſts from Marriage, but taught them to haue wiues, as though they had them not, in all ſobrietie: Much leſſe can they binde the Miniſters of

Chriſt, on whom thoſe Legall Conſtitutions haue no power at all.

Thus much ſhall ſuffice to be ſpoken of this yoake of ſeruitude, vniuſtly, & tyrannouſly impoſed vpon the Miniſters of the Goſpel of Ieſus Chriſt by the Roman Prelate, without the Commiſſion of our great King, without his approbation; Nay, contrary to his word and will. Bleſſed Lord, giue them eyes to ſee, and eares to heare, and vnderſtanding hearts, that they may bee aſhamed of the errours of their owne inuention, and turne to thee in truth and righteouſnes, euen for thy deare Sonnes ſake, our onely Lord and Sauiour Ieſus Chriſt the righteous. *Amen.*

CHAP. XXX.

Of the ſet Faſts, and difference of meates impoſed vpon the Church by the Romiſh Prelate, contrary to the liberty, which Chriſt the ſoueraigne King hath left vnto all beleeuers.

WE haue to deale with ſubtill and Sophiſticating calumniators; who contend, that of good things we abſolutely take away the vſe, whẽ we onely reforme the abuſe, and ſeeke to amend what is amiſſe, according to the Primitiue inſtitution. Therefore it is meet that it ſhould to all the world be publiſhed and knowne, that the profeſſours of the Goſpell deny not godly humiliation and mortification of the fleſh in faſting and abſtinence; But they commend, and approue, and exhort all men with faſting to tame the body: to bridle the luſts of the fleſh: to ſubdue the concupiſcence thereof: and to humble themſelues before the Lord; yet ſo, that they ſuperſtitiouſly abuſe not the ſame, nor vſurp it contrarie to the rules of Scripture, or conſtitute any falſe ends thereof, by which the croſſe of IESVS CHRIST ſhould be made of none effect, or the vertue of his paſſion obſcured. Three things therefore in this enſuing Tract ſhall be the ſubiect of our diſcourſe. Firſt, I will ſhew the Orthodoxe and Chriſtian doctrine concerning faſting: Secondly, I will lay open the errours of the Romiſh Church touching the ſame: And laſtly, their chiefeſt arguments by Gods aſſiſtance ſhall be duly anſwered.

The true and ſober vſe of faſting hath foundation in the holy Scriptures of God, and may be eaſily proued out of the ſame. But you muſt vnderſtand that there are ſundry kinds of Faſts.

1. The naturall faſt, which is for health.
2. The Ciuill faſt, ordained for Politicall conſiderations.
3. The faſt of Sobrietie, familiar to all good Chriſtians.
4. The Miraculous faſt.
5. The Coacted or conſtrained faſt.
6. The Religious faſt; which is vſed for the humiliation of our ſelues, and the taming of the luſts of the fleſh. And of this laſt kinde wee now onely intreat; the which is diuided into two kindes.

The firſt priuate; whereof *David* witneſſeth, that (*a*) hee wept and chaſtened himſelfe with faſting: And hereof alſo our Sauiour ſpeaketh; (*b*) *When ye faſt, be not of an heauy countenance, as the hypocrites are.*

a Pſal. 69. 10.
b Math. 6. 16.

The ſecond kinde is of publique Faſts; vvhereof one was (*c*) commanded by God himſelfe vnto the Iewes yearely vpon the day of reconciliation, the tenth day of the ſeuenth moneth: and whatſoeuer ſoule humbled not, or afflicted not himſelfe the ſame day, the Lord proteſteth that he ſhould dye the death.

c Leuit. 23. 27.

A publique Faſt (*d*) *Ioel* alſo counſelleth the Elders of *Iudah* to proclaime: (*e*) and the King of *Niniueh* commandeth his people to performe; crying mightily vnto God, turning alſo from their euill waies, and the wickednes that was in their hands.

d Ioel 1. 14.
e Ionah. 3. 7.

Many there are, which for the ſuperſtition and abuſes of faſting in the Romiſh church, ſtart back, and are offended at the very name of faſting; as if you talked to them of robbery, or murther. But there is no ſuch cauſe; the vſe is laudable, though the abuſe be ſhamefull. (*f*) We finde faſting vſed by the *Iſraelites*, after their lamentable ouerthrow by the *Beniamites*: (*g*) So likewiſe after the death of *Saul* and *Ionathan* ſeuen

f Iud. 20. 26.
g 1. Sam. 31. 13.

h . Chro. 20.3. ſeuen dayes they faſted. (*h*) And *Iehoſhaphat* proclaimed a faſt throughout all *Iudah*, when hee heard that the Syrians came out againſt him; So did [i] *Mordecai* and *Heſter*. *Eſdras* alſo ſaith; (*k*) *I proclamed a faſt, that wee might humble our ſelues before God, and ſeeke of him a right way for vs.* As in the Law: ſo in the Goſpell (*l*) *Anna* ſerued God with faſtings and prayers night and day. (*m*) The Church alſo faſted and prayed, when they laid their hands on *Barnabas* and *Saul*. The ſame they vſed alſo at *Lyſtra* and *Iconium*, about the ordering of Elders by election in euery church. (*n*) The Apoſtle *Paul* did not onely vſe faſting often himſelfe, but doth alſo commend it vnto others. *Abenezra* a learned Rabby ſaith; Whereſoeuer you finde the word affliction in Scripture, you muſt thereby vnderſtand Faſting. Hauing ſhewed that faſting hath commendation both in the firſt, and ſecond Teſtament, Let vs now inquire what faſting it is, which is in the holy volume approued.

i Heſt.4.
k Eſd 8.21.
l Luke 2.37.
m Acts 13.3.
n 2.Cor.6.6.
1.Cor.7.5.

Faſting is called of the Greekes, *νηςεία*, or, *ἀσιτία*, without foode: and of the Latines, *inedia*: but the Hebrews ſometime call it, *Zom, ab emulgendo, vel exugendo*, of emptying, and ſucking out; perhaps, becauſe the inward parts are made void and empty: or (as ſome will haue it) of thirſting and dryneſſe. They render it alſo by the word, *Anah*, which ſignifyeth affliction; as in *Deuteronomy*, *Moſes* witneſſeth; (*o*) *He humbled thee, and ſuffered thee to hunger.* And *Eſay* ſpeaketh (*p*) of dealing bread vnto the hungry. Our Sauiour ſaith (*q*) of the people who waited vpon him in the Mountaine, that hauing nothing to eate, he would not ſend them away faſting. Now this emptineſſe, or not hauing foode, is in a generall tearme called Faſting: but thereof vvee doe not inquire.

o Deut.8.3.
p Eſay 58.7.
q Math.15.32.

Secondly, Faſting is taken ſometime for abſtinence from ſinne and committing iniquitie; as when the Prophet *Eſay* ſaith; (*r*) *Doth not this faſt rather pleaſe mee; that thou looſe the wicked bonds: that thou take off the ouer heauy burdens: that thou let the oppreſſed go free, & breake all maner of yoake?* And this is worthily called the great and perfect faſt. Now this is not a

r Eſay 58 6,7.

proper, but a figuratiue vnderſtanding of the word.

Laſtly, according to the proper ſignification, faſting is voluntary abſtinence from meat and drinke; And this is exerciſed two manner of waies.

Firſt, when we vſe our meates ſoberly and abſtemiouſly, that our ſoules and bodies be not ſurcharged with drunkennes and gluttony. And this vertue is properly called ſobrietie, frugalitie, or Temperance. And ſurely, a good conſcience will abſtaine from venerious meats, which prouoke luſt and wantonneſs; ſuch as many licentious Epicures procure to be made for themſelues.

Secondly, we abſtaine for a ſpace altogether from foode. This is properly called faſting. For abſtinence ought to bee continuall with vs: but faſting is onely Chriſtian Phyſicke, for a time.

They vſed not in the holy faſts mentioned in the Scripture any choiſe, or difference of meates. There is a law indeed that from vncleane things the Iewes ſhould alwaies abſtaine. But what meates they ſhould vſe in their Faſts, the diuine Canon doth not determine.

When in faſting they did ſuſtaine themſelues vvith any foode, it was of the courſeſt kinde; (*s*) bread of trouble, and water of aduerſitie, as *Eſay* ſpeaketh: or (as *Dauid*) t *My teares haue beene my meat day and night*: And in another place; (*u*) *Thou feedeſt them with the bread of teares, and giueſt them plentiouſneſſe of teares to drinke.* Againe he ſaith; (*w*) *I haue eaten aſhes as it were bread, and mingled my drinke with weeping.* Of this kinde of foode *Achab* ſpake, when hee ordained, that (*x*) *Michea* the Prophet ſhould be fed with the bread of affliction, and the waters of trouble. Such a kinde of faſt alſo is deſcribed vnto the Prophet *Ezekiel* (*y*) in that his myſticall viſion, wherein the miſery of the *Iſraelites*, and their hunger, and ſcarſitie of courſe bread is deſcribed. In all theſe examples there is no faſt from fleſh, and filling of themſelues with delicate and luxurious fiſh; ſuch as the Romane *Apicij* vſed for wantonneſs, & to increaſe luſt in themſelues: Neither doth this faſt cōſiſt of Preſerues, Conſerues, Suckets, Marmelads, Gellies, Confects, ſpiced and ſugred Banquets;

s Eſay 30.20.
t Pſal.42.3.
u Pſal.80.5.
w Pſal.102.9.
x 1.Reg.22.27.
y Ezech.4. *per totum.*

ſuch as a ſober man ought to eſchew, eſpecially when hee faſteth.

The Ancients then in their faſts many times ate nothing
z Heſt.4.16. at all during the time of their faſt. Such was that of (z) *Heſter*; in which they abſtained from all food, meat, & drink, for three daies and nights: and thereto they adde an humble abſtinence from all other pleaſures alſo, either of fine rayment, or women, or muſicke, or any thing that might breed delight.

a 2 Sam.12.16.17. *David* (a) when he faſted, lay all night vpon the earth, and did eat no meat.

b Dan.9.3 *Daniel* (b) ioyned ſacke-cloth and aſhes to his faſting: (c)
c Dan.10 3. and of his faſt of three weekes of daies he witneſſeth; *I ate no pleaſant bread: as for fleſh and wine, there came none within my mouth; no, I did not once anoint my ſelfe, till the whole three weeks*
d Nehem.9.1 *of daies were fulfilled.* So the ninth of *Nehemiah* ſheweth, (d) that when the children of Iſrael faſted, they did weare ſacke-
e 1 Kin.21.27. cloth, and put aſhes vpon them. Such was *Ahabs* (e) faſt; hee rent his clothes, hee put ſacke-cloth about his fleſh, and faſted, and lay in ſacke-cloth, and went bare-footed. Thus (you ſee) the true faſting was abſtinence from all pleaſing meats: from all delights of the fleſh: from all that was delectable to the ſenſe.

Out of this which hath beene ſpoken, diuers Corollaries and concluſions doe ariſe. Firſt, that the Chriſtian Magiſtrates haue power and authority to ordaine and proclaime publique faſts, when there is iuſt occaſion; it being alwaies ſeene vnto, that they be not repugnant to the word of God: and they may alſo ordaine politicall lawes, forbidding meats and drinks, according as the neceſſity of the common wealth requireth. But in taxing the difference of meats brought into the Church by Heretickes, we haue not any thing to doe with the lawes which are eſtabliſhed by godly Kings & Princes, prohibiting their ſubiects from any kind of meats vpon
Rom.13.2 ciuill reſpect; which whoſo diſobeieth, reſiſteth the ordinance of God: neither is abſtinence in ſuch a caſe a thing indifferent, ſince to reſiſt the power that is from God, and the lawfull

lawfull ordinance thereof, is againſt religion, and againſt the law of God.

Secondly, the ends, and right vſe of faſting doe appeare to be three fould.

The firſt vſe is, that it ſhould be a ſigne of our humiliation in any imminent danger or calamity.

The ſecond end of faſting is, to bridle the luſts of the fleſh, and to tame the concupiſcence thereof.

The third vſe or end of faſting is, to make our ſelues the fitter for praier and adoration of God. To which in the Prophet *Ieremy*, it ſeemeth, faſting is an excellent preparation; Ier. 36.6 for the Lord commands him to read the words of this Prophecy in the Temple vpon the faſting day. The firſt end, namely, the ſigne of humiliation, hath more frequent vſe in publique, then in priuate faſts: but the other two ends ought to be obſerued, both in priuate, and publique abſtinence.

Thirdly, it appeareth, that in our faſts wee haue three circumſtances to obſerue; the time, the quality of the meate, and the quantity. The time muſt bee, during ſuch ſpace as the actions are in hand, to which our faſting is referred; as till we haue ended our deuotions of praier, or thankſgiuing; or till we feele the fleſh humbled and chaſtiſed.

The quality of the faſt conſiſteth in this; that, when in our faſt the body becomes weake, and muſt of neceſſity be ſuſteined with food, it be the bread of ſorrow, not of wantonneſs: the courſeſt diet and the vileſt, but without ſuperſtition.

Thirdly, concerning the quantity, euen with the courſeſt meats we muſt not fill our ſelues vnto ſatiety, but onely take a little to ſuſtaine nature, not to pamper it.

Theſe things beeing thus handled, let vs conſider, vvhat are thoſe ſpots in our faſts, which corrupt and leauen a matter in nature it ſelfe good and commendable; and ſurely, this we ſhall beſt finde out, if we ſeek what it is, that God blameth and reproueth in the vſe and cuſtome of faſting.

Firſt, the Scriptures manifeſtly reproue them, who in their faſt put difference betweene meats, accounting one cleane, another vncleane: one holy, another vnholy. Our Sauiour

Mat.15.11
g Act.10.15
h 1.Cor.10.25
i Col.2.16.
k 1 Tim 4.4
l Ibid.ver.1.2.3
Io Ferus poſtil.ſer. in Dom.quadra.
m Mat.6.16.

CHRIST of all kind of meats alike pronounceth; (*f*) *That which goeth into the mouth, defileth not a man.* This was ſhewed vnto *Peter* by a viſion from heauen, when of all manner of foure footed beaſts, and creeping things, and foules of the aire, the voice from heauen witneſſed; (*g*) *What God hath clenſed, that call not thou common.* The Apoſtle *Paul* ſaith; [h] *Whatſoeuer is ſould in the Market, that eat, asking no queſtion for conſcience ſake*: And to his *Coloſſians*; (*i*) *Let no man iudge you in meat or in drinke*: Vnto *Timothy* he witneſſeth; (*k*) *Euery creature of God is good, and nothing to bee refuſed, if it bee receiued vvith thanksgiuing*: (*l*) And hee calleth it a doctrine of diuells, to command to abſtaine from meat. Wherefore *Io. Ferus* maketh three kindes of wicked faſts; the Ethnicke or Heatheniſh; which abſtaineth for the health, or pleaſure of his body: the Hereticall; which abſtaineth from one kind of meat as euill in nature, and not from another: the Hypocriticall; which faſteth for vaine glory; (*m*) diſfiguring their faces, that it may appeare vnto men, how that they faſt.

1 Sam.14
n Zech.7.5.6.9.10.
Mat.9.14.15.

Secondly, they are reproued in Scripture, which make the faſts of their owne conſtitutions workes of neceſſity, and impoſe them as a law to be obſerued, ſo as without them there is no ſaluation. Much like vnto the faſt of *Saul* in the firſt booke of *Samuel*. The Iewes, who demanded, whether returned frõ exile, they ſhould faſt as they did when they were baniſhed, the Lord reproueth, and ſaith; (*n*) *When yee faſted and mourned the fiſt and the ſeauenth Moneth, now this three ſcore and ten yeares, did ye faſt vnto me: when ye did alſo eat and drinke, did yee not eat and drinke for your owne ſelues?* And hee addeth; *Execute true iudgement, ſhew mercy and louing kindeneſſe euerie man to his brother &c.* Vnto the diſciples of *Iohn*, which enquired of CHRIST, Why doe wee and the Phariſees faſt oft, but thy diſciples faſt not? our Sauiour anſwereth; *Can the children of the Bride-chamber mourne, as long as the Bridegroome is with them? but the daies will come, vvhen the Bridegroome ſhall bee taken from them, then ſhall they faſt.* Heerein our Sauiour plainely declareth, faſting ought not to bee impoſed as a neceſſity, but vſed as a remedy, when iuſt occaſion is adminiſtred.

Thirdly, all thoſe faſts are reproued in Scaipture, which are done in opinion of merit, as though we were thereby ſanctified, or iuſtified in the ſight of God. The Iewes ſtood vpon the merit of their faſt; (o) *Wherefore faſt wee, and thou ſeeſt it not?* And this truſt in their faſts *ex opere operato* the Lord reproueth by the Prophet (p) *Zechary* in the place formerly alleaged. The ſame our Sauiour alſo in the (q) ſixt of *Mathew* reprehendeth: And the Apoſtle *Paul* warneth his *Coloſſians* of Traditions; (r) *Touch not, taſte not, handle not; which all bee in corruption, in abuſing, after the commandements and doctrines of men.* Of this it is, that *Ieremy* ſpeaketh; (s) *Though they faſt, yet I will not heare their praiers.*

o Eſay 58.3.
p Zach.7.
q Mat.6.16.
r Col.2.20.21.
s Ier.14.12.

Fourthly, Hypocriticall faſts are reproued in Scripture; ſuch as was that of *Ieſabel*, (t) proclaiming a faſt to murther *Naboth*. Such were the faſts of Phariſees; (v) this is the faſt vnto ſtrife and contention, a faſt altogether diſpleaſing to God.

t 1.Reg.21.9.
v Eſay 58.4.

Fiftly, all the faſts which are without praier, without purpoſe of amendment of life, without good workes, are abominable to God. The LORD therefore reproueth Iſrael; (w) *When you faſt, your luſt remaineth ſtill, for ye doe no leſſe violence to your detters.* Thinke (x) *you* (ſaith the Lord) *this faſt pleaſeth me, that a man ſhould chaſten himſelfe for a day, and hang downe his head like a bulruſh, or to ly vpon the earth in an hairie cloth? ſhould that be called faſting, or a day that pleaſeth the Lord? Doth (y) not this faſt rather pleaſe mee, that thou looſe the wicked bonds, that thou take off the ouer-heauy burdens, that thou let the oppreſſed goe free, and breake all manner of yoake?*

w Eſay 58.4.
x Verſe 5.
y Verſe 6.

Hauing ſpoken of the right vſe of faſting, and the corruption thereof in the Iewiſh, and Primitiue Church, let vs now ſee, what abuſes the *Romiſh* Church hath committed and exerciſed concerning the ſame.

The firſt abuſe is, that the (z) *Romiſh* Church impoſeth neceſſity of faſting, anniuerſarie, and of courſe; not for politicall and ciuill conſideration: but for religion, as a vvorke commanded by God, and an obſeruation, by which he doth purifie the Church.

z *Deus qui eccleſiā tuam annua quadrageſimali obſeruatione purificas &c. Ro. Miſ. in orat. quadrageſimi. Dom.* 1.

I cannot here paſſe ouer *Eckius* blaſphemy; who to the Proteſtants obiection, that our Sauiour Chriſt hath left no lawes of neceſſarie faſting, replyeth; *Non refert*, It is no matter, whether Chriſt forbade it or no; Hee was buſied in matters more neceſſary to ſaluation.

The ſecond corruption in the Romiſh faſt is; that they make it the expiation and cleanſing of ſinne.* But expiation of ſinne is the proper and peculiar worke of the bloud ſhedding of Ieſus Chriſt. Their errour the Miſſall it ſelfe proclaimeth. For in the Oriſon before mentioned, they are bold to tell God himſelfe, that (*a*) *hee purifieth the Church by the yearely obſeruation of Lent:* And in the Secret of the Station of *S. Vitalis* they pray; (*b*) *Grant omnipotent God, that the holy faſt purifying vs, thou mayſt make vs attaine with ſincere minds vnto the holy things to come.*

Thirdly, they make their Faſts meritorious of eternall ſaluation. Wherefore, (*c*) *Let our Faſts* (ſay they) *O Lord, bee accepted vnto thee, ſo that by expiating vs, they may make vs worthy of thy grace, and may bring vs to the eternall Medicine.*

Fourthly, they make their faſts ſatisfactorious to God, as it appeareth in [u] *Bellarmine:* For the title of that Chapter is, that *Prayer, Faſting and Almes, are workes to ſatisfie God.*

Fiftly, (*d*) they obſerue difference of meates, and that ſo ſtrictly, that whoſoeuer do not the ſame, are adiudged Heretickes, as *Bellarmine* himſelfe confeſſeth.

The Cannon Law (*e*) forbiddeth all Monkes to taſte fleſh, or to eate it, and Nunnes (*f*) to flee wine as poyſon. And theſe Lawes are ſo ſtrict, that it is doubted, whether a Monk deliuered from his order, and made a Biſhop, may eate fleſh. They forbid fleſh to ſome men at all times, and to all men at ſometimes: And howſoeuer they pretend, that they beleeue all creatures in their nature to be good, and therefore exempt themſelues from the hereſie of *Manichees, Tatians, Aerians,* and ſuch like: yet the reaſons they alleage plainely ſhew, that they eſteeme fiſh in the ſubſtance thereof more cleane then fleſh. For *Durand* ſaith; (*g*) *The element of water is moſt worthy, which waſheth away all filthineſſe, and vpon which the Spirit*

Ecki. in locis Com.

a *Anima quadrageſimalis obſeruatione purificas.*

b *Da quæſumus omnipotens, vt, ſacro nos purificante ieiunio, ſinceris mentibus, &c. feria 6. poſt* Dom. 2. *quadrag. in* Rom. *Miſſ.*

c *Noſtra tibi (quæſumus) ſint accepta ieiunia, quæ nos & expiando gratia tua dignos efficiant, & ad remedia perducant æterna. Statio ad Cirac. feria poſt Dom. paſſ. in Miſſ. Rom.*

u *Bellar. de pœnit. lib. 4. cap. 6.*

d *Bellar. de effectu Sacramentorum. li. 2. cap. 31. verbo alia fuerunt poſtea.*

e *Conſec. diſt. 5. cap. carnem.*

f *35. diſt. in Palea violentum.*

g *Durand. lib. 6. cap. de alijs ieiun. ex Falk in Math. c. 15. Annot. 5.*

rit of the Lord was carried before the making of the world: but he curſed the earth in the worke of man. Hereof it is, that it is not lawfull in faſting to eate any kinde of fleſh which liveth on the earth; as foure footed Beaſts and Birds. In *Iuo* (h) you may ſee penance enioyned on ſuch as did eate vncleane Beaſts; as, ſuch as dyed alone, or were torne in peeces with wilde Beaſts, or ſtrangled, or touched by vncleane Beaſts: And for eating that, wherein a Dog or a Cat hath lapped, or wherein a Mouſe, or a Weeſell hath been drowned. Many pretend, that Chriſt ate no fleſh, but onely fiſh. But *Chemnicius* telleth a pretty tale to anſwer this foolery. For on a time (ſaith hee) when a Prieſt had preached, that Chriſt fed on fiſh, but vſed not to eate any fleſh, one of his auditours ſaid, not ſo ſir; for Chriſt ate alſo the Paſchall Lambe. The Prieſt replied; truth neigbour, but he had ill lucke after it: for hee was cruelly buffeted, and put to death; wherefore I would counſell thee to abſtaine. And thus much ſhall ſuffice of the Popiſh abuſe of faſting to be ſpoken.

CHAP. XXXI.

Of the Arguments which are brought in defence of their ſuperſtitious Faſts and difference of meates.

Ob. THeir firſt Argument for their ſet Faſts is taken from the Iudaicall faſt yearely obſerued.

Sol. To this the anſwer is eaſie; The Legall Ceremonies of the Iewes do not bind the church of Chriſt, which is freed from them, hauing now a New Couenant, new Lawes, and new Ordinances, the old being abrogated in the croſſe and paſſion of Ieſus Chriſt.

Ob. They obiect, that *Moſes* and *Elias* faſted 40. daies; *Ergo*, the Lenton faſt muſt be vſed.

Sol. Many things ſhew the weakeneſſe of this Sophiſtication. Firſt, this faſt was miraculous, to approue and confirme the calling of *Moſes* and *Elias*: Secondly, to aſſure themſelues of the power of God in preſeruing them, walking holily in their Offices: Thirdly, *Moſes* and *Elias* did not make an

h *Iuo part.* 15.*cap.* 97 & 100. & 118 *ex doctiſſ. Fulk. in* 1.*Tim.* 4.*Annot.*6.

anniuerſary cuſtome of this faſt, neither did they enioyne the people to obſerue the ſame: Fourthly, the faſt of *Moſes* and *Elias* was from all kinde of food; they did not chuſe fiſh, and reiect fleſh: Laſtly, it was done in the time of the Law, and vvas a typicall Prophecy, and a Pædagogie pointing vnto Chriſt: wherefore the 40. daies faſt of *Moſes* and *Elias* helpeth nothing to proue the Popiſh Lenton faſt.

Ob. They obiect, that Chriſt by his faſt of 40. daies did dedicate, inſtitute, and gaue example of the Lenton faſt.

Vid. Rhem. in Math. 4.

Sol. Ieſus Chriſt faſted, that he might beare the puniſhment of our Epicuriſme, and ſwiniſh Gluttony: His faſting was the expiation of our fulneſſe and wantonneſſe; as all his other vertues ſatisfied, and were done for our ſakes, that in them vvee might appeare before God. To this I adde; Chriſt faſted 40. dayes, to fulfill the types which vvent before him in *Moſes* and *Elias*, and that he might declare himſelfe by this miraculous faſt, to be the Miniſter of the New Couenant, as *Moſes* by his faſting vvas approued and declared to bee the Mediator of the Old: Chriſt faſted, that the manner of the Redemption might be after the manner of the tranſgreſſion: Sinne began in eating, and the Reparation began in faſting: Chriſt in faſting ſhewed himſelfe to bee the Sonne of God, who ſo miraculouſly, and aboue the limits and ſtrength of nature faſted; But yet Chriſt ordained not, that his Diſciples ſhould imitate him therein: Hee did it but once: Hee did not abſtaine from ſome kind of meats, and eat of other. Wherefore the faſt of Chriſt is no patronage for the Popiſh Lent. *Chryſoſtome* therefore ſaith, our Sauiour did not command vs to faſt 40. daies, though he might haue ſo commanded. What then did he command? *Learne of mee, for I am humble and meeke*: They will follow that which they are not commanded: but what they are commanded, they will not follow. Our Sauiour Chriſt ſent forth his Diſciples vnto the Nations, not ſaying, teach them to obſerue *that I doe*, but *that I command*. The Faſt of Lent ſome referre to *Teleſphorus*: ſome to a more ancient time. But certaine it is, the obſeruation thereof hath not beene alwaies, and after an vniforme

Chryſoſt. Hom. 47. in Math. verb. non quim dicit.

Math. 18. 20.

manner in the Church: neither is there any mention of it in Scriptures.

Ob. *Ex Eckio.* *Eleaſarus*; and the *Machabees* choſe rather to die, then to eate Swynes fleſh contrary to the Law.

Sol. It hath beene often anſwered, that Chriſtians are not bound to Iudaicall and Legall obſeruations. They cannot ſhew, that in the Morall Law, or in the Goſpell difference of meates was enioyned, it was a meere Ceremoniall Statute.

Ob. The example of *Iohn Baptiſt* is vrged, who fed on Locuſts and wilde hony.

Sol. *Iohn* the *Baptiſt* led an auſtere and ſober life, and with theſe courſe cates which in that countrey abounded, hee did content himſelfe: but hee neither commanded others to do the like, neither did he vſe this kind of faſting as to merit thereby, or to ſatisfie vnto God.

Thus much ſhall ſuffice to be ſpoken of the Iudaicall ſeruitude, which in their ſuperſtitious faſts they impoſe vpon the Church onely for their filthy lucre; that faſts and abſtinence immoderatly impoſed or vowed, might be redeemed with money; according to the rule of the Canoniſt: *A man may giue mony to redeeme his faſt.*

Denarium poteſt dare, vt ſe redimat a ieiunio. Grat. diſt. 82. cap. presbyter. in Gloſſa.

CHAP. XXXII.

Of the bondage of Romiſh Feaſts and Holy-daies.

FOr diuers and ſundry cauſes in the time of the Law, the infinite wiſedome of the eternall God thought it fit, to eſtabliſh Sabaoths and Holy-daies amongſt the people of Iſrael his owne inheritance.

The firſt cauſe was, to keep in memory the ſundry benefites beſtowed vpon them; (*a*) as, of their deliuerie from the bondage of Egypt: The preſeruing of the firſt borne of the houſe of Iſrael: the fruits of the earth receiued: the reconciliation to God: and ſuch like.

a Exod. 20. Deut. 5. 15. Leuit. 23.

The ſecond cauſe was, to admoniſh them of the inward holineſſe which they ought to exerciſe, by abſtaining from the workes of their owne wicked will, and luſts of vncleaneneſſe;

neſſe; wherein the ſoule is no leſſe wearied and burthened, then the bodie with all labours that can be impoſed vpon it.

b Ezech.20.12.

Thirdly, (*b*) that they ſhould know, that it was God himſelfe that ſanctifieth them.

Fourthly, to adumbrate and foreſhew vnto them the reſt and quiet peace of conſcience, which euery labouring and burthened ſoule findeth in Ieſus Chriſt.

Fiftly, after any great deliuerance, or other ſingular benefites obtained of the Lord, wee finde alſo, that the godly Iewes themſelues did many times ordaine Feſtiuall memorials. But the Legall ceremonies (as we haue often ſaid) haue receiued an end, and are all now aboliſhed by the comming of the body and ſubſtance of felicity, Ieſus Chriſt the righteous. VVherefore let vs conſider how and after what manner theſe Feſtiuities either ſtand, or are taken away.

c 1 Chron.23. 31.
d 1.Chro.25.1
e Luk.4.15.16.
f Act.13.14.& 20.7.
g Act.16.
h 1.Cor.11.& cap. 14.
1. Tim. 2.
Apoc. 1. 10.
Ioh.20.19.
Col. 2. 16.
Gal.4.9.

As in (*c*) the old Teſtament, the people vpon Sabaoths and Feſtiuall daies did aſſemble to heare the Law and the Prophets read and expounded, (*d*) and to ſerue the Lord with Hymnes and Thankeſ-giuing, and did ſpend the ſame in holy exerciſes, ſetting aſide the care of worldly things, except in caſes of neceſſity: So in the Primitiue Church, Chriſt (*e*) obſerued the Sabaoths and other Feſtiuities, to fulfill the Law, that no iot thereof ſhould paſſe vnperformed. And after him, (*f*) the Diſciples for the Morall end of Prayer, (*g*) Preaching, (*h*) adminiſtring of Sacraments, and publique Liturgie, did alſo aſſemble vpon Sabaoths and Feſtiuall daies, eſpecially the Lords day; which for the memory of the reſurrection they did ſolemnize in ſteed of the Sabaoth. But all theſe holy-daies were obſerued with freedome from Iewiſh ſeruitude: neither did they place Iuſtification, or Sanctification in them. And of this the Apoſtle *Paul* warneth his *Coloſsians*, that no man iudge them in part of an holy-day: And the Galathians alſo, that they be not againe intangled in the yoke of bondage. For holy-daies, as they are Ceremoniall, were neuer obſerued in the Church of Chriſt.

With the like godly liberty, free from ſuperſtitiõn, did the purer age alſo which ſucceeded the Apoſtles, obſerue the Lords day, and other ſpeciall Feaſts, and did ſpend them, not in doing their owne wils: but in reading and preaching of the VVord, adminiſtration of Sacraments, Almes deeds, and other holy exerciſes.

Dionyſius Biſhop of *Corinth*, yeeldeth teſtimony for the celebrating of the day of the Lords reſurrection, and ſaith; (*i*) This day we haue celebrated the holy Lords day.

Tertullian (*k*) among the Chriſtian Feſtiuities, doth principally remember the Lords day; and in his *Apologue* of the Chriſtians, he deſcribeth the manner of exerciſe vſed on that day, and other times of ſolemne aſſembly: VVe come together to the commemoration of the ſacred Scriptures with holy words: we feed our faith: wee raiſe vp our hope: wee eſtabliſh our confidence: Neuertheleſſe, wee often commend diſcipline, by the inculcating of the Precept; There alſo we vſe exhortations and caſtigations, and ſeparate by the diuine Cenſure them from the ſociety, who do offend, &c.

Iuſtinus Martyr witneſſeth alſo, (*l*) that on the Lords day were the aſſemblies of the Church, for that as on that day the world was created, and Ieſus Chriſt roſe againe from the dead; And hee ſheweth the manner of their ſeruice of God in the Aſſembly. Firſt, the Propheticall and Apoſtolicall writings were read: Then the Gouernour of the Aſſembly made a Monitory and Exhortatory Sermon, perſwading them to follow the good thhgs which they had heard: Thirdly, the whole Aſſembly roſe vp to prayer: Fourthly, the communion of the holy Euchariſt was celebrated: Laſtly, Almes were conferred for the reliefe of the poore, the Orphans, the ſicke, the baniſhed.

Ignatius reprouing them which being Chriſtians yet followed the Iewiſh Ceremonies, ſaith; (*m*) Let euery one that loueth Chriſt, celebrate the day which is notable for the Lords reſurrection. This is the higheſt day: the Queene of daies, in which death was ouercome, and life roſe vp in Chriſt.

Auſten ſaith, (*n*) The Lords day was declared vnto the

Chriſtians,

[i] *Apud Euſeb. lib. 4. cap. 22.*

[k] *Tertul. lib. de Idolat.*

Tertul. in Apol. adu. Gentes.

[l] *Iuſtin. Apol. 2. ad finem.*

[m] *Ex Chem. in diebus Feſtis.*

[n] *Aug. epiſt. 119.*

Chriſtians, and began from thence to haue his feſtiuitie, becauſe therein the Lord aroſe from the dead. And in another place; (*o*) The Lords day made holy by the reſurrection of Chriſt, doth prefigure the eternall reſt, not onely of the ſpirit, but of the body. They celebrated other Feaſts, (*p*) as *Eaſter*, (*q*) the *Aſcenſion*, (*r*) *Whitſontide*, the *Natiuity of Chriſt*, which *Baſil* calleth (*ſ*) the *Theophany*. And the truth is, in tract of time, ſuperſtition ioyning it ſelfe vnto true Religion, hath brought in an Harueſt of ſolemnities, feſtiuall daies, commemorations, halfe double, and double Feaſts, with their Vigils and Octaues; and at laſt, the Church of Rome hath poyſoned the whole Inſtitution with her leauen of ſuperſtition and Idolatry. I will briefly rehearſe ſome examples thereof.

Firſt, they teach, that there is a certaine peculiar inherent holineſſe in feſtiuall daies, more then other; as the Rhemiſts plainely auouch, (*t*) That God reuealeth vnto his Prophets rather vpon holy-daies, when men are exerciſed in contemplation and ſacrifice, then on other prophane daies. So you may ſee, that euen in the very ſubſtance thereof, they eſteeme ſome daies holy, ſome prophane.

Secondly, they think the holy day to be profitable *Ex opere operato*, by the very celebrating thereof; therefore they pray, (*u*) *Let the venerable Feſtiuity of thy holy Præcurſor Baptiſt and Martyr, yeeld vnto vs the effect of ſauing help*: And of the Natiuity of the Virgin they pray; (*w*) *Let the votiue ſolemnity of her Natiuity giue vs increaſe of peace.*

Thirdly, they ſeek by keeping an holy-day to obtaine ſanctification, which is the gift of God, through Ieſus Chriſt. The prayer on S. *Matthewes* day is a perfect witneſſe hereof; for therein they deſire, (*x*) *That the worſhipfull ſolemnity which they haue performed, may increaſe vnto them deuotion and health.*

Fourthly, by their Feaſts alſo they thinke to obtaine eternall life it ſelfe; for they pray, (*y*) *We beſeech thee, O Lord, that the ſolemnity to come of our Redemption, may conferre vpon vs the helps of this preſent life, and the rewards of eternall bleſſedneſſe.* Wherefore the Proſe *Sancti Baptiſtæ* pronounceth; (*z*) *Per hac*

o *Aug. de Ciuit. dei lib.22.c.30.*

p *Euſeb.lib 4.c.22.*

q *Aug. ep. 118.*

r *Tertul. de Idolo.*

ſ *Indamus nomen noſtro Theophania. Baſil.in ſanc. Chri. Nat.*

t *Rhem.in Apoc.1. Annot. 6.*

u *Sancti præcurſoris Io. Baptiſtæ & Mart. tui, quæſumus domine, veneranda feſtiuitas ſalutaris auxilij nobis præſtet effectũ, &c. orat Sancti Præcurſoris in Ro. Miſſ.*

w *Rom. Miſſ. in nat. virg.*

x *Veneranda ſolẽnitas & deuotionẽ nobis augeat, & ſalutem. Rom. Bre. in vig. Math. orat. Da, quæſumus, & ſimile in feſt. Remigij & Comom. Sanctorum.*

y *Rom. Breu. in Hebd. 3. aduent. orat. præſta quæſumus omnipotens Deus, vt redempti.*

z *Apud Clyctho.*

hec Feſta æterna gaudia adipiſcamur, Grant that wee may obtaine eternall ioyes by theſe Feaſts.

Fiftly, their Legends and Miſſals do teſtifie of much ſuperſtition, which was vſed with Lights, Candles, Hearbes, Stations, and diuers other beggerly rudiments, vpon their daies of holineſſe and Feſtiuitie.

Sixtly, they haue ſundry ſolemnities vpon darke and Apocriphe authority, without any ſubſtantial ground. Such are the Feaſts of the Conception, Preſentation, and Aſſumption of the Virgin, of *Chriſtopher*, *Katherine*, *George*, and others.

Laſtly, whereas by the witneſſe of *Dionyſius*, *Tertullian*, *Iuſtine*, and the moſt ancient VVriters, it doth appeare, that the Aſſemblies in the Feſtiuities of the Primitiue Church, were for the prayſing of God, for prayer and preaching of the VVord to the edifying of men, the Papiſts haue turned all this into the ſhuffling vp of an Idolatrous Maſſe in an vnknowne tongue; wherein like Parats, Crowes, and Cranes, they chatter vnto the Auditorie for an houre, or thereabouts, the Myſteries of darkeneſſe, which none doth vnderſtand, and all the day after is ſpent in lewd Bacchanalls, laſciuious, and wanton dalliance. Theſe are the ſpots in their feaſts: theſe the corruptions of their ſolemne daies: with this Leauen haue they infected the godly vſe of feſtiuall celebrities.

God of his mercy, for his deare Sons ſake, giue them a true ſenſe and vnderſtanding of their ſuperſtition, that they may eſchew theſe Ethnick impieties, and ſeeke vnto the Lord with right and holy worſhip, according to his Word. *Amen.*

ANTI-		CHRISTVS.
WHatſoeuer[a] is done by vow, although it bee not commanded of God, yet it is properly the worſhip of God.	1	*Whatſoeuer I command you, take heed yee doe it: and put thou nought thereto, nor take ought therefrom.* Deut. 12. 32.
A Prieſt[b] keeping a Concubine liueth more holily and more chaſtely, then a Prieſt that hath a wife, and liueth in Matrimonie.	2	*Marriage is honourable among all men, and the bed vndefiled; but whoore-mongers and adulterers God will iudge.* Heb. 13. 4.
It[c] is an honeſter thing for a Prieſt to be entangled with many Concubines in ſecret, then openly and in the ſight of the world to be ioined in marriage vvith one wife.	3	*Fornication and all vncleaneneſſe let it not bee once named among you.* Epheſ. 5. 3.
The[d] publique lawes, the Eccleſiaſtical lawes, doe not permit by any meanes Monks or Nunnes to marry after their vow.	4	*If they cannot abſtaine, let them marry, for it is better to marry then to burne.* 1. Cor. 7. 9.
Continence[e] is in the will and power of man.	5	*All men cannot receiue this thing, ſaue they to whom it is giuen.* Math. 19. 11.

[a] *Bell. de Monach. l. 2. c. 16. in princ. verbo vt igitur.*

[b] *Pigghius & Campeius.*

[c] *Huldericus epiſc. Auguſtanus* did write thereof to Pope *Nicholas* almoſt 800. yeres paſt: the ſame Epiſtle is found in ancient record vnder the name of *Voluſianus Epiſc. Carthag.*

[d] *Siric. Ep. 1. cap. 6. ex Bell. l. 2. de Monach. cap. 26.*

[e] *Ex Bell. l. 2 de Monach. c. 26. verb. reſpondemus continentiam.*

Second

ANTI-		CHRISTVS.
Second[f] marriage not only after admiſſion to the almes and ſeruice of the Church: but before alſo is diſagreeable, and a ſigne of incontinency.	6	*I will therefore that the yonger women doe marry to beare children, to guide the houſe.* 1. Tim.5.14.
If[g] any haue not a wife but a Concubine inſteed of a wife, let him not bee repelled from the Communion.	7	*Now this I write vnto you not to company together; if any that is called a brother be a fornicator &c. with him, that is ſuch, not to eate.* 1. Cor. 5.11.
They[h] appointed Lent and Ember faſts, and other, as well to chaſtice the concupiſcence of man, as to ſerue and pleaſe GOD thereby.	8	*Meate doth not commend vs to God: neither if wee eate haue wee the more, neither if we eate not haue wee the leſſe.* 1.Cor.8.8.
Fleſh[i] is forbidden and Fiſh allowed becauſe God did curſe the earth, but not the Sea.	9	*Whatſoeuer is ſold in the market that eate, asking no queſtion for conſcience ſake.* 1.Cor.10.25.

[f] *Rhem. in* 1. *Tim. cap.* 5. *annot.* 5. [g] *Siquis non habet vxorem, et pro vxore Concubinam habet; à communione non repellatur. Diſt.* 34. *cap. is qui.* [h] *Rhem. in Math.* 15. *annot.* 3. *& in* 1. *Tim.* 5. *annot.* 3. [i] *Durand. vt Teſtatur* 10. *Fulk. in Matt.* 7.

ANTI-		CHRISTVS.
One[k] day is holier then another.	10	*But now after that yee haue knowne God, yea rather are knowne of God; how turne ye againe vnto the weake and beggerly rudiments, whereunto againe ye deſire afreſh to bee in bondage.* Gal. 4. 9.
Fruits[l] of penance be workes ſatisfactory.	11	*If thou be righteous what giueſt thou him? or what will he receiue of thine hand? Behold I am vile, what ſhall I anſwere thee?* Iob 35. 7. & 39. 37.
The[m] grace of him that chuſeth, is not ſufficient, except the induſtry of him that laboureth with him be vigilant.	12	*My grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs, our ſufficiencie is of God.* 2. Cor. 12. 9. & 3. 5.
The[n] merits of Chriſt are partly neceſſary to all; and partly not neceſſarie, but profitable.	13	*Kill & deſtroy both old men and yong, maidens, children and women: but as for thoſe that haue the mark on them, ſee that yee touch them not.* Ezek. 9. 6.

[k] *Index Aloyſ. Lypom. in tit. feſt. diei.* [l] *Rhem. in Luke* 3. *annot.* 1. [m] *Non ſufficeret aligenis gratia, niſi invigilaret Collaborantis induſtria. Aloyſ. Lyp. pars* 1. *de ſancto Io. Bap. fol.* 106. [n] *Merita Christi partim ſunt omnibus neceſſaria, partim non neceſſaria, ſed vtilia. Bell. de Indulg. l.* 2. *c.* 1.

CHAP.

CHAP. XXXIII.

Of the inſtitution of the Regall and Prieſtly office: and that the Prieſtly function is in order inferiour to the Kingly power, and ought to be ſubiect thereunto.

TO ſpeake of the ſoueraigntie of Kings, and their ſupreame power, after the matchleſſe pen of our thrice renowned Monarch and religious King *Iames*, may iuſtly ſeeme a preſumptuous and needleſſe labour. Who can ſo learnedly defend, and ſo wiſely plead the Prerogatiue of Kings, as the Philoſopher of Kings, and the King of Philoſophers? whom long and long, greater then the greateſt, God grant to ſway the Scepter of our great Britaine. I will therefore, humbly gleaning after his aboundant harueſt, onely in a word or two point at the malice of the *Behemoth* of *Rome* againſt the lawfull rule of Kings & Princes, the true & immediate *Vicegerents* of the Lord of Lords.

The Popes power ouer Kings is double; *Directiue* to teach them what to doe; *Deſtructiue*, of their gouernment, and of their perſons.

Fiue things there are, which aboundantly declare the dignity and ſoueraigntie of the Regall function. The antiquity, and the authoritie of the inſtitutor; The titles and appellations; The tribunall to which they are accountant; and the amplitude of their Commiſſion. Of theſe let vs firſt intreat, and ſo ſhall wee the better refell the vſurped vniuſt ambition of the Chaire of *Rome*.

Argum. 1.

The antiquitie of the Kingly office is of ſo many yeares, and long deſcent, that I know not, whether any Inſtitution, ordinance, and inuention, bee more ancient. Let vs begin from the very beginning of all. No ſooner had God created the whole world, and diſpoſed all things with vnſpeakeable glorious order and comelineſſe; but ſeeing how dangerous, *Anarchy*, and want of gouernement is, hee immediately pronounced; (*a*) *Let vs make man in our owne Image, and after our owne likeneſſe, and let them haue rule.* So was *Adam* created a man and a King together; and that domination, or gouernement continued both among the godly and the vngodly poſteritie of *Adam*, for that *Moſes* hauing in the fiſt Chapter reckoned

a Gen. 1. 26.

b *Statim vt conditus eſt, etiam princeps conditus eſt. Baſil. hom. 10. Hexam. de hominis conſtructione.*

reckoned vp the excellent men of the firſt age, which flouriſhed in the church, *(c)* ſpeaketh alſo of mighty men, and men of renowne among the *Caynits*, and calleth them Gyants, or (as ſome read) Tyrants. And it is a matter very worthy obſeruation, *(d)* that *Eupolemon* witneſſeth, *Enoch* of the Gentill Greekes to bee called *Atlas*. Now ancient writers ſpeake of three Kings ſo named; one in *Italy*, the ſecond in *Armenia*: the third of *Mauritania*. But, as it is vncertaine, whether any of theſe were the ancient *Henoch*, vvhom the Greekes called *Atlas*, or whether this were he, (*e*) that fought the *Atlantike* warre, of vvhich *Plato* ſpeaketh in his *Critias*: So it is certaine out of the diuine volume, (*f*) that *Cain* built a Citie, and called it *Henoch* after his ſonnes name. But where is a Citie, there muſt alſo bee a ruler and gouernour: and where there is a common mind and purpoſe, there muſt of neceſſitie be a director and moderatour; vvhich euen the very gouernement of the naturall man may declare vnto vs, in vvhom both the ſoule hath a ſuperiour power, directing all the faculties thereof, and the body hath a principall member, which ordereth all the reſt. So in a Citie it cannot be, but that as euery indiuiduall hath care of his own particular and for himſelfe: So there muſt be one to ouerſee, order, and diſtribute the common good which belongeth to all.

c Gen.6.4.

d *Vid. Du. Pleſſ. de verit. Chriſt. relig. c.26.*

e *Vid. Geneb. Cronol. l.1. ætate prima.*

f Gen.4.17.

Reaſon in the ſoule moderateth all the faculties: The head in the body, all the parts

g *Vid. Cælium. l. antiq. lect. 24. c. 29.*

Let vs proceed on; Concerning the antiquitie of the office and rule of Kings *Tully* ſaith, (*h*) there was ſome time, wherein men liued vvithout Kings: but after poſſeſſions began to be diuided, then for executing of Iuſtice Kings were ordained. But ſurely it appeareth in the book of *Geneſis*, that in the very infancie of the world men had diuiſion of goods, ſince *Cain* by tillage, and *Abel* liued by keeping ſheepe. Some made Tents: ſome inuented inſtruments: and others formed Metalls. Therefore it muſt needs be, if Kings came in with propriety and diſtinction of poſſeſſions, the office of a King was euen from the beginning. Wherefore *Iuſtine* ſaith, (*i*) In the very beginning of things the rule of people and nations was by Kings.

h *Cic. in offic. & ſic citatur ab Enea Silu. in Com. de geſtis Concil. Baſil. l.1. c. nimis vt video.*

Gen.4.

i *Principio rerum, gentium, nationumque imperium penes Reges erat. Iuſt. hiſt. l.1. c.1. in ipſo limine.*

As before the floud of *Noah*, it is euident that there was a kinde of gouernement and rule : So after the deluge, *Noah* was no ſooner out of the Arke, but vpon (*k*) *Chams* impudent contempt toward him, hee pronounced a propheticall curſe, that he ſhould be a ſeruant of ſeruants, that is, Hee and his poſteritie ſhould be in ſubiection to the rule of his brethren.

k Gen.9.

We ſee, that as ſoone as mankinde was a little multiplied, they did diſperſe themſelues into ſundry Prouinces and Territories, where they liued vnder Kings and Princes. For (*l*) *Moſes* reckoneth vp diuers Cities built, and aſcribeth ſtill the founding of them to ſome one principall man, who no doubt gouerned the reſt; as vnto *Aſſur* the building of *Niniueh*, and *Rehoboth*, and *Calah*, and *Reſen*: and of the ſtrong hunter, or tyrant *Nymrod* hee ſaith, (*m*) *The beginning of his Kingdome was Babel, and Erech, and Calneh, in the land of Sinar.* All this while wee finde no mention of any Prieſt in the Scriptures, during the firſt two ages of the world, but euery man was Prieſt vnto God for himſelfe, and offered their own ſacrifices; as * *Cain, Abel, Noah,* and the reſt. Yea, though in the dayes of *Enos* (*n*) the ſonne of *Seth*, the ſonne of *Adam*, men began to call vpon the Name of Lord, yet of an eſtabliſhed Prieſthood in theſe daies we doe not read. (*q*) We ſee alſo the poſition of *Sanders* to be moſt falſe, who ſaith, that for three thouſand yeares the world had no earthly King till the daies of *Saul*. *Hierome* out of the Hebrew Tradition writeth, that from the time of *Noah* vnto the daies of *Aaron*, all the firſt-borne of the ſtocke of *Noah* were Prieſts. But I ſee no cauſe, why Hebrew Traditions ſo earneſtly by the mouth of Ieſus Chriſt himſelfe condemned, ſhould preuaile with vs; eſpecially, ſeeing the Scripture, of many of the Patriarches deſcending from *Noah*, deſcribeth not onely their Pedigree, the mutations, and memorable things falling out in their times, but their ſciences and profeſſions alſo; as (*o*) of *Thare* the father of *Abraham*, that he was a maker of Images: would it then, (thinke you) haue paſt ouer in ſilence the holy office of Prieſthood exerciſed by them? No ſurely.

l Gen,10.

m Gen,10,10.

* Gen.4.& 8.

n Gen.4.26.

q *Sand. de viſib. Monarch.l.2.c.4.*

o *Geneb.l.1.2. Act. & Epiph.in op.con. her.vid.Bull.de orig.cult.Sam.c.10.*

Of *Abraham* it euidently appeareth in Scripture, that hee

Gen.14.

was a Prince, or a Duke; who armed his exerciſed ſeruants, and made warre in the behalfe of the King of Sodome, for the recouery of *Lot* his brothers ſonne; and before this time we finde not mention made in the Scripture of any ſolemne publique Prieſt of the Lord. But now *Melchizedech* King of *Salem*; Prieſt of the moſt high God, the type and figure of Ieſus Chriſt, brought forth bread and wine vnto *Abraham*, and bleſſed him. This *Melchizedech*, I know, the idle Iewes dreame to be *Sem*, the ſonne of *Noah*. But the Scripture of God teacheth no ſuch thing; and the Iewiſh Traditions are inuentions and lies of their owne deuiſing, pits of vanitie, which will hold no water. *Melchizedech* was a Prieſt of ſpeciall forme and conſecration; a Prieſt and a King together; the ſingular type of Ieſus Chriſt; whoſe birth, whoſe death, whoſe parentage, is not mentioned in Scripture. Therefore no man can ſhew, that in his function he had either predeceſſour, or ſucceſſour. Surely the Scripture ſpeaketh not of any Prieſt, who by ſolemne profeſſion did exerciſe among the people of God that holy office, from the Creation of the world vntill the anointing of *Aaron*, but him onely. This, *Genebrard*, who ſtriueth and wreſtleth himſelfe to proue a ſucceſſion of Prieſthood in the world from the beginning, yet granteth plainely, where he ſaith, that (*o*) *Leui*, *Caath*, and their ſucceſſours, did exerciſe a certaine ſhew of the future Prieſthood vntill *Aaron*, according to the Teſtament of *Iacob*: But where, when, or how this was performed, it cannot be declared: it was but his conceit, an imagination beſide all authoritie. To conclude this point; The dignitie and excellence of the Kingly office, by the honourable teſtimony of all antiquity, is commended, eſtabliſhed, & ratified vnto vs.

Ibid. verſe 18.

Argum. 2.

Secondly, the ſoueraigne rule of Kings and Princes is proued by the greatnes of him the Almightie and eternall God; from whom their inſtitution is, and by whoſe authoritie they are eſtabliſhed in the throne of Maieſty and gouernement. For (*p*) although *Bellarmine* impudently contendeth, that the ordinance of Kings is not immediately from God: (*q*) and that a Prince hath no authoritie, but

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o *Leui, Caath, et eorum propinquis ſpeciem quandam futuri Sacerdotij exhibentibus vſq; ad Aaronem ex benedictione, & Teſtamento Iacobi. l. 1. Chron anat. 3.*

p *De verbo dei, l. 3. c. 9 verbo, neq; obſtat.*

q *Ibid verbo, quod autem.*

ſuch as the people can giue: (*r*) that Lordſhip proceedeth not from the diuine, but the humane law. (*s*) And *Saunders* ſaith, we doe conſtantly affirme, that all Secular power, whether Regall, or any other, is of Man: yet the diuine oracles witneſſe vnto vs, that the dignity and Scepters of Kings and Princes are from the Lord of Hoſts, according to that worthy confeſſion of *Tertullian*; (*t*) who vnto the Heathens obiecting, that the Chriſtians did deſpiſe the Emperour, anſwereth, that it was a falſe calumniation: For the Emperour (ſaith he) is chiefely our Emperour, becauſe hee is ordained and conſtituted by our God. And this is diuers waies proued. Firſt, by the teſtimony of the Scriptures. (*u*) *Salomon* of all Kings and Emperours ſaith; *The rule is giuen you of the Lord, and power of the moſt high.* The ſame teacheth *Moſes*; (*w*) *The iudgement is Gods.* And the Apoſtle *Paul* ſaith; (*x*) *There is no power but of God, and the powers that bee, are ordained of God.* Wherefore he calleth the King the Miniſter of God, and ſaith, *He that reſiſteth the power, reſiſteth the ordinance of God.* Peter (*y*) *alſo exhorting to ſubmit themſelues to all manner of ordinance of men for the Lords ſake,* What elſe doth he meane, but that their authoritie is from God, and therefore for Gods ſake they ſhould be obeyed? Neither may it be ſaid, that good and godly Kings are from the Lord; but Tyrants and euill rulers are from themſelues, as from the fury of the headſtrong multitude, thruſting them into the Throne of dignitie. For vnto *Nabuchodonozer* a wicked King, and an Idolater, *Daniel* yet ſaith; (*z*) *Thou art a King of Kings, becauſe the God of Heauen hath giuen vnto thee a Kingdome, power, ſtrength, and glory.* To *Baltaſar* alſo he ſaith; (*a*) *Thy Kingdome is diuided, and giuen to the Medes and Perſians.* If it bee demanded, who gaue away his Kingdome? What can elſe be anſwered, but the ſame God which numbred it, and brought it to an end? So, to giue and take away Kingdomes is the Lords. Our Sauiour Chriſt himſelfe vnto the moſt abominable of all Magiſtrates, *Pilate*, ſaith; (*b*) *Thou couldeſt haue no power at all againſt mee, except it were giuen thee from aboue.* This plainely declareth out of the mouth of Ieſus

Chriſt

r *Dominium non deſcendit ex iure diuino, ſed ex iure Gentium. Bell. l. 5. de Rom. Pont. c. 1. verb. quod ad primũ.*

s *De claue Dauid. l. 5. c. 2.*

t *Tertul. in. Apol. aduer. Gentes. verb. ſi quid ego.*

u Sap. 6. 3.

w Deut. 1. 17.

y Rom. 13. 1. 4.

y 1. Pet. 2. 13.

z Dan. 2. 37.

a Dan. 5. 28.

b Ioh. 19. 11.

Chriſt himſelfe, that all power of Princes ouer Subiects, and Iudges, and Rulers ouer men, is from the Lord, who ſitteth aboue in the higheſt heauens.

*Argum.*3. The third Argument is taken from the Titles and Appellations of honour giuen vnto Princes in Scripture. For not a Ier.25.9. onely doth God call (a) *Nabuchadnezar* his ſeruant, and *Cy-* Eſay 44.28. *rus* his Heardman: But Kings generally are called the children of the higheſt; Nay, to witneſſe vnto the world, and to aſſure vs, that their authoritie is from himſelfe and no other, the Lord imparteth his owne name and Appellation vnto c Exod. 22. 28. them, and calleth them (c) Gods.

The word Prince doth ſignifie as much as *Primum caput,* g 2.Sam.22.44. The higheſt or chiefeſt head. As *David* of himſelfe ſaith; (g) *Thou haſt made me the head of the Nations.* The word *Rex* commeth a *Regendo*; For that in the King the rule and direction of all is placed: and the word Emperour, of commanding; becauſe to their command all the armie was ſubiect. Theſe titles of rule, Gouernment, Headſhip, Command, ſhew that there is no power to Kings, Princes, and Emperours, ſuperiour, except perhaps the Romiſh Prelacy vvill haue them called *Reges, à non regendo,* as a wood is called *Lucus, à non lucendo.*

*Argum.*4. The fourth proofe of their authoritie is taken from the Maieſtie and higheſt domination or Tribunall, to whom onely they are accountable, and to no other. Wherefore d Pſal.51.4. when *David* ſaith, (d) *Againſt thee onely haue I ſinned*; ſome interpret his meaning to bee, that none can controule the ſinne of a King, but God alone. The Prophet deſcribing Pſal.72.10. the greatneſſe of the Dominion of Chriſt ſaith, *The Kings of Tharſis, and the Iſles, ſhall bring gifts: The Kings of Arabia and Saba ſhall bring preſents, yea, all Kings ſhall worſhip him.* Which is as much as though hee ſhould ſay, They whoſe neckes are vnder no yoake, Kings and Princes, who acknowledge no ſuperiour, ſhall yet vnto him ſubmit themſelues.

Samuel ſpeaking of the oppreſſions and violence, which e 1.Sam.8.18. their Kings ſhould vſe towards the people, ſaith; (e) *Yee ſhall*

ſhall cry at that day, becauſe of your King whom you haue choſen, and the Lord will not heare you. This place ſheweth, that there is none to iudge of the King: none to puniſh him: none to depriue him, but God. For if either by force, or by conſent the people might depoſe their lawfully conſtituted King, then they had not beene remedileſſe, neither needed they to haue cryed to the Lord, when the power was in themſelues. *Eccleſiaſtes* witneſſeth; (*f*) *Where the word of the King is, there is power, and who ſhall ſay vnto him, What doeſt thou?* Can there bee any more euident argument? For in theſe words the Scripture plainely witneſſeth, that the power and authoritie of the King is not to be controuled. Wherefore (*g*) *The Kings wrath is like the roaring of a Lyon, but the Kings fauour is like the deaw vpon the graſſe*; Moſt fearefull, moſt ſweet, moſt powerfull, moſt neceſſarie, to them that will liue a godly and peaceable life. *Elihu*, though an Ethnick, perceiueth this, and expoſtulateth with *Iob*; (*h*) *Wilt thou ſay vnto a King, Thou art wicked; or to Princes yee are vngodly: how much leſſe vnto him that accepteth not the perſon of Princes?* His meaning is, If thou maiſt not preſume to reproue a King, or a Prince, how dareſt thou conteſt with God? Therefore *Peter* (*i*) calleth the King the ſuperiour, or moſt excellent, and placeth him next vnto God, ſaying, *Feare God, Honour the King.*

Argum. 5.

Laſtly, the amplitude of the vnlimited, vnbounded, abſolute authority of Kings and Princes ouer their ſubiects, ſheweth the greatneſſe of their dignitie, and their Maieſty. I confeſſe, in reſpect of the account and reckoning they ſhal yeeld vnto God, they ought to vſe their authoritie with greateſt modeſty. For (*k*) it becommeth him that hath the higheſt power, to haue the moſt moderate affections. *Salomon* ſaith, (*l*) *The mighty ſhall be mightily tormented, and for the mighty abideth the ſorer triall.* But as touching the power they haue ouer ſubiects, it is ſuch, as by Gods Law vvee may not diſpute of their Prerogatiues: Wee may not call their Iuriſdiction into queſtion: But concerning Temporall things, what they will they may. (*m*) *The King* (ſaith the

f Eccleſ. 8. 4.

g Pro. 19. 12.

h Iob 34. 18. 19.

i *Siue Regi quaſi præcellenti. Cō. verſ. 1. Pet. 2. 13. 17.*

k *Id facere laus eſt, quod decet, nō quod licet. Senec. in Octauia.*

l Sap. 6. 6.

m 1. Eſd. 4. 3.

Sage *Eſdras*) *ruleth all things, and is Lord ouer them, ſo that they doe all things which he commandeth them. If he bid them make warre one againſt another, they doe it: If he ſend them out againſt the enemies, they goe, and breake downe the mountaines, and walles, and townes: They kill, and are killed, and doe not paſſe the commandement of the King: If they ouercome, they bring all to the King, as well the ſpoiles, as all other things: and thoſe alſo which go not to warre and battaile, but till the earth, when they haue ſowne it, againe they reape it, and bring to the King, and compell one another to pay tribute to the King, yet he is but one man: If hee bid them kill, they kill: if he ſay ſpare, they ſpare: if hee bid ſmite, they ſmite: If he bid make deſolate, they make deſolate: if hee bid build, they build: if hee bid cut off, they cut off: if hee bid plant, they plant. So all his people, and all his armies obey*

Nehem. cap. 9.37.

one man. The Kings (ſaith *Nehemiah*) [n] *whom thou haſt ſet ouer vs becauſe of our ſinnes, haue dominion ouer our bodies and cattell, euen as they will themſelues.* The ſame authoritie ouer the bodies and goods of ſubiects *Samuel* ſpeaketh of in his

o 1 Sam. 8. 11. ad 17.

Oration to the *Iſraelites* deſiring a King. (o) *This ſhall bee the manner, or Ius Regis, the right of your King that ſhall raigne ouer you. Hee will take your Sonnes, and appoint them to his Chariots, and to be his horſemen, and ſome ſhall runne before his Chariot, and hee will make them his Captaines ouer Thouſands, and Captaines ouer Fifties, and to eare his ground, and to reape his harueſt, and to make inſtruments of warre, and the things that belong vnto his Chariots: Hee will alſo take your daughters, and make them Apothecaries, Cookes, and Barbers: and hee will take your Fields, and your Vineyards, and beſt Oliue trees, and giue them to his ſeruants: and hee will take the tenth of your ſeed, and of your Vineyards, and giue it to his Eunuches, and his ſeruants: and hee will take your menſeruants, and your maidſeruants, and the chiefe of your yong men, and your Aſſes, and put them to his worke: He will take the tenth of your Sheepe, and you ſhall be his ſeruants.*

Let it not be thought, that my purpoſe is to flatter Kings or Princes in oppreſſing and grinding the faces of their ſubiects. No, tributes and ſubſidies are the bloud of the people, which they muſt not ſucke with greedineſſe like the horſe-leach: but take away like Phyſicians, for the maintenance and health of the whole body. They * are as the Angelles of God, the fathers of the country. Therfore to them belongeth to execute iudgement, and righteouſnes, and not to deuoure and eat vp, whom they ſhould order and gouerne. I ſpeake not therefore of the law of charity: but of the Ambit of authority. When I ſay, that all temporall poſſeſſions are in the power of the King; the prodigall hath right and povver to ſpend his ſubſtance, yet vnneceſſary feaſting is a fault. Many things are lawfull by priuiledge, which are not expedient in practiſe.

I know diuers expound this, not of lawfull, but vſurped right; and I confeſſe, the moderate and godly Kings in Iſrael did neuer practiſe ſuch immoderate power. And in the ſeuenteenth of *Deuteronomie* (p) the Kings and Princes of Iſrael are commanded, not to multiply horſes, nor wiues, nor gold, nor ſiluer to themſelues. But I here ſpeak of that, wch the Kings might do by the largeneſſe of their power, not of that which they ought to doe. As *Nehemias* might haue taken the liuing of a Captain, or the (q) bread of a Gouernour, but in reſpect of the peoples neceſſity he refuſed it,

Carolus Sigonius (r) well obſerueth, there was great difference betwixt the gouernment of Iudges in the Iſraelitiſh common wealth, and their Kings, which did not ſo much depend vpon the law, as vpon their owne will and pleaſure. For they vnderſtood the power of the king, as *Ariſtotle* doth, to be free from laws: a regiment of abſolute authority. Wherfore, when [s] the Children of Iſraell deſired a King to iudge them as well as other Nations, their meaning was, to (t) haue a King aboue lawes, and one free from lawes; not from the lawes of God, but from all politicall conſtitutions of their owne. So that themſelues, their liues, their goods, ſhould be in the power of the King: neither ſhould it bee lawfull to reſiſt him, or to offer violence toward his perſon; for ſuch were the Kings of the Nations.

Our Sauiour Ieſus Chriſt himſelfe paid tribute to *Ceſar*.

And

* 1 Sam. 29.9 2 Sam.14.17.

p Deut 17.16. 17.

q Neh.5.18.

r *Carol.Sig.l.7.de Repub.Heb.c.2.*

s 1 Sam 5.8

t *Carol.Sig.ibid. ad medium fere.*

And although the Empiredome of a Roman Prince ouer Iſrael, being not of their brethren, were againſt the lawe, and plaine tyranny: yet Chriſt ſaith; *Giue vnto* Ceſar, *the things which are* Ceſars; intimating our earthly poſſeſſions and riches to be in the power of the King, after hee hath once attained the Kingdome, and is ſeated in it, though neuer ſo vniuſtly.

Mat.22.21

To returne to the Kings Prerogatiue and Iuriſdiction, which may not bee queſtioned; (v) *Salomon* impoſed Tributes and Taxes vpon the people, and ſo did his ſonne *Roboam* after him. But in the law of God we do not finde, that any Taxation ſhould, or ought be impoſed vpon the people of Iſraell, but onely towards the vſe of the Temple.

v 1 King.4 7. & 12.4.14

The amplitude of Regall authority is both ouer all perſons, and in all cauſes. (w) For, though *Bellarmine*, and the reſt of Libertines of the *Romiſh* Church teach, that in Eccleſiaſticall cauſes the clergy is free from the power of Secular Princes by the law of God: And that (x) of Secular Princes they cannot be iudged, though they keepe not their lawes: (y) and that the goods as well Eccleſiaſticall as Secular are, and ought to bee free from the Tribute of Secular Princes; yet it is moſt certaine, both by the Inſtitution of the order of Prieſthood, as alſo by example of the Scriptures, that Clergie men are ſubiect to Kings and Princes no leſſe then other.

w *Lib de Cler.c.*28. *verb ſit igitur prima propoſitio.*

x *Ibid.verbo, tertia propoſitio.*

y *Ibid.verbo, quar. propoſitio.*

This is proued, firſt, by the order of the Inſtitution. When *Moſes* and *Aaron* were called vnto their offices, the Lord ſaith, that *Aaron (z)* ſhould be inſteed of a mouth vnto *Moſes*: but thou (ſaith the Lord to *Moſes*) ſhalt bee to him inſteed of God: what can better be gathered from hence, then that the Miniſter of the word is as the Kings tongue, to enforme the people: and the King ouer the Miniſter is as God, to rule and gouerne. Therefore *(a) Aaron* euermore is directed, ordered, gouerned, and reproued by *Moſes.* Now *Moſes* the Scripture witneſſeth directly, to haue beene *(b)* King in Iſrael; not a Prieſt, as *Bellarmine* vntruely faineth.

z Exod.4.16.

a Leuit 9.1.2. & 8.2.& 10.19

b Deut.33.5

Secondly, this is proued by the continuall courſe of the Iſraelites gouernment. (c) *Ioas* reformed the abuſe of the Prieſts,

c 2 Chr.24.5.6. 8.

Prieſts, concerning the money offered for the repairing of the Temple: *Dauid* (*d*) and *Salomon* diſtinguiſhed the Leuits in their courſes: *Hezechia* (*e*) alſo compelleth the Leuites of his time to the ſeruice of God: *Salomon* (*f*) depriued *Abiathar* the Prieſt of his office, with this *Item*; *Thou art worthy of death, but I will not at this time kill thee, becauſe thou bareſt the Arke of the Lord before* Dauid *my father.* So in the hand of the King there was power to put the higheſt Prieſt to death, if hee capitally offended.

d 1 Chr 23.& 24.
e 2 Chron. 29. 2.3.4.5
f 1 King.2.27.

As Kings are rulers ouer all perſons: ſo ouer all cauſes alſo. For this was the ſpeciall duty of Kings (*g*) and Princes, to be the nurſing Fathers, and the nurſing Mothers of the Church. *Dauid* according to the word of the Lord, ordained ſome of the Leuites (*h*) to ſtand euery day in the morning, to thanke and praiſe the Lord, and at euen alſo, and to offer all the whole burnt ſacrifices vnto the Lord, in the Sabbaths, in the new Moones, and on the feſtiuall daies. *Salomon* in building the Temple, preparing the veſſels, aſſembling and exhorting the people, ſheweth, that it is the Kings office to aduance & further religion, and to procure, that the people walke in the waies of God. (*i*) *Aſa* tooke away ſtrange Altars, and the high places, brake the images, cut downe the groues, & commanded *Iuda* to ſeeke the Lord God of their Fathers, and to doe according to the Law and the commandement. (*k*) *Iehoſaphat* aboliſhed Idolatry, and cauſed the people to bee inſtructed in the lawes of God. *Ioas* and *Iotham*, *Hezekiah* and *Ioſias*, ſuppreſſed idols, eſtabliſhed religion, purged the temple, propagated the law, as offices chiefly belonging to their Regall dignity.

g Eſay 49.23
h Chr.23.30.31
i 2 Chr 14.3.4
k 2 Chron. 17

Here alſo it muſt be vnderſtood, that Kings haue not any vnbridled or vnlimited authority to change the lavves of God, or to forbid what the word commandeth, or yet to command what the word forbiddeth: but (as *Siracides* ſaith of *Aaron*) (*l*) that God gaue him authority in his commandements, and in the couenant; not aboue the commandement, nor ouer the couenant: So I ſay, that all Kings and Princes haue authority in religion, to ordaine, autho-

l Ecclus.45.17

riſe, and command, that the word bee truely preached, and Sacraments ſincerely miniſtered: that Clergie and Laickes walke ordinately in their vocations. They haue power alſo to appoint Ceremonies, and orders of decency and comelineſſe in the Church: but to ouerthrow religion, to alter, to change, to make a new faith, new Scriptures, new Sacraments, they haue no power at all. They haue authoritie to edification and building vp, none to deſtruction and deuaſtation of religion. Wherefore no man approueth that vſurped and wilfull domination of Princes ouer the Church, which *(m) Nicetas* blameth in *Manuel Comnenus* the Greekiſh Emperour.

m *Cent.12.cap.9. pag.1397.*

Moſt impudent is that ſlander of ſhameleſſe *Sanders*, who ſaith, that *Elizabeth* Queene of *England* did exerciſe the Prieſtly (*n*) act of preaching the Goſpell in *England*, with no leſſe authoritie then CHRIST himſelfe or *Moſes* euer did.

n *Sand. de viſib. Monarch l.6.c.4.*

I haue ſhewed by the antiquity, by the authoritie of the Inſtitutor, by the appellations, by the Tribunall, to which onely they are accountant, and by the amplitude of their power, that Kings and Princes be the immediate vicegerents of God, aboue all other powers, eſtates and offices: And that of all their ſubiects, Eccleſiaſticall and Temporall, they ought truely and faithfully to be obeied and ſerued.

Let vs now proue, that they ought to be reſiſted by none, nor rebelled againſt. This appeareth plaine, in that the ſcripture forbiddeth all kinde of iniury and contempt, which may be offered to Kings, and commandeth all kind of obedience both inward and outward. Firſt, as concerning the very thought, *Eccleſiaſticus* ſaith; (*n*) *He that is a ruler among brethren, is holden in honor among them*: And *Salomon* ſaith; (*o*) *Wiſh the King no euill in thy thought*: And *Dauid* ranketh *(p)* thoſe that diſſemble with Kings, among the reprobates and aliens; for (he ſaith) *Strange children ſhall diſſemble with me.*

n Ecclus.10.21
o Eccles.10.20
p Pſal.18.45

This is proued expreſly out of the very words of the law. The firſt cōmandement of the ſecond table ſaith; *Honour thy Father and thy Mother.* Now, though I dare not ſtretch this commandement ſo farre as *Hugo Cardinalis* doth, who ſaith; (q) By the name of Father and Mother is vnderſtood euerie neighbour: yet by good reaſon wee may extend it to Kings and Princes, who in the Scripture are often called Fathers; as in the fourtie ninth of *Eſay*, *Kings ſhall bee thy nurſing Fathers*: (r) And all the Kings of Gerar were called *Abimilech*, that is, my Father the King.

q *Hugo in Exod.* 20.

r Gen. 20.

Secondly, wee are taught not to ſpeake diſhonourably of the King. *Moſes* ſaith; (ſ) *Thou ſhalt not raile vpon the Gods, neither blaſpheme the ruler of the people.* And *Salomon* ſaith; (t) *Whoſo curſeth his Father, or his Mother, his light ſhall be put out in the depth of darkeneſſe.* And *Iude*, (v) amongſt the rabble of wicked perſons accounteth thoſe, which deſpiſe rulers, & ſpeake euill of them that are in authority.

ſ Exod. 22. 28

t Pro. 20. 20

v Iude 8

Thirdly, wee are taught in Scriptures to (w) pray for Kings: (x) to be ſubiect vnto them: (y) to pay them tribute: z to obey the for coſcience ſake. Neither is it here meant, that if a Prince will ſet vp Idolatry, a chriſtian ought to follow his Prince in Idolatry, no, but that we ſhould yield our bodies to his will in ſuch a caſe, and with all ſubmiſſion permit our ſelues to puniſhment and perſecution. For we haue no armour againſt Kings and Princes, but praiers and ſupplications; and thoſe not againſt them neither, but for them; that * God in whoſe hand are all their hearts, would be pleaſed to turne them to his glory, and to the increaſe and furtherance of the Goſpell.

w 1 Tim. 2. 2

x Ioſ. 1. 16. 17.

y Mat. 17. 26. 27

z Rom. 13. 5

* Pro. 21. 1

After all theſe ſo many and ſo open proofes of Scripture, ſhall the vncleane ſpirits crauling like (a) frogs out of the mouth of the dragon, of the Beaſt, of the falſe Prophet, the very ſpirits of diuels, the poiſon of all Chriſtian ſtates and Kingdomes, lurking Ieſuites, by intoxicating charmes bewitching vs to deſpiſe our King, the happy vnion of long diuided *Britanne*, to ſet-light by the authority and power of God which ſhineth in him, to aduance forraine iuriſdiction aboue his glorious head, to poiſon, to ſtab, to blowe him vp, (b) *The anointed*, (c) *the heard man*, (d) *the Angell of the LORD*, (e) *the garland of our head, the breath of our mouth*.

a Apoc. 16

b Pſal. 2. 2

c Eſay 44. 28

d 2 Sam. 14. 17

e Lam. 5. 16

(f) The

f Zech. 3. 2. *(f) The Lord reproue thee Sathan: yea, the Lord, that hath choſen Ieruſalem, reproue thee. Is not this a brand taken out of the fire?*

CHAP. XXXIIII.

Of the Secular Principality of the Pope; and whether hee bee a King, a Prince, a Secular Potentate, or not.

a Eſd. 4. 14. 15. ESdras (a) excellently painteth out vaine and ſucceſſeleſſe
ambition vnder the parable of the Forreſt and the Sea.
The trees deuiſed, let vs fight againſt the Sea, that it may de-
part away before vs: The floud ſaid, come let vs fight againſt
the trees, that we may make vs another Country. O miſe-
rable greedineſſe! when one member will be all members, not
contenting it ſelfe within aſſigned limits. Our *Babylon* if it
b Apoc. 17. be the (b) Sea, is a reſtleſſe and rowling Ocean, an vnſatiable
graue, which will deuoure the Forreſt: If it be the Wood, it
is neither *Lebanon* nor *Carmel*, but either the thorny *Sittim*, or
c Deut. 32. 50. the (c) roaring *Wilderneſſe*, peopled neither with Oliues nor
Figtrees, which abhor to leaue their fatneſſe, their ſweetneſſe,
and their wine, wherewith God and man is ſerued, to make
d Iudg. 9. 14. 15 themſelues Kings of the trees; but that (d) Briar, that inſul-
ting, vſurping Bryar, which will haue all put truſt vnder his
ſhadow, if not, then fire commeth out from the Bryar, to
conſume euen the Cedars of *Lebanon*.

Let vs now briefly contemplate and ſcan the elation of this
high mounting Lucifer, this golden Idoll, this bloudy An-
e 2. Sam. 24. 16 gell, more terrible to looke on, then hee which at (e) *Araunaes*
barne was ſeene: for with one ſword was that conten-
ted, but this is armed with two. VVould he were ſatisfied
with two: but euerie Princes ſword in euery Nation he ex-
torteth to himſelfe, vnto whom if the matter were well
weighed, there is none due at all.

f *Ipſum quippe annuncians Dominus gloriam ſuam quæſiturum, non gloriã patris. trac. 29. in Io. ad fin.* *Auſten (f)* very truely obſerueth, that our Sauiour giueth this notable marke of Antichriſt, that he ſhall ſeeke his own glory, and not the glory of the Father.

God ſurely ordained the Prieſts office to be an office of ſeruice and miniſtration: but the Romiſh Prelate muſt bee

(g) *Rex Annius Rex idem hominum Phœbiq; ſacerdos.*

g *Virg. lib. 3. Aenead.*

Bellarmine therefore to curry fauour with his great Maſter, moueth euery ſtone, wreſteth, and ſtraineth euery ſtring to proue that the Pope is both an Eccleſiaſticall and Politicall Prince together: which while he laboureth to ſhew, what plaine falſhoods, what crafty ſophiſtications, what vnneceſſary reaſons, what toyes, what vanities doth he heape together!

I write not this, as though I did deny that a Prelate of the Church may exerciſe temporall Magiſtracie, or that I thinke they ſhould altogether bee excluded from gouerning in temporall cauſes. Neither dare I go ſo farre as *Bernard* doth with *Eugenius* the Pope: Reade theſe things, and then challenge if thou dare, being a Biſhop, Lordſhip; or being a Lord, the Biſhopricke. But herein doth *Bellarmine* miſtake the queſtion, for that it is not controuerted, whether (*h*) it be againſt the word of God, that one man ſhould be a Prince Eccleſiaſticall and Temporall: But it is in queſtion whether any man may bee an Eccleſiaſticall Prince, that is, a Prince ouer the whole Church. Secondly, whether, if it be granted that there be an Eccleſiaſticall Prince, this Prince haue a ſupreme power alſo in temporall cauſes, becauſe he is the ſupreme Eccleſiaſticall Prince. Thirdly, it is controuerted whether the donations of the Secular power and Principalities of the Pope in *Italy*, were good and lawfull, or not: and of this laſt point we are now to ſpeake.

h *Bellar. lib. 5. de Rom. pont. cap. 9.*

Surely, if the Pope haue any Secular Principality, he muſt either haue it by the Lawe of God, or by the Lawes of men: But Kingdomes and Territories are neither giuen him by the Lawes of God, nor yet by the Lawes of men. Therefore the Popes Kingdome which he exerciſeth ouer diuers parts of *Italy*, and elſe where, is meere tyrannie and wrongfull vſurpation.

That the Pope hath not Signiories, nor Principality giuen him by Scripture it is euident: For firſt Ieſus Chriſt himſelfe had not where to reſt his head; much leſſe had he worldly Principality, or Secular Signiorie. I conclude therefore, ſince the ſeruant cannot be greater then the Maſter, nor the Vicegerent then the Head, the Pope can haue no worldly, no terreſtriall Kingdome from Chriſt, which Chriſt had not himſelfe.

Secondly, Chriſt doth put from himſelfe all Iudiciarie power in worldly tribunals, all Secular pompe and earthly Domination: (i) *Man, who made me a Iudge, or a diuider ouer you?* And againe, (k) *My Kingdome is not of this world:* And hee forbiddeth all his Apoſtles and Diſciples the ambitious deſire of rule: *Vos autem non ſic: You ſhall not be ſo. Whoſoeuer of you will be chiefeſt he ſhall be the ſeruant of all.* VVherefore *Peter* was no Prince, *Paul* was no Prince: From whom then is this King-Pope deſcended? Surely *Bellarmine* himſelfe confeſſeth out of the Scriptures wee haue nothing giuen to the Pope, but the Keyes of the Kingdome of heauen, (m) of the Keyes of an earthly Kingdome there is no mention.

i Luk. 12. 14.
k Iob. 18.
l Mark. 10. 44.

m *Ex Scripturis nihil habemus niſi datas Pontifici claues regni cœlorũ: de clauibus regni terrarum nulla mentio ſit. Bell. de Rom. Pont. lib.5.c.3.*

Thirdly, it cannot be proued, that for the firſt 500. yeares of the Church, while it had any ſhew of the ancient forme, any ſparke of the Primitiue puritie, the Biſhop of Rome had Iuriſdiction, Patrimonie, or Lordſhip Temporall: They laboured in the Word, they ſought not after the ſmoakie titles of vaine ambition, nor yet were couetous of worldly Principalitie.

Now it remaineth to be diſcuſſed, whether *Iure humano*, by mans Law, by any iuſt title deriued and taken from men, the Pope haue attained to the Patrimonie, Territories, and Principality he challengeth.

Firſt, it is queſtionleſſe that euery King receiueth his power from God, and is ordained of God to be the Vice-gerent and Lieutenant of the Higheſt, to rule the people of the Lord with iuſtice and equity, to be the Nourſing-Fathers of his Church, to feed his people. No King, nor Prince therefore may decline this duty, or put it ouer and aſſigne it to any other, except infirmity of bodie or minde make him vnable to gouerne. But thoſe Princes which gaue their Dominions to the Pope, and endued the Papacie with their Principalities in *Italy*, by *Bellarmines* owne confeſſion were godly men,

Rom. 13.
Pſal. 78.72.

men, and excellent Princes; therefore they could not forſake their charge, nor deliuer it ouer to any other, which themſelues receiued from God, and were endued with worthy gifts to diſcharge.

Pq viri optimi Princ.
lib 5. de Rom. Pont. cap. 9.

Secondly, no King may put his Land vnder tribute, nor make his Nobilitie and people captiue ſeruants to a foraigne power. VVherefore when King *Iohn* had yeelded this Realme of *England* tributarie to the Pope, all the Nobilitie of *France* in the preſence of their King, proteſted that they would maintaine to the vttermoſt effuſion of their bloud, that no Prince could giue ouer his ſubiects to a foraigne Gouernour: For a moſt vnreaſonable thing it were, that men and people, Nobilitie and Gentrie, Laitie and Clergie, ſhould be bought and ſold, like beaſts in a Market.

Thirdly, the donation which is pretended to be giuen to the Papall Chaire, from *Conſtantine* the firſt Chriſtian Emperour, through which many great Territories, Dominions, Signiories and Principalites, are challenged by the Romiſh Prelate, is an impudent figment, a lying fable, a ſhameleſſe falſhood; as in due place ſhall be declared.

Fourthly, the Princes who did indeed giue theſe Patrimonies and Principalities vnto the Pope which he now enioyeth, had no right ſo to do, they were themſelues vniuſt intruders into other mens poſſeſſions, and what they gaue was not their owne. To make this point cleare: There is no Romaniſt ſo impudent that can deny but that the great Lands and Territories the Pope holdeth in *Italy*, were ſince the time of *Conſtantine* the Great, belonging to, and in the poſſeſſion of the Emperour: For *Placidia*, the Mother of *Valentinian* the third, gouerning the Empire in her ſonnes minoritie, made *Rauenna* the ſeate or chaire of the Empire: So *Conſtance* the Emperour, in the yeare 343. retired himſelfe after he had quieted *France*, into *Bononia*; where, of the *Bononians*, all honours fit for an Emperour were done vnto him. *Charles* the great was ſaluted Emperour in *Rome* of all the people together, with *Leo* the Pope himſelfe, and ſo entred into the Citie as his owne, and was there crowned.

Carol. Sigon. de occid. imp. lib. 12. in princ.

The truth is, while the Emperours were buſied in *Greece*, and employed in the warres of the Eaſt, the Romane State was inuaded by diuers enemies, as *Aiſtulphus* and *Deſiderius*, Kings of *Lombardie*; whom when the *Romanes* could not ſuppreſſe, nor yet from the Emperour in *Greece* haue ſufficient helpe, they were compelled to obtaine aide of *Pipinus* and his ſon *Carolus*, then vſurpers of the Crowne in *France*, for *Martellus* the father of *Pipinus*, moſt treacherouſly depriued *Childerick* his Maſter, the right King of *France* of his Dominion, by the meanes of *Zacharie* the Pope. Now *Pipinus* hauing ouercome *Aiſtulphus* in *Italy*, gaue the Exarchy of *Rauenna* to the Romiſh Biſhop *Stephen*, and withall, the Cities of *Rauenna*, *Fauentia*, *Caſena*, *Forum liuy*, *Forum populi*, *Bononia*, *Rhegium*, *Parma*, *Placentia*, although the Emperour did earneſtly require to haue all theſe Cities and Territories, violently taken, to be reſtored to the Emperiall obedience againe, according vnto iuſtice.

After this, *Eudouicus Pius* ſonne vnto *Charles* the Great, in recompence of the friendſhip of *Leo tertius* the Pope, who had receiued his father *Charles* into *Rome* and honoured him with the title of Emperour, gaue vnto that Sea the Citie of *Rome*, with the Principality, Suburbes, Villages, Territories, by Land and by Sea, Coaſts, Harboroughs, Cities, Caſtles, Townes in *Tuſcia* thereto belonging: All which of right belonged to the Empire, and not vnto *Lodowick*.

Thus you ſee, that neither from God nor men, this Patrimonie and Lordſhip of the Pope in *Italy* is iuſtly taken: nor he himſelfe a King, but a Tyrant; no Prince duely and orderly inueſted into his Dominions; but what he hath gotten by falſhood, he holds by force.

CHAP.

CHAP. XXXV.

Of the rebellion of the Romiſh Prelacie againſt Ieſus Chriſt the ſupreme King, by lifting vp themſelues aboue all Kings and Princes which are the immediate Vicegerents of God vpon the earth.

THat of this teacherous vſurpation wee may draw the more liuely Anatomy; a methode very conuenient it ſeemeth to mee, Firſt, to ſhew, what Tyrannie it is they affect ouer all powers and Principalities: Secondly, from whence they would perſwade the world this authority to bee deriued: And laſtly, how they exerciſe the ſame, and with what moderation they driue on the gliſtering Chariot of Preheminence. Out of a falſe perſwaſion that the power of all Kings and Princes, is meerely earthly, and by humane conſtitution onely: *(a)* but that the power of the Pope is from the boſome of the ſupreme Deitie; They lift vp the one aboue the Starres of Heauen: but the other they depreſſe and abaſe euen vnto the ground, Of their Papall *(b)* Domination they boaſt, that it is greater then that of *Moſes*, who had one people onely in ſubiection; whereas of the Pope the whole world is the Dioceſſe: That he is in dignitie aboue Angels: For to which of them was it ſaid, What thou doſt binde in earth, is bound in heauen.

After theſe great prerogatiues and priuiledges of Prieſts Supremacie, and Domination of the Pope, ſuch baſe account of the Secular Prince is made, that they are rather *(c)* Sheep and Subiects, then Lords; *(d)* furious Rammes, Adders, and Lyons, vpon whom the Pope muſt walke; Subiects and Vaſſals, children and ſeruants vnto him: and not vnto him onely be they in ſeruitude, but euen to *(e)* Biſhops and Deacons. *(f)* If the Emperour haue an houſe in any Biſhops Dioceſſe, the ſame Biſhop may excommunicate him. Nay ſurely, *(g)* euery Biſhop whoſoeuer he be, may excommunicate a Prince. Thus you ſee Secular Potentates not onely inferiour to the Pope, or to his Cardinals, but to euery Biſhop, in whoſe

a *Petro a Domino conceſſum eſt. Diſt. 22. Sacroſancta.*

b *Ex ſer. Bern ſer. alterius in Synod. Rhemenſi.*

c *Bellar. de Clericis cap. 7.*

d *Bellar. lib. 5. de Pont. Rom. cap. 7. ſuper aſpidē & Baſiliſcum ambulabis. Diſt. 96. quis dubitet.*

e *Bellar. lib. 1. de Pontif. Ro. cap. 7.*

f *Si in pluribus Epiſcopatibus Imperator habet domicilium, quilibet poteſt excommunicare. cauſa 11. q. 3 cap ſi autem, in Gloſſ.*

g *Nota, principem poſſe excommunicari etiam a quouis Epiſcopo. diſt 96. cap. duo ſunt. in Gloſſ.*

whoſe Dioceſſe whether they are, or not, yet the Biſhops may excommunicate them.

The whole Clergie are euery one ſhaued on the head in the forme of a Crowne, for that euery one of them is as a King; Neither may they ſweare fidelity (h) to any Lay-man, nor (i) pay them any tribute; neither may Kings preſume to exact any ſuch: (k) For by the diuine Law the priuiledge of immunitie is granted to the Clergie, neither (l) are they ſubiect to the Kings Lawes coactiue, but directiue: wherefore they are free from the cenſe and exactions of Princes. And this the Tridentine Fathers pronounce to bee giuen to the *Eccleſiaſticks*, both by diuine Ordinance, and the Sanctions of the Church; ſo farre forth, that (m) a Secular Iudge cannot cenſure them, if they violate and tranſgreſſe the Ciuill Law of the Kingdome; (n) For Princes are not ſuperiour Powers in reſpect of Clergie-men. Though Chriſt himſelfe paid Tribute, and his Apoſtles alſo: Though he proclaime, *Giue vnto Cæſar that which is Cæſars:* And though *Peter* himſelfe (p) exhort to ſubmit our ſelues vnto all manner Ordinance of Man for the Lords ſake: yet Prieſts, who ſhould to all others giue example, may ſubmit to no man, giue tribute to no man. Neither can they be content that Prieſts onely enioy a priuiledge no where giuen to them in Scripture: But euery lazie and loytering Monke, euerie Hypocriticall and begging Frier, muſt alſo carry his head ſo high, that all yoke of ſeruitude he muſt refuſe.

By this it followeth, that no kinde of men conſtitute in holy Orders, nor yet Monkes, nor Fryers, nor their pompous Cardinals can by any meanes commit treaſon, do what they will: Though they ſtab, poyſon, murther the ſacred perſon of a King; for (s) treaſon is not committed by him that is no ſubiect. (t) But *Bellarmine*, though for faſhions ſake, in one place he ſay Clerks are ſubiect to the Lawes of Secular Princes, which are not repugnant to the holy Canons and Prieſtly office: yet preſently he teacheth, that all Ecccleſiaſticall perſons are free both in body and goods from ſecular Princes, both by the Law of God and Man. It remaineth

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h *Clerici nō debent fidelitatem iurare Laico diſt. 63. porro ſcias in Gloſſ.*

i *Alex. decret. quia nonnulli.*

k *Quanquam pedagiorum, in gloſſ. l. 3. decret. de cenſibus exact. & diſt. 96. ſi Imperator.*

l *Bellar. de Clericis cap. 28. verb. ſecunda propoſitio.*

m *Bellar. de Clericis cap. 28. verbo tertia propoſitio.*

n *Sequitur, vt reſpectu Clericorū non ſunt principes. Bell. de Clericis cap. 28.*

o Math. 22. 21

p 1. Pet. 2. 13.

s *Crimen læſæ Maieſtatis non committitur per non ſubditum. Clem. lib. 2. cap. paſtoralis. verb. non ſubfuit, in gloſſ.*

t *Exemptio Clericorū in rebus politicis, tū quoad perſonas, tum quoad bona, introducta eſt iure humano, pariter & diuino.*

maineth then, that Traytors they are none, for Subiects they are none. But returne we againe to the excommunicating of Kings and Princes. Perhaps you will ſay; For ſome dangerous and deep hereſie: for ſtupendious blaſphemy, a King or a Prince may with much circumſtance and vnwillingneſſe be excommunicated. No, no: euery contumacie is worthy of excommunication. And ſo much greater is the contumacie, by how much the mattter it ſelfe, or the cauſe thereof is the ſmaller. For defending their Regall right: for inueſtiture of a Biſhopricke they may be excommunicated. (*u*) All is hereſie which ſtandeth againſt the power of the Pope.

u Statutis Papæ nō obediens Hæreticus eſt. diſt. 22. cap. omne.

Being excommunicate, the ſtate of all Kings and Princes is moſt miſerable: for their Subiects, *ipſo facto*, are diſcharged from their obedience: abſolued from their fidelity, and from the oath of obedience; ſo that they muſt refuſe longer to do them ſeruice. And if perhaps any well affected towards his Prince, moued either by the commandement of God, or in contemplation of the excellence and vertues of a King, in whom the Image of God ſo brightly ſhineth, ſhall in this time of excommunication perſeuer to do him ſeruice, (*w*) the Pope by ſolemne conſtitution terrifieth all ſuch, and forbiddeth euery man to obſerue fidelity towards a Prince excommunicated.

w Et, ne ſibi fidelitatem obſeruet omnibus modis prohibemus. cauſa 15. nos ſanctorum.

Hence now from the ſeuenheaded beaſt of *Rome* comes it, that the many headed beaſt, the vnconſtant people murmureth, rebelleth, conſpireth, tumultuateth againſt religious and godly Princes. Ieſuiticall Foxes run not onely into our corne fields and houſes, but into the very hearts of men, carrying firebrands with them: All things are brought into combuſtion and bloud: Religion and Treaſon are mingled together: *Pellitur è medio ſapientia: vi geritur res*; whom the pope excommunicateth, all men muſt hold as an Hereticke, and an Infidell: (*x*) Chriſtians are bound not to tolerate an Infidell King, to the euident perill of religion. And againe, (*y*) If any Prince, of a Sheepe or a Ramme become a VVolfe, that is, become an Hereticke, the Shepheard of the Church

x Non tenentur Chriſtiani, nec debent cū euidenti periculo religionis tolerare Regem infidelem Bellar in lib. 5. de Pont c. 7.

y Bellar. in eodē ca.

may expell him by excommnnication , and together com-
mand the people not to follow him ; and therefore to de-
priue him from dominion ouer his Subiects. VVhere is now
z Act.25.10. the obedience of *Paul,* (z) that appealed vnto *Caſar,* a Ty-
rant, a Monſter, as vnto the Miniſter of God for iuſtice, ſaying,
By him I ought to bee iudged? VVhere is now that obedience
vnto Kings and Princes profeſſed enemies to the Church of
a Ier. 27.8. God , whereof *Ieremy* ſpeaketh ? *(a) That people and King-
dome which will not ſerue Nabuchadnezer , and that people that
will not put their neckſ vnder the yoake of the King of Babylon, the
ſame people will I viſite with the ſword, and hunger, and peſtilence,*
b Rom. 13 7. *till I haue conſumed them.* (*b*) VVhere is that feare, to whom
* 1.Tim.2.1.2. feare? That honour, to whom honour belongeth? * VVhere
are the prayers and ſupplications for all men , eſpecially for
Kings, and thoſe that are in authority ? In ſteed heereof you
c *Bellar. de Pont. Rom. lib. 5. cap. 7. verb. alterũ vero ſit.* haue barbarous Axiomes ; (*c*) The Shepheard may ſeparate,
and ſhut vp Rammes that are mad , and deſtroy the Sheep-
fold : He may ſhut them vp , or put them downe into the
number of common ſheep.

d *Sand. de viſib. Monarch. li. 2. c. 4. per totum caput.* The King (*d*) that will not enthrall himſelfe to the popes
authority , ought not to bee tolerated : but his ſubiects
ought to giue all diligence , that another may be choſen in
his place as ſoone as may be. Neither is it to vrge them with
e *Bellar. de Rom. Pont. lib. 5. cap. 7.* the example of Prophets or Apoſtles. (*e*) For, that the Chri-
ſtians did not depoſe *Nero* and *Diocleſian* , it was onely be-
cauſe they had no power. But in the firſt epiſtle of the *Corin-
thians*, and the ſixt chapter, the Apoſtle commandeth them to
f 1. Cor. 6. ſet vp new Iudges amongſt themſelues. O falſe Frier! (*f*) The
Apoſtle to auoide contentious wrangling of Chriſtians be-
fore Heathen Iudges to the diſcredite and ſcandall of the Goſ-
pell , wiſheth them by wiſe and diſcrete Arbitrators among
themſelues, to compoſe their iarres. Now our Cardinall im-
pudently ſaith, he commandeth them to ſet vp new Iudges,
and new Magiſtrates.

Amongſt the reſt of rebellious practices I may not omit,
that, becauſe ſubiects in many places and Countries by ſo-
lemne oath, haue bound themſelues to the faithfull ſeruice of
their

their Princes, Three notable falſe ſhifts our Romaniſts haue found out to fruſtrate all fidelitie, and ſo to looſe the collar of Kings, which is the true and faithfull obedience of ſubiects. The firſt is, that the Pope may abſolue men from their oathes, and make the bond void, which before God and men with the greateſt proteſtation is vowed. The ſecond, that a man may with mentall reſeruation, and by equiuocation ſweare one thing, and intend another thing; and ſo falſely lye vnto the holy Ghoſt, and deceiue both God and Man. The third, that the Pope is the head of the King, and hath the (*g*) Empire ouer all Kings and Princes committed vnto him, (as ſome ſay) both Infidell and Chriſtian. Of theſe let vs ſpeake in order.

Concerning the diſcharging of Subiects from their oathes; it is common with them, as you may ſee in their Canons; *Alius item*, *Nos Sanctorum*, *Iuratos Milites*, and ſundry other.

Of this impiety is there any example in the Scripture? are theſe the keyes of the Church? Did Ieſus Chriſt, did his Apoſtles euer teach ſuch doctrine?

Was not [h] King *Saul* with all his children plagued, for that he brake the oath which the children of the *Iſraelites* ſware vnto the *Gibeonites*? Did not (*i*) the breaking of his oath bring deſerued confuſion vpon the head of *Shimey*? Surely, (*k*) God holdeth them not guiltleſſe that take his Name in vaine. For he commandeth (*l*) *Yee ſhall not ſweare by my name falſely*. Wherefore amongſt the reſt of the vertues of a good man the Pſalmiſt reckoneth this, *(m) That ſwearing to his neighbour he diſappointeth him not, though it were to his owne hinderance*. If this duty of keeping an oath ought to be ſo religious towards euery priuate perſon: how much more towards the anointed of the LORD, and the ruler of the people?

Wee ſee how reuerently (*n*) the ancient holy men tooke oathes, and how religiouſly they were performed; as that of *Abraham* to *Abimelech*: his ſeruant vnto *Abraham*: The *Iſraelites* to the Harlot *Rachab*: *Ioſeph* vnto his Father *Iacob*: The

[g] *Extrau Io 22. ſi fratrum in Gloſſ.*

[h] 2.Sam.21.

[i] 1.Reg.2.

[k] Exod.20.

[l] Leuit.19.12.

[m] Pſal.15.4.

[n] Gen.14.22. & 21.31. Ioſ.6.

Ioſ. 9.

The * oath of the Princes to ſaue the liues of the *Gibeonites*, Yea, the Lord God himſelfe, to teach vs what reuerence, what religion an oath requireth, ſweareth himſelfe, and by himſelfe. And yet the man of ſinne boaſteth, that he hath power to diſcharge ſubiects from their oath, their faith, their proteſtations, and all religious bonds of truth.

The ſecond way of deſtroying Kings and Princes, is their Mental reſeruation, and equiuocation; the moſt abominable poiſon that euer Sathan ſhed into the Church. This taketh all truth, all ſinceritie, all honeſty, all vprightnes, from amongſt the children of men; a moſt barbarous Axiom, which the very *Lapithes*, and *Centaures*, the *Cyclops*, the ſauage *Nomads*, the *Getes*, Man-eating monſtrous *Cannibals*, would I think be aſhamed to admit; to deceiue in ſwearing: in ſwearing, to lye and to diſſemble; yea, to make the ſeale of truth, the couering of all vntruth. What Atheiſme ſo impious? What Hereſie ſo dangerous? The * oath ſhould bee the end of all ſtrife; This maketh it the forge, and the beginning of Contention: The oath is the Glaſſe, wherein one man ſhould ſee the heart of another; But with their equiuocation it is clouded, and couered in darknes, that none can know anothers meaning. This was the poiſon of the *Manichees*; (p) *Sweare, and forſweare, but ſecrets neuer bewray.*

* Heb. 6. 16.

p *Iura, periura, Secretum prodere noli. ex ep. cuiuſdam Anonym. ad Phil. Cam.*

Theſe be the daies the Pſalmiſt did propheſie of; (q) *They doe but flatter with their lips, and diſſemble with their double heart*: Theſe are (r) the clouds without water, the raging waues of the ſea forepropheſied by *Iude*: This is that (s) tongue, a world of wickednes, of which Saint *Iames* doth ſpeake: This the mouth, out of which commeth bleſſing and curſing: The fountaine, that ſendeth forth ſowre and ſweet water at once. A more helliſh plot could neuer be contriued, then to ſweare and not to ſweare: to promiſe, with a minde neuer to performe: to make a faire ſhew, when our heart is fowle and full of bitterneſſe. But yet this hath Sathan alwaies practiſed by his inſtruments. (t) *Iudas* kiſſeth, and betrayeth: with, *All Hayle Maſter*, he deliuereth him to death. But ſee his end; he afterward hanged himſelfe, and his bowels guſhed out. *Arrius*

q Pſal. 12. 2.
r Iude ver. 12. 13.
ſ Iam. 3. 6. 10. 11.
t Mat. 26 49.

rius that blaſphemous Heretick, who denied the Coequality and Coeternitie of the Godhead of Chriſt, beeing brought to recant his errour before the Emperour *Conſtantine*, and the whole *Nicene* Councell, did ſo indeede, and made a ſolemne ſpeech, in which he renounced all his falſe opinions: but ſecretly he had into a written booke digeſted his blaſphemies; which he bare in his boſome cloſely couered vnder his garment. Now when hee had finiſhed his Oration, laying his hand vpon his breſt, and the booke there hidden, Hee did openly ſweare; *This is my faith.* The Emperour diſmiſſed him with the Synode; for they thought that he had ſworne that his faith was according to his ſpeech. But hee falſely vnderſtood that to be his faith, which was hidden in his boſome; not that, which was vttered with his tongue. But let them which follow his falſhood behold his puniſhment alſo; Who ſhortly going to diſcharge his body, poured out his bowels withall. When [u] *Henricus Auceps* the Emperour had taken vpon him a ſolemne oath neuer to weare the Crowne vpon his head againe; meaning thereby, that hee would neuer more exerciſe the Emperiall power; The holy Father the Pope perſwaded him not to giue ouer, but to take vpon him the gouernement againe. To which when the Prince replied, how ſhall my oath bee then obſerued? The Pope anſwered; you ſhall not weare the Crowne vpon your head any more, but haue it borne before you on a ſtaffe. The ſame perfidiouſnes and double dealing, which is practiſed among them, is publiquely taught alſo by them. For if any deſperate Catilin, or Ruffianly *Clodius*, in his confeſſion to a Prieſt diſcloſe a purpoſe hee hath to murther a priuate man or a Magiſtrate, The Prieſt may not reueale his confeſſion: but admit (w) that it be ſuſpected, that hee hath deliuered an heinous and bloudy purpoſe to the Confeſſor, and there bee an oath tendred vnto the Prieſt what was the tenour of the Confeſſion, He muſt ſweare hee neither heard, nor knoweth any thing to reueale: hee muſt not be ſilent nor mute, but boldly auouch, he knoweth nothing, and heard nothing, meaning, nothing that may be vttered. Of the ſame minde is *Manipulus*

Cura-

The guſhing out of the bowels, twice hath beene the reward of mentall Reſeruation

[u] *Cent. 10. cap. 6. fol. 305.*

[w] *Summa Angel. in vlt. Confeſſ. verb. quid ſi interrogatur*

Curatorum, a booke written for the direction of all Prieſts in the executing of their office. For he ſaith; *(x)* If the Confeſſor be brought as witneſſe, and compelled to ſweare, Hee ought to ſweare, that he knoweth nothing of the matter, neither doth he forſweare. For though the confitent haue reuealed ſuch matter, yet the Confeſſor doth not know whether it be true or not. Therefore he may truely ſay, he knoweth nothing: And if the Iudge preſſe him earneſtly, yet hee muſt ſtill deny; For an oath was not ordained to bee the bond of impietie. Another ſaith, *(y)* the Prieſt may ſafely ſweare hee knoweth nothing of the matter reuealed in Confeſſion. For he knoweth it not as Man, but as the lieutenant of GOD. Thus, vvhile all treaſons begin with Confeſſion, and Confeſſion muſt neuer be reuealed, like innocent Sheepe, Kings and Princes are carried to the ſlaughter, and made the markes of euery Traitourly and deſperate *Zimry*.

x *Man. Curat.*

y *Extrau. de Iurā. Calum. ex Manip. Curat.*

Ibid.

The third meanes and paſſage to the deſtruction of Kings and Princes, is; They perſwade, (z) both the Spirituall and Secular ſword to be in the hand of the Pope; (*a*) *In whoſe thigh Chriſt himſelfe hath written, King of Kings, and Lord of Lords.* By this it then followeth, that if *Iohn* King of England be murthered by a Monke, or *Henry* the Emperour bee forſaken by his ſubiects: yet the Emperiall, or Kingly Maieſtie is not violated, nor diminiſhed; (*b*) For it dwelleth in the Pope, as in the fulneſſe of power.

z *Extrau. Io. 22. ſi fratrū in gloſſ.*

a *Gerſon de poteſtat. Eccleſiæ Conſi. 12. part. 3.*

b *Vid. Bonif. 8 Conſtit. vnam ſanctam.*

Out of this alſo it comes to paſſe, that the (*c*) Pope may depoſe the Emperour; not onely if he be a vvicked and vngodly Prince: a Woolfe, and a madde Ramme (as *Bellarmine* ſpeaketh.) But (*d*) though he be not euill, yet if hee be vnfit and vnprofitable in ſo great a gouernement, the Pope may depriue him, and diſcharge the ſubiects from his obedience. The vpſhot is; (*e*) that of the vniuerſall Church, and all the goods thereof, the plenary diſpoſition is in the Pope. Wherfore he may tranſlate Empires, put downe one, and ſet vp another: yea, the liues of Kings and Potentates are in his hand alſo. For, *Bellarmine* not onely ſaith, that (*f*) a diſordered King muſt be compelled by the Pope by Excommunication

c *De Pont. Ro. l. 5 c. 7.*

d *Zacharias Regem Francorum non tam pro ſuis inquitatibus, quam pro eo quod tantæ poteſtati erat inutilis, à Regno depoſuit. Cauſ. 15. q. 7. cap. alius.*

e *Cum totius Eccleſiæ vniuerſalis, quæ eſt vnica, et bonorū eiuſdem plenaria diſpoſitio Papæ eſſe noſcatur. Extrau. de off. c. d. leg. c. ſedes Apoſtolica.*

f *Per excom. aliaſq; cōmodas rationes l. 5. de Ro. Pont. c. 7. verbo tertium argumentum.*

an

and other fit means: (*g*) But in thoſe things which hinder the ſpirituall purpoſe or end; or in ſuch caſes, wherein the ſpirituall purpoſe may be furthered, the ſpirituall power may, and ought to bridle the temporall, by all meanes and waies which therto ſhall be thought neceſſarie. If then it be thought neceſſarie to depriue him, (*h*) The Pope may command the people not to follow him: if to kill him, why *omni ratione et via*, by all waies and meanes, he may be reſtrained. And thus vnto the throat of all Kings and Princes whom the Pope reiecteth, way is made for euery Sicarious Ruffian and Traitor; (*i*) for Chriſtians are not bound, Nay, they may not ſuffer an Infidell King with the danger of religion, as is afore ſaid. Let vs now caſt the reckoning of all, and ſumme it vp together. Not the Pope onely, but euery Biſhop may excommunicate an Emperour, a King, a Prince, for contumacie in the ſmalleſt buſineſſe: A King Excommunicate muſt not bee obeyed: Prieſts are not ſubiect to Magiſtrates; therefore, if they kill them, they are not Traitors. The Pope may diſcharge ſubiects from their oath: The ſubiect himſelfe may equiuocate, and lye vnto the King in his oath: The Pope is the King of Kings: He may depriue any Prince: Hee may reſtraine him by all meanes and wayes; therefore, by conſpiracie, by treachery, by murther, by bloud: the gentle Cardinall makes neither Limitation, nor exception.

(*k*) *Tantum relligio potuit ſuadere malorum.*
Such miſchiefe ſuch religion can perſwade.

Let vs deſcend vnto the ſecond point; which is, to conſider from whence this their tranſcendent power, this imperioſitie ouer all Kings and Princes is taken. In the former Chapter, I truſt, it was ſufficiently declared, that by the law of God the Kings power hath no ſuperiour vpon earth: therfore from the Scriptures the Pope can neuer proue this his Lordſhip ouer them.

Io. de Turrecremata ſaith, (*l*) The Pope is not to be ſaid, ſo to haue Iuriſdiction in Temporalities by the right of his

Popedome

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g *In rebus quæ obſunt fini ſpirituali, aut ſunt ad eum conſequendum neceſſaria, ſpiritualis poteſtas poteſt et debet coercere temporalem omni ratione & via quæ ad id neceſſaria eſſe videbitur. Bell. de Ro. Pon. l. 5. c. 6. verb. ita prorſus.*

h *Et ſimul Iubere populo, ne ſequātur. Bell. l. 5. de Ro Pōt. c. 7. verb. ergo tria.*

i *At non tenentur Chriſtiani, imo nec debent, cum euidēt i periculo religionis tolerare Regem infidelem. de Ro. Pont. l. 5 c. 7. verb. at non.*

k *Lucretius.*

l *Papa non ſic eſt dicēdus habere iuriſdictionem in temporalibus iure Papatus, vt dicendus ſit totius orbis Dominus. Io. de Turrec. l. 2. Summ. de Eccleſ. cap. 113.*

Popedome, that he may be called Lord of the world.

Hugo de Sanc. Victore ſaith, (*m*) The head of the earthly power is the King.

Driedo ſaith, (*n*) Chriſt did not giue vnto the Pope temporall dominion ouer the Church: Neither did hee take away their Kingdomes from Princes: Neither would he, that all Kingly power ſhould be deriued and deſcend from *Peter*, as the Eccleſiaſticall doth. Yea, *Bellarmine* himſelfe confeſſeth; (*o*) Wee haue nothing from the Scriptures but the Keyes of the Kingdome of heauen giuen vnto *Peter*: Of the Keyes of earthly Kingdomes there is no mention.

It is a thing worthy obſeruation, that *Bellarmine* going about to proue the authoritie of the Pope ouer Kings, is compelled firſt to confeſſe (*p*) That he hath no direct power by the diuine Law; But the temporall power hee hath, is indirect, as it is ordinate to the good of the Church. And for this indirect temporal authoritie he alledgeth no other place of Scripture but that one onely, [q] *Paſce oues*, *Feed my Sheepe*. And ſurely, this place is vnto them *Pandora Pyxis*; it proueth euery thing: it confirmeth euery thing: it is *ad omnia*. But who is ſo ſimple which doth not know, that our Sauiour in theſe words, *Feed my Sheepe*, reſtoreth *Peter* to the office of Apoſtleſhip, from whence by his periury he was fallen? Neither doth the word *Feede*, extend ſo farre, as to rule and gouerne ouer all perſons in all things. It is a fallacie, and a mere Sophiſme, to make ſuch concluſion; Chriſt bade *Peter* feede his Sheepe; *Ergo*, hee may depoſe Kings and Princes. Better is that Collection which Abbat *Smaragdus* maketh; [r] Chriſt ſaid to *Peter*, *Feede my Sheepe*; *not thine, but mine: ſeeke my glory in them, my dominion, mine increaſe; not thy owne gaine.*

Bellarmine in this great want then, and penury of arguguments out of Scripture to be taken, is forced to repaire vnto other reaſons.

Ob. Firſt hee ſaith, that the Ciuill power is ſubiect to the Eccleſiaſticall.

Sol. But by that reaſon euery Biſhop hath as much authoritie ouer

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m *Terrena poteſtas caput habet Regem. l.2.de ſac.par.2.c.4*

n *Non ſimul illi dedit imperium tẽporale ſuper vniuerſam Eccleſiam: neq; enim abſtulit imperatoribus & Regibus ſua Regna: neq; item voluit, vt omnis poteſtas Regalis, proinde ac Eccleſiaſtica debeat deriuari & deſcendere ex poteſtate Petri.* Dried. lib.2. de lib. Chriſt.cap.2.

o *Ex ſcripturis nihil habemus, niſi datas Pontifici claues regni cœlorum: de clauibus regni terrarum nulla mẽtio fit.* Bell.l.5.de Pont. Ro.c.3.verbo, iam vero.

p De Ro.Pont.l.5. cap.4.

q Io.21.15.16.

Fallacia à non conſequente, ab ignorantia Elenchi.

r *In Vigil.Sanc.Petri ſuper Euang.Io. cap.vlt.verb.Cõtriſtatus eſt Petrus.*

ouer Princes, as the Pope; for they all chalenge ſpirituall power.

Ob. Againe hee obiecteth, that euery temporall Magiſtrate ought to change the forme of gouernment, which hindereth the ſpirituall good; Therefore the Temporall ſtate is ſubiect to the ſpirituall.

Sol. I anſwere; All the Friers in the world cannot draw from hence a good concluſion, that the Pope may depoſe Princes. Euill lawes muſt be changed, and euill gouernment reformed by the Kings themſelues, by their Parliaments and Counſels of ſtate; There is no cauſe to ſend for the Pope vnto the buſineſſe.

Ob. Hee obiecteth, that one Kingdome may compell another to depoſe their Prince, when they cannot otherwiſe defend themſelues from his wrong doing. Therefore much more may the ſpirituall commonwealth command and compell the temporall, and depoſe their Kings.

Sol. I maruell hee is not aſhamed to abuſe the time, the eyes and eares of men with ſuch cauilling vntruths. Though warres be lawfull by a Chriſtian Prince to be taken in hand for his owne defence, and to calme the tyranny of an euill neighbour, doth it therefore follow, that a Prieſt hath power, by Cenſor-like authoritie to excommunicate and depriue Kings and Princes? The one hath warrant in Scripture: the other hath none at all. Gen.14. 2.Sam.11.

Ob. His fourth argument is; The people may not tolerate an Infidell King, or an Hereticke which draweth the people to his Hereſie: But to the Pope it belongs to declare and determine who is an Hereticke, and whether a King draw men to Hereſie; Therefore to the Pope it pertaines to iudge Kings, and to depoſe, or not depoſe.

Sol. From falſe grounds there can be no good concluſion. An Hereticall Prince cannot be depoſed by the people; We haue neither commandement nor example for it in Scripture. *Iſrael* indured *Ieroboam*, *Ahab*, *Ahaz*, *Hoſea*, and others. Secondly, the Pope hath no more authoritie to declare what Prince is an Hereticke, or a perſwader to Hereſie, then other men. 1.Kin.12.&16. 2.King.16.

men. Thirdly, he hath power to declare who is an Heretick: it is common to him with all other Biſhops; Neither doth it hence follow, that he may depoſe a King.

Ob. An husband is at liberty to dwell, or not to dwell vvith: 1.Cor.7.15. to keep, or to forſake an vnbeleeuing wife; Therfore the people may put away an vnbeleeuing King.

Sol- I anſwere; the Apoſtle ſpeaketh not of the duty of ſubiects towards Princes, but of Husbands and wiues betwixt themſelues; from vvhich no Conſequence can be taken, to proue that a Subiect may reuolt from his Prince. Secondly, it is euident by the vvords of Saint *Paul*, that his meaning is not, that in ſuch caſe of infidelitie a man may chooſe a new wife, or a wife a new husband: Neither doth he allow a full ſeparation, but onely as concerning the point of Idolatry; A brother or a ſiſter is not in ſubiection *Liberă habeat poteſtatem diſcedendi, tamen fidelis non proijciat illam à ſe. Haymo. in 1.Cor.7.* in ſuch things. Thirdly, the Apoſtle doth not counſell the beleeuing brother or Siſter to expulſe the vnbeleeuing yoakfellow: But if the vnbeleeuing will depart, let them depart. *Hoc nihil ad Rhombum*; What is this to the Popes ſupremacie?

Ob. Laſtly, *Bellarmine* endeuoureth by examples to illuſtrate the Monarchy of his Papall *Cæſar* and prieſtly Prince aboue all ſecular power. The Prieſts (he ſaith) did reſiſt *Vzziah* attempting to burne incenſe to the Lord; beeing ſtriken with Leproſie they caſt him out of the Temple; And the ſame *Vzziah* was compelled to depart the Citie, and to leaue his Kingdome to his ſonne.

Sol. *Legibus viuitur, non exemplis.* Although we might iuſtly anſwere him, that we liue not by examples, but by lawes: yet I further ſay, *Vzziah* was prohibited to offer Incenſe, and remoued by the Prieſts out of the Temple; For which act the word of God was their warrant. But the Romaniſts haue no authoritie from the word to depoſe Kings or Princes: Neither doth it follow; the Prieſts had ſuch authority in the Law; therefore they haue alſo the ſame in the Goſpell. Laſtly, *Vzziah* was not depoſed from his Kingdome by the High Prieſt; For hee was King vnto his death. But his ſon did adminiſter the ſame vnder him being 2.Chro.26.21. a Leper, becauſe he could not come into any congregation of the people.

Athalia

Ob. *Athalia* the Queene was put out of authoritie by *Iehoiada* the High Prieſt. 2. Chro. 23. 14.

Sol. The Miniſters of the Goſpell haue not the ſame iudiciall power in Ciuill affaires, as the Prieſts in the Law had. The Prieſts and Leuites bare weapons, ſounded Trumpets, were the ordinary guard of the Temple: the Miniſters of the Goſpell haue no ſuch office. Hereto adde, that *Iehoiada* the Prieſt alone did not depoſe *Athalia*: but all the Princes of *Iſrael*, and the King himſelfe was preſent at the doing thereof. Laſtly, *Athalia* vvas no lawfull Queene; Shee was a murtherer, and a vſurper againſt *Ioaſh* the true and lawfull King, vvho was preſent in perſon when *Athalia* was ordered to be ſlaine.

Of *Ambroſe* he ſaith, that by him *Theodoſius* the Emperour was excommunicated for the raſh putting to death of ſo many *Antiochians*, and compelled to make a law againſt the haſty execution of any capitall ſentence, that none ſhould be put to death till thirty daies after the iudgement pronounced.

Ambroſe[a] did not exerciſe any Temporall authority ouer the Emperour *Theodoſius*, but onely Eccleſiaſticall, by the cenſures of the Church: Neither did he command the Emperour to make the aboue rehearſed law: but did perhaps aduiſe and counſell him ſo to doe.

Ruffinus ſaith,[b] it was the Emperours owne doing, and ſo doth *Zozomen* alſo. The reſt of his examples are of the proud attempts of the vultures of that Church, after all corruption was crept into it; wherefore, they proue nothing at all.

Our laſt conſideration is, How orderly, and with vvhat moderation they vſe this ſoueraigntie arrogated vnto themſelues ouer Kings and Princes. And ſurely, it is moſt true, that the Tumults, Warres, Treaſons, Murthers, Deſtructions, by them in euery nation and countrey practiſed, volumes of bookes cannot containe.

Apoſtoli de mortuis viuos faciebant, hi mortuos ex viuos Tert. in l. Præſcrip.

Let Hiſtories witnes vnto you the vexations offred to the
Emperour *Otho* the fourth, by *Innocent* the third.
Henry the fourth, by *Gregory* the ſeuenth.

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[a] *Vid. Zozom. l. 7. cap. 24.*

[b] *Ruf. quibus omnibus iſtud quoq; mirabiliter adiecit, lege ſanxit in poſterũ &c.* Ruffinus l. 2. cap. 18. *Quæ & legem quoque illis irrogauit &c.* Zozom. l. 7. cap. 24.

Henry the fift, by *Paſchal* the ſecond.
Frederick the firſt, by *Hadrian* the fourth.
Philip the ſonne of *Frederick*, by *Innocent* the third.
Philip the ſecond, by *Gregory* the ninth.
Conradus the fourth, by *Innocent* the fourth.
Iohn King of England, and ſundry others.

How many Emperours and Princes haue been brought, either out of blinde deuotion, or by inſulting tyranny, to kiſſe their feete?

Iuſtinian, the feete of *Conſtantine*.
Creſcentius Conſul, the feete of *Iohn* the ſeuenteenth.
Frederick the firſt, the feet of *Alexander* the third.
Otho the firſt, the feet of *Iohn* the ſeuenteenth.
Charles the Great, the feete of Pope *Leo*.
Henricus the fift, the feet of *Gelaſius* the ſecond.
Sigiſmund, the feete of *Martin* the fift, and of *Eugenius*.
Carolus the fift, the feet of *Clement* the eight.
Iohn King of England kneeled at the feete of the Popes Legate, and kiſſed the feet of *Stephen Langton* Biſhop of Canterbury.

Of Emperours alſo and Princes depoſed the number is not ſmall.

[a] *Gregory* the firſt, in the priuiledge hee granted to the Monaſterie of Saint *Medrad*, depriueth all Kings, Rulers, Iudges, whoſoeuer violate the decree of his command.

Zacharias the Pope depriued *Childerick* King of France.
Leo the third tranſlated the Empire from *Greece* to *Germany*.
Innocent the third depoſed *Otho* the fourth.
Hugo Earle of *Italy* by *Vrbanus* was depriued.
Clement the ſixt depoſed *Lodowick* the fourth:

Other

[a] *Greg. 1. in priuileg. Monaſt. Sanct. Medar. & citatur ab ipſo Bell. l. 5. de Ro. Pont. c. 8. verbo quartum eſt.*

Other Potentates alſo haue beene brought to the loweſt deiection, and baſeſt ſlauery that might be.

Frederick Barbaroſſa was faine to ſubmit his neck vnder the yoake of *Alexander*.

Henry the fift was crowned vvith the Popes foot, and vvith his foote the Crowne ſpurned off againe.

King *Iohn* was conſtrained to yeeld vp his crowne to *Pandulph* the Popes Legate, and fiue daies to continue as a priuate perſon.

Henry the fourth to wait three daies and three nights at the gate of Pope *Gregory*, together with his wife and child in the deepe of Winter.

Franciſcus Dandalus to lye like a dogge vnder the Popes table being *Clement* the fift, and there to gnaw bones to ſatisfie the Papall fury.

Henry the ſecond King of England was conſtrained to goe barefooted on Pilgrimage with bleeding feet to the Tombe of *Thomas* of Canterbury, by *Alexander* the Pope.

Frederick the Emperour to hold Pope *Hadrians* ſtirrop: and afterward was the ſame Emperour Excommunicate for putting his name before the Popes name.

Paſchalis the ſecond cauſed *Henry* the Emperour to be taken out of his graue againe.

As they haue excommunicated, vexed, and depriued Emperours and Princes: many alſo they haue brought to death.

Conradus, deſcended of the Royall race of many Emperours, with the Duke of *Auſtria*, were both by the procurement of the Pope put to death.

Alexander the third would haue betrayed *Frederick* the Emperour to the Soldan, and writ letters to this purpoſe to that infidell Prince, who ſent them againe to the Emperour; by whoſe commandement the ſaid Letters vvere openly read before the ſtate of the Empire at *Norembburge.*

Innocent the fourth, cauſed *Frederick* the ſecond to be poiſoned firſt, and then ſtrangled by one *Mansfredus.*

Innocent alſo excited *Philip* King of France, promiſing remiſſion of all his ſinnes if he would either kill or expell King *Iohn* out of his Kingdome.

Many other Princes and Kings I might place in the ſame Catalogue, depoſed, depriued, excommunicated, perſecuted and vexed. O bleſſed Lord be mercifull to thy Church, put thy hooke into his noſtrills, and thy bridle into his iawes, that the power of this deſtroyer preuaile not againſt thine anointed: that thine owne inſtitution of Kings and Princes by thee alſo may be defended, and vnder the ſhadow of thy wings protected from the power of the dogge, and the fury of the Lyon: that to thy name in all congregations, and to the King of Kings thy deare Sonne Ieſus Chriſt, with the holy Ghoſt, all power and glory may bee aſcribed vvorld without end. *Amen.*

ANTI-		CHRISTVS.
THe [a] Pope is both Chriſt, and Chriſts Vicar; *Peter*, and *Peters* ſucceſſor.	1	*MAny ſhall come in my name, ſaying, I am Chriſt, and ſhall deceiue many,* Math. 24. 5.
The [b] Pope is Lord of all temporall Kingdomes.	2	*Foxes haue holes, and the birds of the ayre haue neſts, but the Sonne of Man hath not where to reſt his head.* Math. 8. 20.
The [c] Pope is Prince of the whole world.	3	*Behold, wee haue forſaken all and followed thee.* Math. 19. 27.
The [d] Pope is God.	4	*See now how that I, I am God, and there is none but I.* Deut. 32. 39.
The [e] Lordſhip of Princes doth not deſcend from Gods Law, but from the Law of nations.	5	*I haue laid help vpon one that is mighty, I haue exalted one choſen out of the people, I haue found* Dauid *my ſeruant, with my holy oyle haue I anointed him.* Pſal. 89. verſe 20, 21.

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[a] *Chriſtus videlicet & Chriſti Vicarius, Petrus Petriq; ſucceſſor. de maior: et obed. cap. vnam ſanctam.* [b] *Archidiac. de hæreſ. verb. et quia tant.* [c] *Sext. decr. lib. 3. periculoſo in gloſſ.* [d] *Diſtinc. 96. cap. Satis euidenter.* [e] *Non deſcendit de iure diuino, ſed de iure gentium. Bell. de Pont. Ro. lib. 5. cap. 2.*

	Anti-		Christvs.
f Rhem.in 1.Pet.2. annot.5.	Although[f] all power bee of God, and Kings rule by him, that is no otherwiſe but by his ordinary concurrence and prouidence.	6	Samuel *looked on* Eliab *and ſaid, Surely the Lords anointed is before him, but the Lord ſaid, Looke not on his faſhion or on the height of his ſtature, becauſe I haue refuſed him (but of* Dauid *the Lord ſaid) Ariſe, and anoint him, for this is he.* 1.Sam.16. verſe 6.7.& 12.
g Rhem.in 1.Pet.2. annot.6.	Kings[g] and Emperours could not bee heads of the Church beeing Heathen men.	7	*Thou art ſent of the King and of his ſeuen counſellers to viſit Iuda and Hieruſalem, according to the Law of God which is in thy hand.* 1.Eſd. 7.14.
h Rhem.in 1.Pet.2. annot.6.	The[h] Kings excellency of power is in reſpect of the Nobilitie, and Lay-Magiſtrates vnder him.	8	Dauid *made the ordinances of the children of* Leui. 1.Chron.23.6.
i Rhem.ibidem.	Firſt[i] honour God, then the Biſhop, then the King.	9	*Submit your ſelues vnto all manner ordinance of man for the Lords ſake; whether it be vnto the King, as excelling.* 1.Pet. 2. verſe 13. *Iuxta Rhem.Tranſla.*

Apo-

ANTI-		CHRISTVS.
Apoſtles,[k] Biſhops, Prelates, are onely ſet by the holy Ghoſt to gouerne the Church: neither muſt temporall Princes exact, nor their ſubiects giue to them Eccleſiaſticall iuriſdiction.	10	*Kings ſhall bee thy nurſing Fathers, and Queenes ſhall be thy nurſing Mothers.* Eſay 49. 23.
God[l] inſtituted the ſpirituall gouernment in more excellent manner then the temporall.	11	Salomon *ſet the ſorts of Prieſts to their offices, as* Dauid *his father had ordered them: and they omitted not the commandement of the King.* 2. Chron. 8. verſe 14. 15.

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[k] *Rhem.in 1.Cor.14, annot.16. et in Mat.22.annot.3.*

[l] *Rhem.in 1.Pet.2.annot.5.*

A tract concerning Antichriſt.

I *Aſſure my ſelfe, that euery one who readeth my former labours in this* TRISAGION *contained, will eaſily perceiue my purpoſe to be, by the comparing of the doctrine of the goſpell with the Popiſh blaſphemies, to ſhewe, that the Romiſh Church is the Synagogue of Antichriſt, the Tabernacle of that wicked one planted in the holy Mountaine. Now for that, to diuert from themſelues this imputation, and to caſt miſts of darkenes before the eies of men, they imagine that Antichriſt ſhall be a Iew of the Tribe of* Dan, *raigne in the Temple, and periſh in Mount Oliuet, I haue beene bold to offer vnto thee, zealous reader, theſe few tracts enſuing, concerning the* PERSON, *the* SEAT, *the* BIRTH, GROVVING VP, *and* DOMINION: *the* MARKES, *the* CERTAINTY, *the* MANNER, *and* TIME *of the deſtruction of Antichriſt.*

CHAP. XXXVI.

Of the Perſon of Antichriſt.

THat Antichriſt the begotten of Satan, the oppoſite enemy of the Goſpell of Chriſt, is a body politicke, a ſtate, a Kingdome of falſe teachers, obſcuring the benefits of the paſſion of CHRIST, detracting from his offices, corrupting and peruerting his word and Sacraments, perſecuting his true Church; if with a ſerious conſideration, and diligent eie, we ſearch and perpend the Scriptures of God, it will bee plainely deprehended.

First, the Apoſtle *Paul* calleth it a Myſtery of iniquitie: 2 Theſ.2.7
and our Sauiour, abomination of deſolation. Which forme Mat.24.15
of ſpeech rather importeth a Kingdome, and a ſociety of euill perſons, then one particular perſon.

Secondly, of this Myſterie of iniquity the Apoſtle *Paul* witneſſeth, (*a*) that it did worke in that time, wherein hee a 2 Theſ.2.7.8
wrote his Epiſtle to the *Theſſalonians*, and that it ſhould bee deſtroied by the brightnes of the appearing of the Lord: but no one ſingular perſon can ſo long endure; therefore Antichriſt is not one indiuiduall, or naturall man.

Thirdly, *Daniel* deſcribing the foure Monarchies, compareth them to beaſts: and by the little horne riſing among the ten hornes Antichriſt is prefigured; ſo that, as the other ten hornes were ſtates and Kingdomes: ſo this was alſo a ſtate and a Kingdome. Wherefore, ſpeaking of his eies he ſaith; *He had eyes like a man.* Which ſpeech plainely doth diſtin- Dan.7.8.
guiſh him from a man; for that which is like, is not the ſame. Neither doth the reply of *Bellarmine* ouerthrow this argument, who ſaith, that in diuers places *Daniel* by one beaſt doth vnderſtand one particular King; as *Alexander* by Dan.8.
the Goat, *Darius* by the Ramme. For in this place *Daniel* calleth the (*b*) foure beaſts foure Kings. By which hee ma- b Dan.7.17
keth it euident, that vnder the name of a King hee doth vnderſtand a ſtate, or Monarchie.

The fourth proofe I take out of the words of the Apoſtle, in the ſecond Epiſtle to the *Theſſalonians* and the ſecond chapter, who ſaith; *He that now letteth, will let, till he be taken out of the way, and then ſhall that wicked one be reuealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall aboliſh with the brightnes of his comming.* From hence I reaſon; that by him which letteth, and muſt be taken away, ſundry interpreters, as *Tertullian, Hierom, Chryſoſtome, Ambroſe, Auſten,* and the *Rhemiſts* in their Marginall notes, vnderſtand the Romane Empire. After the deſtruction whereof, immediately Antichriſt muſt bee diſcouered, as the Apoſtles words import. Then I thus conclude: Antichriſt appeareth after the diſſolution of the Roman Empire, and endureth till he be aboliſhed by the ſecond coming of Chriſt: but this ſpace of time containeth many ages, and hundreths of yeares; Therefore Antichriſt cannot be a ſingular perſon, but muſt needs be a ſtate, and a politicall body, which for the ſpace of ſo many ages is to continue. For if we take the ſhorteſt account, and reckon the Roman Empire to haue ceaſed but at that time, when *Lodowick* the Emperour, ſonne of *Charles* the great, yielded vp *Rome* with all the Iuriſdiction thereof, and the Territories about it, vnto the Pope, it was about the yeare 817. almoſt 800 yeares ſince.

Tertul.lib. de reſur. carnis.
Hier.ad Algaſiam. q.11.

Fiftly, Saint *Iohn* acknowledgeth, that Antichriſt is a body politique. For he ſaith, (c) There are many deceiuers entered into the world, and euery ſpirit which confeſſeth not Ieſus Chriſt, that he is come in the fleſh, is not of God, and the ſame is ὁ ᾽Αντιχϱίςος, the Antichriſt. In theſe words, firſt hee ſpeaketh of many, and at the laſt concludeth all of them in one perſon, οὗτος ἐςιν ὁ πλάνος, καὶ ὁ ᾽Αντιχϱίςος, this is Antichriſt.

c 1 Ioh.4.1.3

Sixtly, all Heretickes deny Ieſus, when they teach falſhods concerning him, and affirme him to be ſuch as he is not. But aboue all other the *Romiſh* Church denies Ieſus to be Chriſt; for they haue taken from him all the offices; of Prieſthood, of Propheſie, of Kingly power, to which hee was anointed.

Seauenthly, *Iohn* ſaith; (d) *Euery ſpirit which confeſſeth not that*

d 1 Ioh.4.3

that Ieſus Chriſt is come in the fleſh, is not of God; but this is the ſpirit of Antichriſt, of whom you haue heard that hee ſhould come, and now already hee is in the world. I ſhall need no further, I truſt, to ſeeke arguments in this queſtion, ſince Saint *Iohn*, who among all the holy writers is onely found to vſe the very word, Antichriſt, doth plainely witnes, that his ſpirit is in all them that deny Ieſus Chriſt to bee comne in the fleſh, and that he himſelfe, whoſe coming they heard of and expected, was then in the world.

The fauourers of the *Romiſh* Church ſtand much vpon the Article ὁ, *That Antichriſt*, or *The Antichriſt*; as though thereby it were proued, that Antichriſt ſhould bee one naturall man. But alas! this is a miſerable ſhift. For as this Article is much vſed in the Greeke tongue: ſo it doth not alwaies determine a ſingularitie of number; as you may ſee in the fourth of Luke; Where the Greek readeth ὁ ἄνθρωπος, Man or the Man ſhall not liue by bread only. * So in the ſecond of *Mark*, and *Mathew* the twelfth, and *Mathew* the fift, and ſundry other places. In which though the Article ὁ bee vſed, yet it is no ſigne of ſingularity, nor of reſtriction to one particular perſon.

Luc 4 4

* Mar.2.27.

Mat.5.25.

Mat.12.35

Ob. They obiect alſo, that Chriſt oppoſeth the perſon of Antichriſt againſt his owne perſon; (e) *I am comne in my Fathers name, and ye receiue me not: if another ſhall come in his owne name, him will ye receiue*; therefore Antichriſt ſhall bee a priuate perſon.

e Bell. ex Io. 5.43

Sol. It is plaine enough, that Chriſt ſpeaketh this of euery aduerſary, which without authority ſparſeth abroad impious and vngodly errours. All which falſe teachers, and falſe Prophets, as *Theudas*, *Iudas*, *Galilaus*, *Barcocabas*, were better entertained among the Iewes, then Chriſt himſelfe. Wee may as well argue; (f) *Many falſe Prophets ſhall ariſe, and ſeduce many*; Therefore Antichriſt ſhall bee a politique body of Hereticks, ſeducing, deceiuing, and leading into errour. As for that which *Bellarmine* inferreth, how Antichriſt ſhall bee receiued of the Iewes inſteed of Meſſias, this place proues no ſuch thing. The Iewes receiued many falſe teachers, whom

f Mat.24.11

yet they beleeue not to be the Meſſias.

Ob. *Daniel* (they ſay) calleth Antichriſt a King, not a Kingdome; Therefore Antichriſt ſhall be a ſingular man, not a State or Kingdome.

Sol. I anſwer, *Daniel* calleth the foure Monarchies Beaſts, and deſcribeth euery one, as one ſeuerall beaſt: yet the Monarchies conſiſted of ſundry Kings, and ſundry Princes. And *Daniel* in his ſecond chapter, ſpeaking of the Romane Monarchie, calleth it a Kingdome: yet preſently he ſaith, (g) *In the daies of theſe Kings ſhall the God of heauen ſet vp a Kingdome.* So that the Prophet ſometime vnder the name of Kings, ſignifieth whole States and Kingdomes. As by the ten Hornes many Kingdomes are ſignified: So, vnder the figure of one Ram, (h) all the Kings of the *Medes* and *Perſians* are typified.

g Dan.2.44

h Dan.8.20.

Thus much may ſuffice to be ſpoken of the *Perſon of Antichriſt*, to ſhew that it is no new opinion, that this myſterie of iniquity, and abomination of deſolation, is a Kingdom, not a King: a Politicall, not a priuate perſon: not contained in one place, but a Citie diſperſed throughout the whole world.

CHAP. XXXVII.

Of the Seate of Antichriſt.

a 1.Sam.19.11.

As when *Saul* (a) ſent Meſſengers to ſlay *Dauid*, his wife *Michol* tooke an Image and laid it in the bed, with a pillow of Goats haire vnder the head thereof, ſhewing it vnto the Meſſengers in ſteed of *Dauid*: So the Maſters of the Romiſh Church, following not the pietie, but the fraud of *Michol*, when we enquire after Antichriſt, and ſeeke for him, offer vnto vs an Idoll of their owne conceit, and an Image of phantaſticall opinion, in place of the ſubſtantiall body of the man of ſinne: Or as the Lapwing, that ſhe may deceiue the purſuer, houereth alwaies ouer the place where her yong ones are not: So our Romaniſts leade vs from the true ſeate of Antichriſt, vnto ſuch places where they know well enough we ſhall neuer finde him. But if we compare together

ther the two Prophets, *Daniel*, and S. *Iohn* in his Reuelation, it will very probably appeare, that the little horne mentioned in *Daniel*, (*b*) which came vp hauing eyes like a man, and a mouth ſpeaking preſumptuous things; who had a grimmer viſage then his fellowes, and made battell with the Saints of God, and preuailed againſt them, And was of ſuch preſumption, that he did thinke that he might change times and Lawes; is all one with the ſecond Beaſt (*c*) riſing out of the earth in the Reuelation, which wrought ſuch wonders, deceiued them that dwell on the earth, compelling them all to receiue the marke of the beaſt; And ſurely both theſe are the Images and Types of Antichriſt. To proue that at *Rome* they muſt ariſe, and there ſit, we ſhall need no other Arguments, then to attend vnto the words of the two Prophets, *Daniel* and *Iohn*.

b Dan. 7. 8.

c Reu. 13. 11.

Firſt, (*d*) for the little horne, it roſe vp (ſaith *Daniel*) among the ten hornes of the fourth beaſt, that is, amongſt the multitude of Kingdomes belonging to the *Romane* Monarch; for that is the fourth Beaſt. Yea, the ſtanding vp of the little horne after the fall of the ten Kings or hornes, agreeth rightly with the Papall domination, who after ſuppreſſion and deſtruction of all the Hornes, Kings and Kingdomes belonging to the *Romane* State, doth now ſit there as the ſole Monarch, and Ruler of the world, according as his Canoniſt ſaith, (*e*) The Pope hath the Principalitie of the whole world.

d Dan. 7. 8.

e *Papa totius mundi obtinet principatum. De ſtatu regularium periculoſo. in Gloſſ.*

Let vs ſpeak now of the beaſts mentioned in the thirteenth of the *Reuelation*, whom *Iohn* ſo deſcribeth to ſit in the chaire of *Rome*, that more plainly he cannot ſpeak, except he ſhould name the place.

Apoc 13.

In the Image and ſimilitude of the firſt beaſt hee painteth out the greatneſſe and power of the Ethnicke *Rome*, hauing the likeneſſe of the Leopard, the feet of the Beare, the mouth of the Lyon, that is, all the power of the Three Beaſts, or Kingdomes, mentioned in the ſeuenth of *Daniel*, ſwallowed vp by him, who was vnlike, and farre ſurpaſſed all the other Kingdomes. For the very Dragon or Diuell himſelfe gaue his power vnto this Beaſt, that all the earth ſhould worſhip him: Which cannot be verefied, at the time wherein *Iohn* did write, of any State but of the *Romane* Empire; for that onely then ſwayed the rule of the world, hauing euery knowne Kingdome and Nation; yea, the Iewes themſelues in ſubiection. •

Vid. Napier ſuper Apoc.

For the further explaning of the matter, leaſt any man ſhould doubt who this Beaſt ſhould be, he deſcribeth him doubly; by his Heads, and by his Hornes. His Hornes were ten, that is, many Kingdomes and Principalities to him ſubiect. For the number of ten often in the Scripture ſignifieth a great multitude, the definite number being taken for an vndefinite. His Heads ſeuen; for that the Citie it ſelfe was then ſeated on ſeuen Hils, as in the ſeuenteenth chapter, the Spirit maketh it moſt manifeſt, ſaying, the ſeuen Heads are ſeuen Hils, on which the woman ſitteth. Secondly, the ſeuen Heads are ſeuen Kings, in reſpect of the ſeuen-fold manner of gouernment, which ſucceſſiuely hath flouriſhed in *Rome*; that is to ſay, *Kings, Conſuls, Dictators, Decemuirs, Tribunes, Emperours, Popes*. Of theſe (ſaith the Spirit) fiue are fallen. For the firſt fiue kinds of rule were decayed: one is, that is, the Emperiall; and one is not yet come, that is, the Papall.

Palatinus, Cœlius, Tarpeius, otherwiſe *Capitolinus*, *Auentinus, Quirinalis, Viminalis, Eſquilinus*, are the 7 Hilles on which *Rome* ſtandeth.

Returne we againe to the Beaſts; for in the end, the firſt beaſt, the Ethnick *Rome*, receiueth a wound by the loſſe of her great power, though it liued ſtill, that is, was not vtterly deſtroyed.

Apoc. 13. 11.

After this, a ſecond Beaſt is deſcribed by *Iohn* to come vp out of the earth, becauſe all his Religion conſiſteth in humane and earthly Traditions; And this Beaſt hath the two Hornes of a Lambe, that is, both Secular and Spirituall power challenged from Chriſt. He doth alſo ſhew great wonders; for the ſtrongeſt pillar of the Popiſh gouernement is lying and falſe miracles, wrought by the power of the diuell, but receiued of them as though it were fire from Heauen. This ſecond Beaſt, by meanes of theſe ſignes which he doth in the ſight of the firſt Beaſt, that is, openly in the Cities and Countries ſubiect to the Romane Monarch, deceiueth them that dwell on the earth: for by his meanes a generall defection from the truth hath beene ſeene euery where.

Now whereas the firſt Beaſt receiued a wound, and by the ſetting vp of an Emperiall ſeate in *Conſtantinople*, was in her power diuided and weakened, and left alſo to the oppreſſion of her enemies; This ſecond Beaſt cauſeth the Image of the wounded and miſerable wretch to be made, who now onely retained life in her ſelfe without her antique honour: And to this Image he giueth ſpirit, that is, he continueth the life, and reuiueth the power of *Rome* being almoſt dead, and without breath, and ſpeechleſſe. Inſomuch, that for a while it began to be called *Odoacria* of *Odoacer* King of the *Herulians*, who conquered and ouercame it. But the Image of the firſt Beaſt gat life by the benefite of the ſecond Beaſt againe, the *Cæſarian* Maieſty being turned into the Papall Maieſty, an Image of their ancient ſoueraginety. For the Romiſh Church, in the place of the *Romane* Empire, commandeth all: And the Pope ſtandeth in the place of *Cæſar*, and is worſhipped of all, ſmall and great, bond and free: they muſt all receiue the Marke, the Name, the number of the Beaſt, that is, the Primacie, the Religion, the power of the Romiſh Church: which, whoſoeuer acknowledgeth not, is excommunicated and cut off from the ſociety of men, worſe then an Infidell, and a Publican, He may neither buy nor ſell.

Euery creature muſt be ſubiect to the Pope vpon loſſe of ſaluation. *Bo.8. de maior & obedientia cap. vnã ſanctam.*

Laſt of all, to make that which is plaine, more plaine, Saint *John* addeth; (f) *The number of the Beaſt is the number of a man, and his number is* 666. And ſurely this number ſundry waies belongeth to the Romiſh Chaire. Firſt, it is found in the word (g) λατεῖνος, as *Irenæus* acknowledgeth.

Bellarmine ſtriueth and wraſtleth by all the meanes he can, to auoid the mark wherwith the Romiſh Church is ſo plainly branded; and therefore not onely the word *Teitan*, whereof *Irenæus* maketh mention, bur ſundry other, as λαμπέτις, νικητης, κακὸς ὁδηγος, and diuers others he heapeth vp. But what is this, but to caſt duſt into the eyes of the Reader, that he may not diſcerne the cleereneſſe of the light? Wherefore

conſider

f Reu. 13. vlt.

g *Irenæus l.5. cont. Valent. cap. venit, verbum.*

conſider I pray you, that Saint Iohn ſaith, *Count the number of the Beaſt.* Now the Beaſt was not a particular perſon, but a Kingdome, a State, a Gouernement. Wherefore it muſt alſo be the name of a State, and a Kingdome, not the name of a particular perſon, not of the Sunne, not of a Conquerour or wicked Captaine *h* (as *Bellarmine* rehearſeth;) Nor a fiction or wreſted name, (as to diſgrace *Martin Luther*, *Genebrard* inuenteth *Lulterus* or *Ludderus*) but the name of a State or a Gouernment; which he alſo calleth, *The number of a man*, that we ſhould not thinke he ſpake of vnreaſonable beaſts, but of a multitude of men.

h *Bellar. de Rom. Pont. l.3.c.10.*

VICARIVS GENERALIS DEI IN TERRIS

To theſe teſtimonies I may iuſtly adioyne the figure of Antichriſt ſet forth in the ſeuenteenth of the *Reuelation*; where in expreſſe words the holy Spirit vnfoldeth himſelſe, and ſaith; *The woman which thou ſaweſt, is that great Citie which reigneth ouer the Kings of the earth:* But no Citie at the time of the *Reuelation* made, vnto *Iohn*, nor yet ſince, reigned ouer the Kings of the earth, but onely *Rome*; therefore *Rome* onely is the ſeate of that woman *Babylon*, drunken with the bloud of the Saints.

That this place alſo is vnderſtood of *Rome*, *Tertullian* is witneſſe, who ſaith, *(k) Babylon* in our *Iohn* is a figure of the Citie of *Rome*; neither can the Romaniſts auoide vs, by ſaying that Ethnicke *Rome* is vnderſtood by the woman *Babylon*, and not Chriſtian *Rome*. For, as *Daniel* ſpeaketh of a little horne riſing vp amongſt the ten Hornes, by which he diſtinguiſheth the two-fold gouernement of the fourth Monarchie, vnder Heathen Princes, and vnder Antichriſt; and as Saint *Iohn* in the thirteenth of the *Reuelation* maketh the ſame *Rome* to be two Beaſts, in reſpect of the two-fold ſtate vnder Emperours, and Popes: ſo in this ſeuenteenth chapter hee diſtinguiſheth betwixt the Whore, and the Mother of whoredome: betwixt Heatheniſh *Rome*, when ſhe was gouerned by Emperours, and *Pſeudochriſtian Rome*, now that ſhe is ruled by the Pope.

k *Babylon apud Iohannem noſtrũ vrbis Romæ figura eſt. lib.3 cont. Marcionem.*

The ſame Citie then is called an VVhore, with whom the Kings of the earth committed fornication: and the woman ſitting on a ſcarlet coloured beaſt. This is nothing elſe but a diſtinction betwixt *Rome* and *Rome*, vnder Heathen Princes, and vnder the Popiſh Soueraignety. Before, in the time of the Heathens ſhe was a VVhore, and made Kings and Nations drunken, with whom ſhe committed her fornications: But now the drunken VVhore is on the backe of the Beaſt, neuer ſo drunken, neuer ſo proud, as in the time of the Papall Regiment. And if before time ſhe were an Whore, now ſhe is the very Mother of whoredome; but ſtill the ſame Whore, the ſame Citie.

Laſtly, (*l*) the abomination of deſolation, the Man of ſin, the aduerſary exalted aboue all that is called God, both by the teſtimony of our Sauiour, and the prophecie of Saint *Paul*, muſt ſtand in the holy place, or in the Temple of God: but the Temple of God is the Church, which the Papiſts ſay, is the Catholique Romane Society; for they haue reſtrained that name onely to the Romane gouernement, calling it the Catholique Romane Church; therefore therein muſt the Myſterie of iniquitie ſit. This interpretation, *Auſten* witneſſeth, in his time was of many receiued. For hee ſaith, (*m*) they will, and do thinke, that it is better rendred in *Latine*, as it is in the *Greeke*, that Antichriſt ſhall ſit ouer the Temple, then in the Temple of God, as though himſelfe were the Temple of God. And ſurely, the Romaniſts ſo reſtraine all power, all knowledge vnto the Pope, that in fine they make him onely the Church; For, to ſtand to the determination of the Church, to be in the Church, what is it but to ſtand to the Popes iudgement, and to obey the Pope?

Here they will ſay, that by this we make the Romiſh Church the true Church, when we affirme that Antichriſt ſitteth in the Church; and this Church is one, namely, the Roman. Not ſo; for (*n*) as they were not all *Iſraelites*, which were of *Iſrael*: (*o*) and as *Ieruſalem* was called his people, when they were not his people: So likewiſe the Romiſh Church is called the holy place, and the Temple, becauſe it was ſo eſteemed; and for that Baptiſme, the Euchariſt, and ſome outward Ceremonies of the Church are there ſtill vſed,

it

[l] Math. 24. 15.

[m] *Rectiuſq; putant Latine dici, ſicut in Græco eſt, non in Templo Dei, ſed in Templū Dei ſedeat, tanquam ipſe ſit Templū* Dei. *Aug. lib. 20. de Ciuit.* Dei, *cap.* 19. *Quod dicitur de Romana Eccleſia, intelligitur de ſummo Pontifice. v. d. Schol. Aloyſ. Lyp. Papatus.* 11.

[n] Rom. 9. 6.

[o] Oſee 2. 23.

it is therefore called Chriſts Church, *Analogicè*, not *Vniuocè*, as Logicians diſtinguiſh.

Thy name (ſaith (p) an ancient Father) ſoundeth Chriſtian, but thy deeds ſhew thou art Antichriſtian; vnder the Name thou doſt ouerthrow the Name, and by the Law thou ouerthroweſt the Law; thou perſecuteſt the faith, which thou diſſemblingly profeſſeſt. To conclude, the learned Iewes alſo did hold the ſame poſition with vs concerning the ſeat of Antichriſt: For the *Targhum* ſaith, *Moſes* deliuered the people out of *Egypt*, and CHRIST the King ſhall deliuer them out of *Rome*.

p *Nomen tuũ Chriſtianum ſonat, ſed facta Antichriſtũ monſtrant: ſub nomine nomen impugnas, ſub lege legem debellas, perſequeris fidem, quam te profiteri ſimulas. Chryſoſt. Hom. in Math.* 11. *ex cent.* 5. *cap.* 4 *Vid. Targum Hieros apud Genebrard.*

It is obiected, that the Beaſt which commeth out of the bottomleſſe pit, ſhall murther the two Witneſſes in the ſtreets of the great Citie, which ſpiritually is called *Sodome* and *Egypt*; where alſo the Lord was crucified. Therefore it ſhould ſeeme, that in *Ieruſalem* Antichriſt ſhall rather raigne then in *Rome*.

To this I anſwer, that *Ieruſalem* in the Scripture is neuer called *Sodome* and *Egypt*; but the Citie of the great King, the Citie of the liuing God, the righteous Citie, the faithfull Citie, the Mother of vs all: It is neuer the type of the malignant, but of the true Church: And the Lord alſo may be truely ſaid to haue ſuffered in *Rome*, where his members are daily put to death, and by the authority of which Citie or Empire, Chriſt himſelfe was alſo crucified. The Papiſts themſelues write, that when *Peter* was fleeing from the perſecution at *Rome*, Chriſt met him, and *Peter* demanding, Lord whether goeſt thou? Chriſt anſwered, I go to ſuffer at *Rome*; by which *Peter* being admoniſhed went back, & was crucified. So, by their owne confeſſion, where his members ſuffered, Chriſt ſuffered. As for the opinion that Antichriſt ſhould be of the Tribe of *Dan*; it is a very idle dreame, and hath no authority in Scripture: For as of that Tribe *Iacob* propheſied, that *He ſhould be a ſerpent in the way and an Adder in the path*: So (he ſaith) *Beniamin ſhall rauine as a Wolfe.* The cruelty of the VVolfe doth no leſſe belong to Antichriſt, then the ſubtilty and malice of the Serpent: VVherefore they might

Heb. 12. 22.
Eſay 1. 26.
Gal. 4. 26.
Math. 5. 35.

Ex Breu. Rom. in feſt. S. Pet.

q Gen. 49. 17. 27.

might as well ſay, Antichriſt ſhould ſpring out of the Tribe of *Beniamin*, as of *Dan*. Neither is it likely, that one perſon in ſo ſhort a raigne of three common yeares and an halfe, ſhould atchieue and attaine ſo many and ſo great conqueſts ouer the whole earth, and the Inhabitants thereof; as (r) *Hentenius* a Papiſt himſelfe doth confeſſe.

r *Hentenius in prolog. tranſlat. Arethe ex Fulk. in Apoc. 11. Marg. nota 1.*

Laſtly, that Antichriſt ſhould ſit in the Temple of God at *Ieruſalem*, no ſober man can affirme, ſeeing our Sauiour himſelfe propheſieth of the Temple in *Ieruſalem*, that one ſtone ſhall not be there left vpon another. And to admit that Antichriſt ſhall ſlay the two VVitneſſes in the ſtreets of the holy Citie, it proueth not therefore, that Antichriſt ſhall dwell in *Ieruſalem*, or haue his ſeate there; as *Chriſoſtome* well obſerueth; Not in one place, but in all the parts of the world, the perſecution of Antichriſt ſhall rage againſt the Church.

Luke 21.

Cum tunc Antichriſ. uniuerſa vbique contineat, & intus, & foris, & in ciuitate, & in deſerto. Chryſoſt. Hom. 49. ex cap. 24. Math.

CHAP. XXXVIII.

Of the birth, growing vp, and Dominion of Antichriſt.

OF the ſpringing vp of Antichriſt in the Church ſundry differing opinions there are. One ſaith, he ſhall bee borne of Eccleſiaſticall parents: Another ſaith, his Mother ſhall be of the children of *Iſrael*, and and his Father an *Egyptian*. Some (as I haue formerly ſaid) dreame that he ſhall deſcend from the Tribe of *Dan*. And there are who thinke, that Antichriſt ſhall be the very ſonne of the diuell himſelfe, begotten vpon a woman.

The time of his comming alſo they will haue to be in the end of the world; that (a) as in the euening, at the going downe of the Sunne the horrour of ſleep and fearefull darkneſſe fell vpon *Abraham*: So in the later age of the Church, the grieuous fury of Antichriſt, and terrible tempeſt of his tyrannie, ſhall afflict the Sheepfold of Chriſt.

a Gen. 15.12.

The truth is; As the reuealing and manifeſtation of Antichriſt God in wiſedome reſerued to the later ends of the world: So euer ſince the very infancie of the Church, Antichriſt hath beene a working myſterie, and a (b) ſecret euill walking in the night; according to the ſaying of that ancient Chriſtian Sage; [u] Truth began together with the hatred of it ſelfe. VVherefore the Apoſtle *Paul* ſaith, in his time (*c*) the *myſterie of iniquitie did already worke:* and *Iohn*, ſpeaking of the great Antichriſt, ſaith; (*d*) *Now already he is in the world.*

u *Tert. Apol. adu. gent.*
c 2. Theſſ. 2. 7.
d 1. Ioh. 4. 3.

The chiefeſt purpoſe of Antichriſt is, to ouerthrowe the Offices of Chriſt, to which by God the Father, with the holy Ghoſt hee hath beene anointed. Now euer ſince the firſt time that our Sauiour made himſelfe known vnto the world, this hath beene in doing. VVherefore, that from the beginning of his Church the myſterie of Antichriſtian abomination hath wrought, it is no errour to affirme.

Let vs look vpon the Phariſes in the daies that Chriſt conuerſed bodily vpon the earth: Let vs looke vpon the *Roman*, the *Corinthian*, *Laodicean*, the *Coloſtian*, the *Galathian* Churches, with them at *Philippos* alſo; the Epiſtles written by Saint *Paul* vnto all thoſe Churches, do manifeſtly declare, that by the falſe Apoſtles, and Iudaizing hypocrites, the Articles of full Redemption through Chriſt: of free Iuſtification by his merites: of Sanctification: of Reſurrection, were with all might and maine impugned: The Ceremonies of the Law, worldly and fleſhly holineſſe, together with Traditions, were vehemently vrged, magnified, and extolled, by all the meanes that Sathan could deuiſe. This, when we ſet before our eyes, can wee deny, but that in thoſe daies (*e*) the Serpent was by the way, and the Adder in the path?

e Gen. 49. 17.

Deſcend we a little lower to that age which ſucceeded the Apoſtles: Do we not finde the workes of the vnregenerate magnified aboue meaſure? and vnto the naturall man a great deale more then is fit, aſcribed? The (*f*) righteouſneſſe of works highly extolled? (*g*) The perfection of humane iuſtice made equall with the Angelicall perfection?

Ex Centuria. 2. & 3.
Clement.
f *Iuſtinus ſi author fuit Reſponſ. q. 103.*
g *Ex eiſd. Cent.*

The next age added diuers corruptions of doctrine alſo. (*h*) One ſaith, that, *The holy Prophets and Saints were without ſinne:* And againe, (*i*) That *Chriſt came to deliuer from the Law of ceremonies, but not from the curſe of the commandements, the*

h *Orig. 1 lib. in Iob & lib. 3.*
i *Orig. 11. hom. in Numer.*

teſtimonie, and the iudgement : (*k*) Another, that *wee are iuſtified by keeping the Lawe of Nature, by the helpe of Chriſt.*

VVill-worſhip then alſo crept into the Church, Adoration of Saints, (*l*) reprouing of lawfull Marriage, (*m*) choice of meates, and ſatisfaction by abſtinence. Some man perhaps will ſay, that by this meanes I make all the ancient Fathers members of Antichriſt, reprobates, and wicked. Not ſo; for I acknowledge them the vvorthy inſtruments of God in his Church: Yet, as *Aaron*, whom God vſed as the Prieſt of holy things, the (*n*) diuell alſo made his inſtrument to ſet vp Idolatry; Or, as by the Serpent, which was an excellent creature of God, wiſer then all other beaſts, Satan ſpake vnto *Eue*, and brought deſtruction vpon her: So the diuell taught theſe ancient (*o*) Fathers to eate ſowre grapes, that the childrens teeth might be ſet on edge.

None is free from errour, but Chriſt onely. The Fathers were but men, and as men they vvere in many things deceiued: yet, (*p*) they knew not the deepeneſſe of Satan, nor vvere altogether drunken with the Babyloniſh cup, as they vvere vvhich followed them. VVe know, *S. Peter* (*q*) himſelfe, the bleſſed Apoſtle, and *Barnabas*, yeelded too much to the Iewes in matter of Legall ceremonies, and vvent not the right vvay in the truth of the Goſpell. And it ſeemeth, that this their diſſimulation tended to the blemiſhing of the doctrine of (*r*) Iuſtification: yet is there any ſo impious, as to ſay, that *Peter* and *Barnabas* vvere members of the Antichriſtian and malignant church? God forbid. Satan doth many times take occaſion to vvork by the vveakeneſſe & imperfection of good and holy men. Euery one that hath been deceiued vvith an Antichriſtian errour, is not Antichriſtian. God giueth repentance to his ſeruants. (*s*) *Amazia, Ioas, Azaria, Iotham*, vvere good and godly Kings, & yet ſome things vvere amiſſe in their gouernment. (*t*) *Epheſus, Pergamus, Thyatira*, vvere excellent Churches: yet not in all things perfect. So the vvorthy Fathers of the Church, though it cannot be denyed but that they taſted ſomewhat of *Babylons* golden

cup,

k *Method. apud Epiphan. l. 2. Tom 1*

l *Orig. ſub finem l. 2. in Iob.*

m *Cypr. Tertul. lib. de ieiunio cont. pſych.*

n Exod. 32.

o Ezech. 18. 2.

p Apoc. 2. 24.

q Gal. 2. 12. 13. 14.

r Ver. 16.

s 2. Reg. 14.

t Apoc. 2.

cup, yet they held, no doubt, the foundation ſure; and therefore are members of Chriſt, and not of Antichriſt.

To ſay the truth, many things are by the Antichriſtian Prelates thruſt into the books of the Fathers, which they neuer writ, ſpake, nor thought: Superſtitions, Idolatry, Traditions; which if the Fathers vvere liuing, they vvould vtterly diſclaime, and deny to be theirs. And theſe ſubornations and falſifications are ſo many, that it is hard to ſay, what Father is come vncorrupted to our hands. Wherefore not now the Fathers themſelues, but falſaries of the Roman Synagogue they are, that haue ſhed their poyſon into the wholeſome waters, their vials of bloud into the Riuers of the Church.

After the two firſt ages of the Church, as euery age ſucceeded other, ſo it brought more and more corruption with it: So that, euen like the hayres of the head, which one after another turne, till at laſt all be as white as the Almond tree: or as the Leauen in the lump is ſo long hidden, til all become ſowre: or as darkeneſſe groweth ouer the body of the faire Moone, till ſcarce any light be left; So the corruption of the Church by degrees and pawſes increaſed, till at laſt all was confounded. And ſauing* that the Lord left vs a remnant which bowed not the knee to *Baal*, all feare of God, all truth and righteouſneſſe had periſhed out of the earth.

* 1.King.19.18

Now may be verefied that of (v) *Micah*; *Hee that was yeſterday my people, is riſen vp on the other ſide.* And as *Oſee* ſaith; (w) *As they increaſed, ſo they ſinned againſt me.* (x) *That which the Palmer worme left, the Graſhopper did eate vp; the reſidue of the Graſhopper, the Canker worme conſumed; and the reſidue of the Canker worme, the Caterpiller.* Schoole-men; and after Schoole-men, Canoniſts; & after them, the Legendaries; and laſtly, the infinite ſwarmes of Monks, Friers, Ieſuits, haue prophaned all Religion, and corrupted euery Article of the faith, turning all into Ceremonies, Traditions, and fleſhly rudiments.

v Mich.2.8.
w Oſee 4.7.
x Ioel 1.4.

Come we from the deprauation of doctrine to the ambition of the chaire of Peſtilence it ſelfe, the ſeat of the Roman

Biſhop. The Prophet *Daniel* foreſheweth, (*y*) that the little Horne grew vp at laſt to ſuch height, that his mouth of blaſphemy was opened wide againſt the God of Heauen: and ſuch power he tooke vnto him, that he thought he could change both Lawes and Times, and that he ſate in the Temple of God as God. For all this his Canoniſts profeſſe of him; (*z*) The Pope hath an heauenly iudgement: (*a*) The Pope of nothing can make ſomething: The Pope can diſpenſe with the Law: (*o*) The Pope is alwaies preſumed to be good though he be euill: His (*p*) doings muſt be excuſed as *Sampſons* murthers, the *Iewes* robberies, and *Iacobs* adulteries. (*q*) He can diſpenſe againſt the Apoſtle. There is as much difference betweene the Pope and the Emperour, as betwixt the Sunne and the Moone. The Pope can be iudged by no mortall man. (*r*) The Pope is no man. (*ſ*) The Pope is God. He hath the heritage of innocencie.

y Dan. 7.
z *Lib. 1. decret. Greg. 5. tit. 7.*
a *Ibid.*
o *Diſt. 40. cap. non nos. in Gloſſ.*
p *Ibid.*
q *Diſt. 34. cap. lector. in Gloſſ.*
r *Sext decr. de elect. & elect. poteſt. cap. fundamẽta. in Gloſſ.*
s *Diſt. 96. cap. ſatis euidenter. ex Szegedino. Hæreditatem innocentiæ recipiũs.*

As Religion was corrupted by degrees: So the Popiſh Regality from ſmal beginnings, is riſen alſo vp vnto the crowne of all excellence, and mounted aboue the Starres. Let vs in a word then, conſider the ſteps and ſtaires, by which they haue climed vp, and aſcended out of the very earth, to the higheſt Pinacle of all dignitie and honour.

Though it appeareth, the Roman Biſhop did very earely and betimes meditate a Monarchie, euen in the daies of *Victor* the Pope, who thundred out his curſes againſt the Eaſterne Churches, becauſe they kept not the *Eaſter* after his manner: (*b*) yet it is euident, that before the *Nicene* Councell, there was no more reſpect had vnto the Biſhop of *Rome*, then to other Prelates.

The firſt ſtep of ambitious Roman Biſhops.
Victor was Pope, *anno* 196. or as others ſay, *an.* 198.
b *Pius* 2. *Ep.* 301.

Before the *Nicen* Councell the name of Pope was cõmon to him with other Biſhops. (*c*) *Euſebius Cæſarienſis* doth witneſ, that the Roman Emperours did aduance the *Romiſh* Biſhop aboue other Biſhops, and that the *Nicen* Councell gaue this priuiledge to the *Romiſh* Biſhop; that as aboue all other Kings the Roman is called *Auguſtus*: ſo the *Romiſh* Biſhop aboue all other Biſhops ſhould be called Pope. The Councell of *Chalcedon cap.* 28. doth plainely ſhew, that the firſt ſeat was

c *Ex Fox. pag.* 11

granted to the Roman Biſhop, becauſe that City was the ſeat of the Roman Empire. Yet wee finde after this the name of Pope attributed to ſundry other Biſhops; for (*d*) *Aurelius* the Preſident in the ſixt Councell of *Carthage* was called Pope. *Ierome (e)* calleth *Valerianus* Pope, and ſo he calleth alſo *Epiphanius* bleſſed Pope; and (as *Rhenanus* witneſſeth) *Clodoueus Cæſar*, or *Lodouicus*, tearmeth a ſimple Biſhop, Pope.

d *Ex cap. 4. 6. conc. Carthag.*
e *Hier ad Chromat. idē ad Euſtac. et Fabiolam.*

The ſame title was alſo giuen to *Auſten* in the *African* Councell, and ſo is *Ierome* enſtiled by *Boniface*.

Concerning the title of (*f*) Vniuerſall Biſhop, or Prince of Prieſts, their owne Canon forbiddeth that ſuch titles bee giuen to any, euen to the Biſhop of *Rome*. And *Gregory* himſelfe doth witnes, that no man ought to be called Vniuerſall Biſhop. And *Pelagius* (*g*) the Roman Biſhop doth decree, that no Patriarch ſhould take the name of vniuerſality at any time.

f
ſ *Diſt. 99 primæ ſedis.*
g *Diſt. 99. c. nullus*

The Councell of *Carthage (h)* alſo ordaineth, that the Biſhop of the firſt Sea ſhall not be called Prince of Prieſts, or the high Prieſt, or any ſuch thing. And if it bee proued that any ancient *Romiſh* Biſhops did take the ſame appellatiō to them, yet they alone had it not. For *Iohn* Biſhop of *Conſtantinople* arrogated the ſame to himſelfe; and in the fift Councell of *Conſtantinople*, *Menna* is called *Oecumenicus Patriarcharum*; and in the ſame Councell *Iohannes* is called *Oecumenicus Patriarcha*; the one, the chiefe of Patriarches: the other, the chiefe Patriarch. In the (*k*) Councel *Agathenſe* of all Biſhops it is ſaid, that *they are conſtituted in the high Prieſthood.* So doth *Urban* (*l*) the Pope himſelfe giue the title *Summus Pontifex* to euery Biſhop; And ſo doth the ſeauenth generall Councell call the Biſhops office (*m*) the high Prieſthood. *Anaclet* alſo in his ſecond Decretall Epiſtle calleth all Biſhops (*n*) high Prieſts.

h *Can 39.*
i *Hac ex Io. Foxo. fol. 12. 13. 14. 15*
k *Pōtifices, quibus in ſummo ſacerdotio cōſtitutis. can. 5. et ſic colligit Caran. in ſum. concil.*
l *Diſt. 59. c. ſi officia.*
m *Diſt. 38. c. omnes*
n *Cū electione ſummorū ſacerdotū ſibi dominus reſeruarit. Vid. Caranz. in Anacleto.*

I might alleage *Innocent* the firſt, and *Zoſimus*, to the ſame purpoſe. When the foure chiefe ſeats and Patriarchees were in the firſt Synod of *Nice* eſtabliſhed, their authority vvas ſo diſtinguiſhed, that euery one ſhould gouerne in the Church of his limit: and the Canon ſaith, the old cuſtome indureth in *Egypt*, in *Lybia*, and *Pentapolis*, that the Biſhop of *Alexandria* hath power ouer them all, and the Biſhop of *Rome* alſo hath the like cuſtome.

Mos antiquus. Epiſcopo Romano parialis mos eſt. Can.6.

Although in reckoning, the Roman Biſhop was firſt named, becauſe *Rome* was the ſeat of the Empire: and (as *Euſebius Cæſarienſis* witneſſeth) the excellence of the Roman Empire exalted the Popedome of the Roman church ouer other Biſhops; yet within his owne Iuriſdiction euery Metrapolitan had power, neither might one inuade the Dioceſſe of another Patriarch. So wee ſee, though for the honour of the Roman Empire, that Biſhopricke had the firſt ſeat, yet neither in title, nor authority, was there betwixt him and other any oddes.

Vid. Cõc. Cõll. c.36

The ſecond ſtep of the Roman ambition.

Let vs now proceed on, and conſider the next occaſion which the Roman Biſhops tooke, to aduance themſelues ſo high ouer other Biſhops. In the Eaſt Church ſundry Hereſies, Contentions, and Schiſmes ariſing, the Biſhops thereof were glad many times to call for forraine helpe, and to adioyne vnto their party what friends they could; ſtrange, or domeſticall. Amongſt the reſt they ſought vnto the Romiſh Biſhop alſo eſpecially. One of the firſt of theſe was *Achatius* Biſhop of *Conſtantinople*, and *Timotheus*, both Grecians, who deſired *Simplicius* Biſhop of *Rome* to condemne *Peter Gnapheus* Biſhop of *Antioch*, and *Peter* Biſhop of *Alexandria*, as *Eutichian* Heretiques. This thing of the Roman Prelates, willing to ſtretch their authority as farre as might bee, was eaſily obtained, and *Achatius* himſelfe became the executour of the Romiſh Biſhops iudgement and ſentence.. Long after liued *Achatius* as it were deuout vnto that ſeat, and vnder their wing: but afterward growing more cold toward them, and receiuing againe into his familiarity, and to their Miniſtry, the two *Peters* whom before hee had ſo often complained againſt to the Roman Biſhops, he was firſt by *Simplicius* the Pope reproued, and after by *Felix* the third, and *Gelaſius* the firſt, his ſucceſſour, excommunicated; The Popes pretending, that without the approbation of the Roman Sea

Vid. Euagrium liberatum.2. Marianum Scotum, & Platinam.

Achatius ought not to haue receiued the two *Peters*, & that neither *Achatius*, nor the ſaid *Peter*, could be abſolued by any but by the Apoſtolicall chaire.

Note, that this was doing betwixt the yeares of our Lord 470. and 498. when in the yeare of the Lord 475. in *Auguſtulus*, the laſt of the Roman *Cæſars* that Empire ceaſed: and ſo, according to the Apoſtle *Paul* in the ſecond Epiſtle to the *Theſſalonians* and the ſecond chapter, The abomination of deſolation began to appeare vpon the taking away of that which hindered, namely, the Roman Monarchie. And this was the ſecond ſteppe by which the little horne grewe vp.

Dan.7

The third ſtep.

Circa annum 590.

The third ſtep to their *Hierarchy* was occaſioned to the Romiſh Biſhops by *Iohn* Patriarch of *Conſtantinople*, who intituled himſelfe *Oecumenicall* or Vniuerſall Biſhop, and therein was countenanced by *Mauritius* the Emperour, who wrote vnto *Gregory* the firſt, Biſhop of *Rome*, that hee ſhould ſubiect himſelfe to the Patriarch of *Conſtantinople*. With this ſo nettled was the Romiſh Prelate (who ſcarce endured any equall, much leſſe a ſuperiour) that firſt he proteſted againſt all ſuch ſmokie titles of vaine glory, either in other, or in himſelfe. Yet notwithſtanding hee putteth the Greekiſh Patriarch in minde, that vnto *Peter*, the power of binding and looſing was giuen by Ieſus Chriſt, not vnto the *Conſtantinopolitan* Biſhops, by which hee both arrogated to himſelfe, and alſo put ſpirit into his ſucceſſours, to claime ſoueraignty ouer all others.

The fourth ſtep.

Vid. Platinã & Paulũ diaconũ in geſtis Lõgobardor.

The fourth ſtep vnto Romiſh vſurpation was by the murder of *Mauritius* the Emperour and his children, moſt treacherouſly ſlaine by his ſubiect and ſeruant *Phocas*. After wch bloody fact, that he might find fauor with the Romiſh Prelate, being then of great eſtimation, & by him be receiued as Emperour, *Phocas* gaue vnto the Pope *Bonifacius* the third this preheminence, that the ſeat of *Peter* ſhould be eſteemed and honoured as the head of all Churches. Now was the window opened to all their glory, and the Papall Monarchy proſpered apace.

The fift ſcale or round of their ladder, by which they aſcended, was the abiding all this time of the Roman Emperours in *Greece*, where they made *Conſtantinople* the chamber of the Empire. For while *Mahomet* the firſt *Turkiſh* Emperour againſt the *Perſians*, *Egyptians*, and *Greekes* made warre, and fought two and twenty battailes, *Italy* was neglected, and the Kings of *France* and *Lombardie* tooke oportunity to vexe the Roman ſtate, and ſo grew vp to bee a terrour to the *Greekiſh* Emperours. Then into the fauour of the *French* and *Lombards* the Romiſh Biſhops did creepe by inſinuation, and ſo began more and more to deſpiſe the Emperors. Inſomuch that *Eugenius* the firſt tooke the ſecular ſword into his hand. And *Conſtantinus*, the firſt Pope of that name, not long after preſumed to giue his feet to be kiſſed vnto *Iuſtinian* the Emperour, his maiſter. He alſo commanded the people not to receiue *Phillipicus* the Emperour, becauſe he was an Heretique.

The fift ſtep.
About the yeare 620.
About the yeare 653.
Geneb.Chron.l.3.
About the yeare 711.
Diac.l.18.

The ſixt ſcale was the fauour of the Emperour *Conſtantinus*, the ſonne of *Conſtance* the Emperour, who, moued with the holineſſe of Pope *Benedict* the ſecond, ordained, that whom the clergy, the people, and the Army elected Pope, him all men ſhould receiue as the Vicar of Chriſt, not expecting the confirmation either of Emperor, or Exarch of *Italy*. This being obtained, now the Pope boldly pulled his neck out of the obedience of the Emperour.

The ſixt ſtep.
This Conſtan. began to raigne about the yeare 670.
Sleid.l.2.de quat. ſum.imp.

The ſeauenth ſtep of Romiſh arrogance was occaſioned by the good Emperour *Leo*, who, for that he aboliſhed images out of Churches, and brake the ſame, was eagerly perſecuted by *Gregory* the ſecond, Biſhop of *Rome*: and for this cauſe, the man of *Rome* and of ſinne, diſcharged his ſubiects from paying him tribute, and tooke from him all *Heſperia*, *Æmilia*, *Liguria*, and *Italy*; and brought to ruine the Empire of the *Greeks*. This example *Gregory* the third alſo followed, and did excommunicate the Emperour *Leo*, and depoſed him.

The ſeuenth ſtep.
Gregory was Pope *an.*714.and ſat 16. yeare & 9 months. *Geneb. l.3.in Chron.*
Ex Szeged.
Platina ex Sigib.

The eighth meanes of the growing vp of the little Horne the Romiſh Babel, was the ambition of *Luithprandus* King

The eighth ſtep.

of

Vid. Bull. in 2. Theſ. 2.
Rome refuſeth the help of the Emperour.

of Lombardie. Who affecting to bee Emperour beſieged *Rome*, and raiſed much trouble in *Italy*. Which to reſiſt, the Romane Biſhop *Gregory* refuſing to ſeeke help from the Emperour of *Greece*, ſent vnto *Carolus Martellus* a potent ſubiect of *France*, and of great name, to aide and aſſiſt him againſt the rage of *Luithprandus*, which *Martellus* vndertooke, and by gentle perſwaſions withdrew *Luithprandus* from the walls of *Rome*. Thus the Pope was beholding now to *Carolus Martellus*, and endeauoured by all meanes to requite ſo great a benefite. Wherefore *Pipinus* the ſonne of *Carolus*, a man full of ambition, and greedy of a Kingdome, obtained of *Zachary* the Pope ſucceſſour of *Gregory*, to depoſe his Maſter *Chilpericus* the lawfull King of *France* from his royall ſeat, and to conſtitute him in his place. This the wicked Pope to bring to paſſe, pretended that it was meeter, that *Pipine* ſhould enioy the Crowne, who cared for the gouernement, then *Chilperick*, who onely was King in name, neglecting the gouernement. *Pipine* thus now by treaſon and falſhood ſeated in his Maiſters throne, and therein by the Pope approued, gratifieth the Romane Biſhop *Stephen* the ſecond then ſitting in that Chaire, by aiding him againſt *Ayſtulphus* the King of Lombardy; forcing the ſaid King to yeeld vp vnto the Pope the Exarchy of *Rauenna*, with all that lyeth between *Padus* and the *Appennine*: from *Placentia* alſo to the Venetian lake, together with that which lieth within the Riuer *Iſaurus*, and all that lyeth betweene the *Appennine*, and the *Hadriatik* Sea, and whatſoeuer *Ayſtulphus* had amongſt the Sabines and Hetrurians.

Vid Bullinger. in 2. Theſ. 2.

Teſtis huius hiſtoria Platina et Canſ. 15. cap. alius.

Charles the great, ſonne of *Pipine*, following his Fathers example, at the requeſt of *Adrian* the Pope goeth into *Italy* with a great armie againſt *Deſiderius* the laſt King of Lombardie, ouerthroweth him, and caſteth him out of his Kingdome. And, as he gratified *Adrian*, ſo alſo hee aſſiſted Pope *Leo* his ſucceſſour, who was caſt into priſon, and accuſed of diuers crimes. But *Charles* the French King deliuereth him from captiuitie: reſtoreth him to his dignitie: baniſheth *Campulus* and *Paſchalis* his accuſers: confirmeth his Fathers gift

Circa annum 803.

gift: honoureth the Popes Chaire. Now then to require this great fauour of *Corolus Magnus*, *Leo* aſſembling the people into the Church of Saint *Peter*, after much ſolemnitie declareth him Emperour. Euer after this the Romane Biſhops chalenged, vnto themſelues, the ſole power to conſecrate the Emperour, to anoint, and enthronize him.

This enterchange of fauours betwixt the houſe of *Pipine*, and the Biſhops of Rome, continued in the time of *Paſchalis* the Pope, and *Lodowick* the ſonne of *Charles*. For, as formerly the Papall Sea gaue the title of moſt Chriſtian Kings to *Pipine*: So *Lodowick* was by them entitled godly. Wherefore he alſo, to remunerate the Romane Biſhops, goeth beyond all Emperours, and indueth the Chaire of Peſtilence, Firſt, with power to chooſe and elect the Emperour: then with ſo many Segniories, Prouinces, and Countreys, that now his temporall ſtate is growne vp vnto a great and mighty Kingdome. For from this *Lodouicus Pius* they receiue the Citie of Rome with all her Iuriſdictions, Lands, Cities, Ports, Hauens, all the Sea coaſts of *Hetruria*, the old towne *Balneum Regium*, *Viterbium*, *Senna*, *Populania*, *Roſella*, *Peruſium*, *Maturanum*, *Sutrium*. Towards *Campania*, *Arania*, *Signia*, *Serentinum*, *Alatrum*, *Patricum*, *Fenſinonum*, with al the towns and villages about them: the Exarchate alſo of *Rauenna*; *viz.* *Bouium Amiliani*, *Forum populi*, *Forum Liuij*, *Imola*, *Bononia*, *Ferraria*, *Comaclum*, *Adria*, *Ceruia*. To theſe adde *Piſaurum*, *Fanum*, *Senogallia*, *Ancona*, *Anxinum*, *Numana*, *Eſum*, *Forum Sempronij*, *Feretrum*, *Vrbinum*, *Territorium*, *Valmenſe*, *Callium*, *Luceoli*, *Egubium*. In *Campania*, *Sora*, *Arquircum*, *Arpinum*, *Theonum*, *Capua*. Likewiſe *Primmonia*, *Beneuent*, *Salernitanum*, *Calabria*, *Naples*, the *Spoletan Dukedome*, *Tuderotriculum*, *Neruia*, and the Cities thereof: the Ilands of the lower Sea; *Corſica*, *Sardinia*, *Sicilia*.

Pipinus Chriſtianiſſimus: Lodouicus Pius. Diſt. 63. ego Lodouicus.

Ex Raphael. Volaterano in geſt. Pipini et Caroli l. 3. Geograph.

Vid. Bulling. in 2. Theſ. 2. et Szegedi. in ſpec. Pontiſ.

In all this grant of *Lodouicus Pius* there is no mention of the donation of *Conſtantine*, nor of any Lands or Territories by him giuen vnto the Romiſh Church, howſoeuer the Romaniſts boaſt thereof. And ſurely, that Donation, whereof in his diſtinctions *Gratian* doth make mention, is a

Diſt. 96. Conſtantinus.

moſt falſe and impudent fiction. Wherfore vnto the Pope enquiring of their Embaſſadour, how it came to paſſe that the *Venetians* got into their hands the tollage and cuſtom of the Adriatick Sea: The Embaſſadour anſwered; they maruelled that the Pope required them to ſhew their priuiledges, wherof he himſelfe had the keeping. For if it would pleaſe his holineſſe to looke on the backſide of the inſtrument of the Donation of *Conſtantine*, there he ſhould finde this their dominion written in faire letters. *Pius ſecundus* was wont to ſay, he maruelled the miſerable Canoniſts did ſo vexe themſelues in diſputation concerning a thing that neuer was. To conclude therefore; ſo many haue by euident arguments ouerthrowne this fiction, that *Philippus Morneus* ſaith, it is now onely beleeued of them that haue no learning. I remit the reader concerning this ſuborned and lying fiction, to the learned diſputations of *Laurentius Valla, Raphael, Volateranus, Andreas Alceatus, Huldericus Huttenus, Iohn Fox, Philippus Camerarius*.

The laſt ſtep which brought the Romiſh church to this *Gigantean* greatnes, is the tranſlation of the Empire from *France* to *Almain* by Pope *Iohn* the twelfth. Who after many ſucceſfull battailes fought by *Otho* the German King, and the ouerthrowing of *Berengarius* in *Italy*, and diuers other vvorthy acts, crowned, anointed, and entitled him Emperour of *Germany*. For which the Emperour againe ſware fealty to the Pope after this manner; To the Lord *Iohn* Pope I King *Otto* doe promiſe and ſweare by the Father, the Sonne, and the holy Ghoſt, by the wood of the quickening Croſſe, and by theſe reliques of Saints, That if by the Lords permiſſion I ſhall come to Rome, I will exalt the holy Romane Church and the gouernour thereof: Neither ſhalt thou euer looſe any member, life, or honour thou haſt, by my counſell, procuring, or conſent; and I will ordaine nothing that belongeth vnto thee, and the Romanes, vvithout thy conſent. All the lands of Saint *Peter* that I haue, I will reſtore, and to whomſoeuer I commit the gouernment of *Italy*, I wil make him ſweare, that he ſhall be an helper vnto thee in defending the

Iohn the twelfth was made Pope *anno* 955. *ex Geneb. lib. 4. ſed alij* 958.

Firſt Popes ſware fidelitie to Emperours and were choſen by them: now Emperours ſweare fidelitie to Popes and are confirmed by them.

Vide Sleid. lib. 3. de 4. Sim. imp.

Diſt. 63. tibi domino

the lands belonging to Saint *Peter*.

Thus you ſee, by what degrees the Romane Prelates haue mounted vp vnto the top of the Tower of *Babel*, and haue ſet their throne beſide the Starres of God. So that now they preſume to lift vp, to throw downe, to kill, to make aliue, to binde, to looſe, to excommunicate, releaſe, and depoſe; yea, to murther both King and Emperour, whoſoeuer ſtandeth in their way, and is any hinderance to their ambition. Finally, they haue ſo brought it to paſſe, that there is no church but the Romane: (*o*) no Biſhop, no (*p*) King, no *Caſar*, but the Pope; The Pope hath the principalitie of the whole world. Wherfore (*q*) *Boniface* the eighth, who firſt after the rite of the old Iudaiſme ordained the firſt *Iubilee*, was clothed one day in his Pope-like Pontifical, and the next day in the royall Robe of an Emperour, hauing two ſwords carried before him.

Eſay 14.13.

o *Papa eſt Epiſcopus totius orbis.l.5.Sexti ſælicis, in Gloſſ.*

p *Lib.3.Sext.tit.16.1.cap.periculoſo in Gloſſ.*

q *Napier.20. Apoc.vid.etiam. Sleid.de 4.Sum. imp.l.3.ann.*1300.

Here we ſee the Prophecie of the binding vp and looſing of Sathan for a thouſand yeares plainely fulfilled. For after (*r*) the two and forty moneths, wherein power was giuen to the Heathen Tyrants of old Rome to ſhed the bloud of Saints, were come to an end; which moneths being counted by Sabbaths of yeares, after the example of the ſixty nine weekes in *Daniel*, and euery moneth ſtanding for ſeauen yeares, amount to two hundreth ninety foure yeares, being the time betweene the eighteenth yeere of *Tiberius*, vnder whom Chriſt ſuffered, and the later end of *Maxentius*, ſubdued by *Conſtantine* the Great, with whom Heathen perſecution ended. To this if you adde the thouſand yeares, wherein Satan was bound vp, the full number of one thouſand two hundred ninety foure yeares ariſeth; at what time Satan began againe to bee looſed; (*s*) *Ottoman* the Turke beginning his raigne much about this time. When alſo *Boniface* the eight (of whom wee haue ſpoken) playing *Rex* at Rome, made the ſixt booke of Decretalls, and gaue vnreaſonable Priuiledges to Friers, both againſt Biſhops and Miniſters.

r Apoc.13.5.

s *Ottoman* began his raigne *anno* 1300.*ex Genebr.* but others ſay He began his raigne *anno* 1296 *vid.Napier, in Apoc.* This account doth little differ from Maſter *Io.Fox l.5.act.conſiſt.ſuper Cathedram.*

CHAP.

CHAP. XXXIX.

Of the markes and tokens of Antichriſt.

THe corruption of the true doctrine of Ieſus Chriſt, the moſt internall and eſſentiall marke of Antichriſt, I haue in the former bookes already diſcourſed of. Now let vs behold the outward and externall tokens, whereby the Man of ſinne, the abominable deſolation and myſterie of iniquitie, may be knowne. In which Suruey, omitting the hidden and darker ſignes of Prophecie, I will onely gather together ſome of the plaineſt, readieſt, and moſt open tokens of Antichriſt which in the holy Scripture are deliuered.

Pride & ambition the firſt Marke of Antichriſt.

Firſt, that ſinne which was the beginning of ſinnes both in Angels and proud men; proud and ambitious elation, is alſo the moſt eminent, and eſſentiall note of the firſt begotten of Satan, the Antichriſtian church. For of all pride what can be greater, then to chalenge vnto himſelfe, that hee hath the fulneſſe of power, infallibilitie of vnderſtanding, and that he hath all (*a*) heauenly iudgements in himſelfe; So that if the whole world iudge againſt him, yet (*c*) to his ſentence we muſt ſtand? as alſo to ſuffer himſelfe to bee called (*b*) God and Chriſt? This marke our Sauiour Chriſt gaue of his great enemie; (*d*) He that ſpeaketh of himſelfe, ſeeketh his owne glory. Such doth *Abacuck* deſcribe the Chaldeans or Babylonians to be, (*e*) *a nation terrible and fearefull; their iudgement and their dignitie ſhall proceed of themſelues:* Such doth *Zephany* deſcribe *Niniueh*, (*f*) *a reioycing Citie, that dwelleth careleſſely, and ſaith in her heart; I am, and there is none beſide me:* Such is *Pharaoh* the proud Egyptian portrayed in *Ezechiel*; (*g*) *The great Dragon that lieth in the midſt of his riuers, which hath ſaid; The Riuer is mine, and I haue made it for my ſelfe:* Such doth *Eſay* alſo and *Ezechiel* deſcribe *Tyre* to be, a glorious Citie, and rich. As the types which went before: ſo is the ſpirituall Babylon her ſelfe. The Romane Church, by the Lords diſpoſition (ſaith one) is the Mother of all Churches: Another ſaith, What the branches are to the

a *Papa caleſte habet iudicium l.1. decr.tit.7 Can.quoniam de renunciatione.*
b *Pontifex Ro.deus eſt.diſt.96.cap.ſatis euidenter.*
c *Cauſ.9.q.3.cap.nemo.*
d *Aug.tract.29.in Ioh.verſus finem.*
e Abac.1.7.
ſ Zeph.2.15.
g Ezech.29.3.
h Eſay.23.7. Ezech.26.12.

the ſtocke, what the members to the head, what the beames to the Sunne, the ſame all other Churches ought to yeeld to the preheminence of the Romiſh. Let me then conclude with *Hierome*, (*i*) In the forehead of the purple whore there is written a name of blaſphemy, *Eternall Rome*.

i *Hier in q.*11.*ad Algaſiam.*

The ſecond outward Marke of Antichriſt is his Couetouſnes: for ſuch is the King of *Aſſur* deſcribed in the Prophet *Eſay*; (*k*) *I haue remoued the borders of the people, and haue ſpoiled their treaſures. Abacuck* ſaith; (*l*) *They come all to ſpoile.* In the *Reuelation* alſo, of the maruellous riches of the great whore the ſpirituall Babylon, the holy Ghoſt witneſſeth, reckoning vp (*m*) *the ware of gold, of ſiluer, of precious ſtones, of pearle, and of fine linnen: of purple, and of ſilke, and of ſcarlet; and of all manner of Thyne wood, and veſſels of Iuory, and all veſſels of moſt precious wood, and of Braſſe, and of Marble; and of Cinnamon, and odours, and ointments, and Frankincenſe, and Wine, and oyle, and fine flower, and wheate, and beaſts, and ſheepe, and horſes, and Chariots, and ſoules of men.* Whom doth hee point at, thinke you? Whom doth hee deſcribe, but the Romiſh church, which hath ſpoiled all other churches, to decke her ſelfe with their feathers?

Couetouſnes the ſecond Marke of Antichriſt.

k Eſay 10.13.
l Abac.1.9.
m Apoc.18. 12,13.

Of *Iue* an Engliſh King they obtained, that euery fierie houſe in his dominion ſhould pay a penny. Which cuſtome long time indured, and was called by name of *Romeſcot*, or *Peterpence*. This Tribute was after by *Ethelwolph* a Monarch of England giuen anew vnto Rome, and the whole nation made tributarie. And although a reaſonable man would thinke this were a ſufficient penſion out of one Prouince: yet the vnſatiable couetouſnes of the Romiſh Sea could not ſo giue ouer, but they muſt haue Tenths, Taxes, Collations, Reſeruations, Relaxations, Procurations, firſt fruits, from the Clergie alſo. Inſomuch that *Gregory* the Pope in the time of *Henry* the third King of England, required at one time the fift part of the goods of all the Engliſh Clergy. Not long after the third part of the goods of all Eccleſiaſticall perſons, vnder paine of his curſe: And another time, the Tenth of all moueable goods, of Eccleſiaſticall, and Lay perſons,

Math. Paris ex Io. Foxo.

perſons, in England and Wales, the vnſatiable Sea required.

In the time of *Simon Sudbury* Archbiſhop of Canterbury, he gate in one yeare ſixty thouſand Florens from the Clergy in England.

Math. Pariſ fol. 23. ex Io. Fox.

What ſhould I ſpeake of his barnes of Corne? his Vſurers and banks of money, the yearely fruit of vacant benefices demanded in England? What ſhould I rehearſe the miſerable ſpoiling of France and Germany by his intolerable exactions, Rents, Reuenewes, Pardons, Palls?

In the yeare 1246. the Pope decreed, that the goods and money of all Biſhops and Prieſts deceaſed in England vnteſtate ſhould be taken to his vſe.

A Floren is an Italian Crowne, foure ſhillings ſixe pence Engliſh. *Ex Theatro Monarchiæ Papalis Anglice ſcripto.*

It is impoſſible to expreſſe the infinite increaſe which doth ariſe to them. In the yeere one thouſand fiue hundred thirtie eight, the Popes firſt fruits out of Europe came to the ſumme of 2468043. Florens, & 900000. Florens, which he made of Elections, Diſpẽſations, Pluralities, Tolerations, Bulls, & ſuch like. In the daies of *Martin* the fift, 9000000. of gold (vvhich amounteth to the ſumme of nine times a thouſand thouſand crownes) came to his Coffers out of France. Of Pope *Iohn* the two and twentith it is ſtoried, that he left behinde him fiue and twenty millions of crownes. One of their owne Church, of them hath teſtified;

Bern. Cluniac.

Si tibi det ſua, non repleat tua guttura Crœſus.
If Crœſus *giue thee all he hath,*
Thy throate will not be full.

Venalia nobis templa, Sacerdotes, Altaria, ſacra, coronæ; Ignis, Thura, preces cœlum eſt venale, Deuſq;.

And *Baptiſta Mantuanus* himſelfe a Monke, ſaith; With vs the Temples, Prieſts, Altars, holy things, Crownes, Fire, Frankincenſe, Prayers, Heauen, and God himſelfe, are to bee ſold for money.

Cruelty the third Marke of Antichriſt.

(o) Apoc. 17.6.

The third Marke of *Antichriſt* is *Cruelty*. *Ieremy* calleth *Babylon a deſtroying Mountaine.* In the ſeuenth of *Daniel*, *The little Horne that grew vp, ſhall deſtroy the Saints*: And in the eighth, he ſhall tread the Hoſt of Heauen, and the Starres vnder foote. And in the *Reuelation*; (o) Iohn *ſaw the woman drunken*

ken with the bloud of the Saints, and with the bloud of the Martyrs of Ieſus. Of the ſecond Beaſt alſo it is witneſſed by the (p) ſpirit, *That he ſhould cauſe as many as would not worſhip the image of the beaſt, to be killed.* And *Daniel* foreſheweth, that after the ſetting vp of the abominable deſolation, (q) *They that vnderſtand among the people, ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by Captiuitie, and by ſpoile.* Wherſore one well obſerueth; Chriſt came into the world to ſhed his owne bloud: Antichriſt to ſhed the bloud of others. Now this marke, aboue all, the Citie of bloud, the Romiſh Babel, hath openly in her forehead. For what more cruell deſtruction of men? What greater hauocke? What murthers more mercileſſe haue euer any Heathen Tyrants wrought againſt the poore flocke of Chriſt, then Barbarous Papiſts haue done? Witneſſe the cruell perſecutions in *Italy*, *Spaine*, *France*, *England*, *Scotland*, the exquiſite tortures by their inquiſitours inuented; Noble perſons, and meane, high and low, men, women, children, none hath their mercileſſe fury ſpared. So that, if by killing any may goe to Heauen, The Romaniſts are ſure, that wide open to them ſtand the gates thereof.

p Apoc. 13. 15.

q Dan. 11. 33.

Hadrian himſelfe the Pope acknowledgeth, that there was no ſtate worſe then the Papall, which was commonly gotten by bloud. So that they ſeemed rather ſucceſſours of *Romulus*, then *Peter*. As *Mithridates* King of *Pontus* was vſed to ſay of the old Romans: So wee may as truely ſpeake of their ſucceſſors; They may well bragge, the founders of their Kingdome to haue beene nurſed by a Wolfe. For they haue all ſtil the minds of bloudy and vnſatiable deuouring Wolues. If there were no other teſtimonie hereof, let the Barbarous and exampleleſſe gunpowder Conſpiracy, to deſtroy our noble King and Queene, the Princely Iſſue, our Peeres, our Biſhops, our chiefeſt Knights, and worthieſt Gentlemen, and Burgeſſes; our whole Kingdome with one blow, be a perpetuall mirrour of their *Nero*-like bloudineſs, to all true Engliſh men in all ages and poſteritie.

Ex Trogo Pompeio & Iuſtino.

The fourth token of Antichriſt is their ſhameleſſe fornication, Adultery, Sodomitry, and filthy luſts, not to be named

Whoredome the fourth Marke of Antichriſt.

amongſt men. Babylon in the ſcripture is tearmed an whore,
r Iude verſe 8. both for her ſpirituall and carnall fornication. *Iude* (*r*) of
the enemies of Chriſt noteth, that amongſt the reſt of their
iniquitie, they *are defilers of the fleſh*, and fleſhly. And the Apoſtle
Paul amongſt the perilous manners of them in the laſt
s 2. Tim. 3. 4. 6. time recounteth, (*s*) *that they ſhall be louers of themſelues, and*
louers of pleaſure more then louers of God: And that they ſhall enter
into houſes, and lead captiue ſimple women loden with ſinne. Saint
Peter alſo plainely deſcribing the Kingdome of Antichriſt
t 2. Pet. 2. ſaith, (*t*) that *they haue eyes full of adultery, and that they walke*
after the fleſh in the luſts of vncleanneſſe. Now if euer any church
had this brand vpon it, the Romiſh may before all other bee
knowne thereby. Who after with falſe and abominable Hypocriſie
they pretend aboue all men to bee ſo chaſte, as that
they will not ſo much as in lawfull Matrimonie touch a woman:
yet the ſignes of their vnſatiable luſt they haue left euery
where behind them. *Io. Cremenſis* Cardinall being ſent into
Math. Pariſ. et Ranulph. in Policbron. England by the Pope to aſſemble a Synod, and in it to condemne
all married Prieſts, was himſelfe at night taken with a
whore. Generally who were ſo laſciuious as their Votaries,
Prieſts, and Monks? *Robert Bloet* Monke of Eueſham, and Biſhop
of Lincolne had a ſonne in Monkiſh chaſtitie called *Simon*,
who was after Deane of the ſame Church; *Robert Peach*,
Biſhop of Chicheſter begate *Richard Peach* Archdeacon of
Couentrie; *Eaſten* a Monke of Worceſter of *Wolgen* a Nunne
begate Saint *Wolſtan* Biſhop of the ſame church; *Oſwald* one
of the greateſt ſetters vp of Monkery begate *Oſwald* the
Monke; *Ethelwold* Biſhop of Wincheſter begate *Wolſtan* a
Monke; *Thomas* Archbiſhop of Yorke, begate *Thomas* the
yonger Archbiſhop there alſo. And of Popes themſelues
Martin the ſecond was ſonne of *Palumbus* a ſorcering Prieſt;
Iohn the eleuenth was ſonne of *Laudo* the Pope; *Iohn* the
fourteenth was ſonne of Pope *Iohn* the twelfth; *Iohn* the ſixteenth,
was ſonne of one *Leo* a Prieſt; *Benedict* the eight,
was ſonne of *Gregory* a Biſhop; *Iohn* the twelfth Pope of that
name was ſonne of the ſame *Gregory*; *Sylueſter* the third was
ſonne of *Lawrence* an Archprieſt; *Hadrian* the fourth, ſonne
of

of *Robert* a Monke; *Eugenius* the fourth, ſonne of Pope *Gregory* the twelfth; Pope *Clement* the eight was ſonne of Pope *Leo* the tenth; Pope *Gregory* the ninth, ſonne of Pope *Innocent* the third; Pope *Hadrian* the fift, ſonne of *Innocent* the fourth; Pope *Gregorie* the firſt, ſonne of Pope *Clement* the ſixt. For ſhame I will not ſpeake of their more heinous luſts. but ſtop my mouth with *Mantuan*;

Vid. Szeged. in ſpec. Pont.

Roma Mares — *Noli dicere plura: ſcio.*

Vniuerſalitie or the largeneſſe of dominion is the fift plaine ſigne of Antichriſt. Sion is but a *Cittadel*, compared vvith the great Citie of Ieruſalem: and the true Church but a garden to the field, a Riuer to the Sea, a Kernell to the Apple, in reſpect of the outward and viſible Church. In the thirteenth of the *Reuelation*, (*u*) *None might buy nor ſell, ſaue hee that had the marke, or the name of the Beaſt*: And in the ſeuenteenth of the *Reuelation*, (*w*) *The great whore ſitteth vpon many waters. Ten hornes* alſo ſhe had, that is, many Kingdomes ſubiect vnto her. As for the waters, the Angell himſelfe deſcribeth them to bee people, and folke, and nations, and tongues. Thus then you ſee, that the thing of which the Romiſh Church moſt braggeth; Vniuerſalitie and greatneſſe of Dominion, is an ineuitable Marke of Antichriſt.

Large dominion the fift Marke of Antichriſt.

u Apoc. 13. 17.

w Apoc. 17. 1. 15. 16.

There is a ſixt ſigne alſo, which may not be omitted, wherwith Chriſt himſelfe hath branded the great deceiuer (*x*). *Many ſhall come in my name ſaying, I am Chriſt.* I confeſſe there haue beene deceiuers, who haue chalenged this appellation vnto themſelues beſides the Pope: But neuer any in chalenging it did ſo preuaile, as to haue both the name and the office attributed to him by lawes and decrees, by Conſtitutions, and the generall opinion of the Church. For according to the teſtimony of his own vaſſals, The Pope is God: He exerciſeth the place of the liuing God on earth: all Princes of the Chriſtian people muſt be ſubiect vnto him, as vnto Ieſus Chriſt; For he is the Chriſt of God, the Lord of *Pharao*.

Deceitfull doctrin the ſixt Marke of Antichriſt.

x Math. 24. 5.

Diſt. 96. ſatis euidenter.

Diſt. de penitent. cap. Serpens

Vid. Innoc. 3. de conſec. pontif. max.

Many Chriſts the ſeuenth ſigne of Antichriſt.

The ſeuenth ſigne is alſo ſet down by our Sauiour himſelfe; (*b*) *If any man ſhall ſay vnto you, here is Chriſt, or there, beleeue it*

b Math. 24. 23. Marke 13. 21.

not. Wherein our eternall Prophet preſuppoſeth, that there ſhall come in the later daies diuers, who ſhall ſay; Heere is Chriſt, and there is Chriſt. But neuer any ſort or kinde of men haue in this behalfe ſo mocked the world, as the *Romiſh* Church haue done. They haue him naturally and really in the Sacrament, locally and truely on the Altar, and in the Pix betwixt the hands of the Prieſt alſo, as an offering to God; Here is CHRIST, and there is Chriſt. They haue his bloud in this or that Abbey, and himſelfe alſo in the cels of many a Monke; See heere, ſee there. Hee was at dinner with Saint (*c*) *Gregory* the Pope. *Martin* (*d*) gaue him a peece of a cloake to couer his nakedneſſe. Hee appeared to (*e*) *Peter* Biſhop of *Alexandria* in a torne coat: and beeing asked why he did ſo, the anſwer was, becauſe the *Arrians* had torne the Church in peeces. (*f*) The virgin mother ſhewed him to *Hugh* the Abbot in her armes, and he plaid with him. A woman, that laught when S. *Gregorie* preached Chriſt to be really preſent in the Sacramẽt, ſaw a portion of the Hoaſt turned into fleſh about the bigneſſe of a finger. To another g womã that earneſtly deſired to receiue the ſacramẽt, Chriſt himſelf did miniſter it. To[h] *Bernard* alſo Chriſt appeared like a new borne babe. He appeared[i] to *Auſten* the Monk in *Dorcetſhire*. To S^t^. *Edmund* (*k*) in a meadowe by *Oxford*. In the wilderneſs of *Cherſen*[l] in the likeneſſe of a Lamb. To[m] a Iew in the likenes of a little childe at the eleuation of the Hoſte; The ſame ſight another godly & deuout Prieſt obtainedalſo. S^t^. *Chriſtoph.* bare him on his ſhoulders. Sũdry more I could nominate: but let theſe ſhameleſs exãples be thoght ſufficiẽt.

c *Ro.Bre.in feſt. Greg.lect.5.Romã vediens.*
d *Ro.Bre.in feſt. Mart.lec.4.Martin Sabarie.*
e *Ro.Bre.in feſt. Sanct.Pet. Alex.*
f *Leg.Lomb.in nat. Chriſti.fol.* [illegible] *pag.2. ex Pet.Clun.*
g *Promp.exẽp.27.*
h *Leg.Lomb.in vita Bern.*
i *In vita Aug.*
k *Ex Leg nou. Ang.in Edm.*
l *Ro Bre.in Clem. lect.5.*
m *Lucas Pinella Ieſuit.mirac.de Sacramento.*

Let vs proceed vnto the eighth token and brand of Antichriſt, which is aduerſation and enmity againſt Ieſus Chriſt. Which marke we finde deliuered by Saint *Paul*, calling Antichriſt aduerſary. Now that the Romaniſts are aduerſaries, the detractions from Chriſt in all his offices, both in their Miſſalls and Legends, do euidently declare. The Legend of *England* telleth a tale of an Archdeacon and an Abbot, who praying together, the Archdeacon ſuddainly reproued the Abbot, ſaying; If thou loue me, vſe not the matter ſo againe.

Oppoſition to Chriſt the eighth marke of Antichriſt.
2 Theſ.2.4
Nou.Leg.Ang.fol. 394.in vita Wolſtan.

For thou haſt praied ſo earneſtly, that Ieſus Chriſt, whom I viſibly ſaw preſent at our praiers, by the violence of thy petitions forſooke me, and turned vnto thee. What blaſphemy can be greater? as though Chriſt ſufficed not vnto the prayers of all, but were ſo intentiue to one, that hee forſooke another. The like tale they haue of *Dunſtan*; that vvhen hee ſhould die, Chriſt ſent vnto him to come vnto him, if hee were ready: but he anſwered; this day the people are aſſembled to heare a Sermon, whom I may not defraud; therefore I cannot come to day.

Detractions from Chriſts omnipotency and the vbiquity of his Godhead.

Ibid. in S. Dunſt.

Detraction from Chriſts wiſdome.

To conclude, ſo baſely they eſteeme of Chriſt, that they teach, euery Maſſe-prieſt hath power ouer his body. So ſpeaketh *Manipulus Curatorum*; He is the proper Miniſter of Sacraments, who hath power ouer the true body of Chriſt. (*n*) And another ſaith, that the power the Prieſt hath ouer the myſticall body of Chriſt, proceeds from the power hee hath ouer the very body of Chriſt. Wherefore, in this behalf the Legend of Lombardy aduanceth not onely the Pope, but euery Prieſt, aboue Chriſt Ieſus. For he ſaith, It is great power to make one thing of another, as to make man of the earth: it is greater to make ſomething of nothing, as the Lord made heauen and earth: but to make the Creatour of the creature, is of all powers the greateſt. This God hath not giuen to any Angell, but to the Prieſts, who by the diuine vertue, turne the kindes of bread and wine into his body & bloud. *Cyprian*, if hee were authour of that Sermon, which vnder his name is read touching the natiuitie of Chriſt, ſaith, that the Prophet *Ieremy* calleth Chriſt a man, when hee was but an infant, becauſe of his great power: but theſe make a childe of Chriſt euen to this day. Wherefore the Legend of Lombardy telleth a tale of a woman, who, for the pardon of her ſinnes hauing long pleaded, and found no fauour, conſidered that children were eaſily pleaſed. She praied therefore vnto Chriſt by his holy infancy, and a voice preſently came vnto her, which did aſſure her of forgiueneſſe. Many other diſgraces they offer vnto Chriſt. As, when they call him a King made of bread, when they make him ſtill to bee vnder

Ille eſt proprius et ordinarius miniſter Sacramenti, qui habet poteſtatem ſuper corpus Chriſti verum. Man. Curat. c. 4. fol. 10.

n *Anth. ſuppl. 3. part. q. 17. art. 3.*

Detraction from Chriſts manhood

Cyp. in ſer. de nat.

Ier. 31. 22. *Mulier circumdabit virum.*

Leg. Lomb. in nat. Chriſti. fol. 9.

Qui rex fit ex pane. Io 22. in orat. ad faciem Domini. Salue ſancta facies.

the power and gouernment of his mother; as the Miſſall ſaith, Make thy ſonne propitious. And *Bonauenture*; *Iure Matris impera*, Command by the right of a Mother. *Michael de Hungaria* ſaith, As other come to Chriſt by ſupplication: ſo *Anne* his grandmother hath right both to require & command Chriſt himſelfe. *Coſterus* therefore vrgeth, that the King of heauen doth nothing to vs, but by the vvill of his Mother. From his diuine Maieſtie alſo they detract, when they offer him vp to God for the honour of Saints: vvhen they deſire, that for the merit of Saints he may bee effectuall in his office vnto them. Whereof in the Miſſalls there are ſundry teſtimonies.

Detraction from Chriſts diuinity.

Miſſ. Sar. in die S. Andr. praeceptis ſalutaribus.

Dissoluteneſſe of conuerſation in the heads & members, the ninth marke of Antichriſt.

Laſtly, the prophane and diſſolute life of the heads and members of the Antichriſtian body in all kinde of abominations, is an outward mark which doth plainly bewray them.

Zeph. 3. 3. 4

Of the corrupted ſtate of the Iewes, the liuely image of Antichriſt, the Prophet *Zephany* ſaith; *Her rulers within her are as roaring Lions: her iudges are as Wolues in the euening, which leaue nothing behinde them to the morning: her Prophets are light perſons, and vnfaithfull men: her prieſts haue polluted the ſanctuary, and wreſted the lawe.*

Ier. 2. 21

Of backeſliding Iſraell the Prophet *Ieremy* complaineth; *I planted thee a noble vine, and wholly a right ſeed: How art thou then turned into a bitter, vnfruitfull, and ſtrange grape?*

Apoc. 17. 3. 5

Cap. 18. 3. 5. 7

As the wicked Iſraelites, who, being a choſen generation, a peculiar people, a royall Prieſthood, turned from the Lord, and in all kinde of filthineſſe corrupted their waies, doe expreſſe the defection of the Church from all righteouſnes and integrity, to all filthineſſe & corruption which is in the Antichriſtian ſtate to be ſeen: ſo the great Whore, the great *Babylon* in the Reuelation is deſcribed, to be a multitude of wicked and abominable perſons, full of names of blaſphemie, the mother of whoredomes and abominations of the earth, drunken with the bloud of Saints, abounding in fornications, full of pleaſure, glorious, wanton; whoſe ſinnes go vp vnto heauen. For what elſe did the confuſion of tongues in the firſt *Babylon* foreſhew, but the confuſion of manners in the ſecond Babylon? And this perhaps the Prophet alſo meaneth by the Owles, Oſtriches, Cats, Apes, Dragons, that in the pleaſant palaces thereof ſhall dwell.

Surely, beſides the ſwarmes of idle, ſwiniſh and ſeditious Ieſuites, Seminaries, Monkes, Friers: and beſides the multitude of vncleane Beaſts, Adders Vultures, Cardinals, Inquiſitors, Protonotaries, Notaries, Dataries, Treaſurers, Clarks of the Chamber, Penitentiaries, and ſuch like, whoſe good conuerſation to the whole world is knowne; I thinke, that all the Biſhopricks in England, France, and Spaine, cannot ſhew ſo many prophane perſons, vngodly Beaſts, and Idoll Shepheards, as in that one chaire of Rome haue ſate. I will Marſhall them into their orders, as I haue gathered them out of their owne authors. *Math. Pariſ. Sigebert, Platina, Onuphrius, Genebrard.*

Adulterers.

Sergius 3. with *Marozia.*
Lando. 1.
Iohn 2. with *Theodora.*
Iokn 12.
Ioh. 13. who deflou-red Virgins and pilgrims, & made the *Lateran* palace a Stewes.
Alexander 6.
Iohn 14.
Iohn 19.
Iohn 21.
Iohn 24.
Benedict 6.
Benedict 9.
Stephen 8.
Chriſtopher, who by Whores got his Popedome.

Fauourers of the Turkes.

Clement 6.
Alexander 3.
Alex. 6.
Gregory 9.

Sodomites.

Iulius 2.
Iulius 3.
Leo 10.
Sixtus 4.
Alexander 6.
Iohn 24.
Clemens 8.
Benedict 1.
Iohn 13.
Iohn 14.
Paul 3.

Blaſphemers.

Leo 10.
Iulius 3.

Poyſoners, and Parricides.

Paulus 3.
Alexander 6.
Innocent 4.
Gregory 7.

Inceſtuous.

Paul 3.

Alexander 6.
Iohn 13.

Maintainers of Whores.

Victor. 3.
Vrban. 2.
Iohn 11.
Paul 3.
Sixtus 4.
Lucius 3.
Iohn 13.
Iohn 8.

Drunkards.

Leo 10.
Nicholas 5.

Symoniſts.

Gregory 9.
Benedic. 9.
Greg. 6.
Leo 10.
Innocent 8.
Sylueſt. 3.
Gregory 6.
Gregory 12.
Iohn 18.

Tyrants.

Iohn 13. cut off the hands, fingers, noſes, ſtones, plucked out the eyes, cut out the tongues of Cardinals.
Bonif. 7. put out the eyes of *Iohn* 15.
Paſchal 2. a perſecutor of the Emperour *Henry* 4.
Iohn 14. hung vp *Peter*, gouernour of the City, by the hayre.
Greg. 9. author of many troubles.
Vrbanus 6. a vexer of his Cardinals.
Bonif. 8. perſecuter of the *Gibilines*.
Innocent 7.
Innocent 4.
Clemens 6.
Stephen 6.
Sergius 3. firebrands of their time, cruel and tumultuous ſpirits.

Sorcerers and workers with diuels.

Marcellus.
Alexander 6.
Paul 3.
Sylueſt. 2.
Benedict 9.
Iohn 13.
Clement 8.
Gregory 7.
Iohn 19.
Iohn 20.
Iohn 21.
Sergius 4.
Benedict 8.
Sylueſter 3.
Gregory 6.
Clement 2.
Damaſ. 2.
Leo 9.
Victor. 2.
Steph. 9.
Benedict 10.
Nichol. 2.
Alex. 2.
All the Popes from *Sylueſter* 2. to *Gregory* 7. were famous Sorcerers.

Ambitious & proud ſpirits.

Iohn 24.
Martin 4.
Iohn 22.
Bonif. 3.
Martin 5.
Bonif. 8.
Hadrian 4.
Alexander 3.
Stephen 2.
Damaſ. 2.
Conſtantinus 1.
Benedict. 3.
Iohn 17.

Leo 4.
Bonif. 1.
Symachus
Bonif. 2.
Sylverius.
Martin 2.
Formoſus 1.
Theodorus 2.
Benedict 4.
Sergius 3.
Iohn 10.
Gregory 6. Of theſe ſome came in by their ambition, others proudly ruled, contemned Princes and Magiſtrates.

Atheiſts.

Leo 10. who called the Goſpell of Chriſt a fable.
Alexander 6.
Sylueſter 2.
Paul 3.
Benedict 9.
Iohn 13.
Clement 8.
Greg. 7. who threw the Sacrament into the fire.
Iulius 3.

Vnlearned.

Bened. 7.
Bened. 9.
Serg. 3.
Eugen. 4.
Iohn 9.
Iohn 21.

Hereticks.

Anaſtaſius 2.
Liberius.
Felix 2.
Honorius.
Leo.
Iohn 22.
Celeſtinus.

Warriours.

Innocent 2.
Iulius 2.
Gregory 9.
Clement 4.
Innocent 3.
Paul 3.
Alexander 6.

Traitors to Emperours.

Alexander 3.
Gregory 2.
Zachary.
Gregory 7.
Bened. 12.
Paſchal. 2.
Hadrian. 4.
Gregory 9.
Iulius 2.
Gregory 3.

Baſtards.

Martin 2.
Iohn 2.
Iohn 12.
Iohn 14.
Iohn 16.
Bened. 8.
Sylueſter 3.
Hadr. 4.
Eugen. 4.
Clement. 8.
Greg. 9.
Hadrian. 5.
Greg. 11.

Theſe are the Shepheards, to whoſe voyce euery one is bound to hearken: theſe are the watch-men of the *Romiſh* Tower, whoſe liues ſo beaſtly, whoſe conuerſation ſo ſcandalous hath beene; that, not as the people ſo the Prieſt: But worſe then the tayle, is the head become. Wherefore I cannot blame that learned man who ſaid; Since *Gregorie* the great, there hath beene no Pope at all. Neither can they diſlike with their owne Poet, which at the promotion of ſuch vile perſons to the higheſt dignity, ſaith;

Mopſo Niſa datur, coruo datur ecce columba: Qualis pullus erit quem fert commixtio talis?

To Mopſus Niſa, to the Crowe the Doue is plight:
What bird will be of ſuch commixtion dight?

Other outward tokens of Antichriſt there are; Idolatry, falſe and lying wonders, and ſuch like: Of which in the former Tracts I haue diſcourſed. Let vs now go to the certainty of the deſtruction and ruin of Antichriſt.

CHAP. XL.

Of the certainety of the deſtruction and aboliſhing of Antichriſt.

MAny yeares haue the ſoules vnder the Altar, who were killed for the word of God, with loud voyces cryed;
a Apoc.6.10. (*a*) *How long tarryeſt thou, O Lord, holy and true?* (*b*) For many
b Exod.2.23.24 yeares did the children of *Iſrael* ſigh by reaſon of their bondage, and cryed out of the *Egypt* of their captiuity before they were deliuered: Many a bitter grone they gaue, and for long time they alſo ſhed many a bitter teare, before they were deliuered from the yoke of the King of *Aſſur*, and the thraldome of the earthly *Babylon*. And are there not many
c Lam.5.17.18 now, (*c*) whoſe heart is full of heauineſſe, because of the
d Math.5.6. Hill of *Sion*? (*d*) who hunger and thirſt after righteouſneſſe, and long to ſee the iudgement of the great ſpirituall Whore,
e Apoc.19.1. (*e*) and to ſing the *Alleluia* of their deliuerance? Wherefore, for the conſolation of all ſuch, let vs ſpeake a word or two touching the breaking of the rod of the oppreſſor, and the time which is determined ouer the Beaſt. And that we may

the more orderly proceed herein, we will firſt ſhew, that *Babylon* muſt be and ſhall be deſtroyed: Secondly, wee will deſcribe the manner of the deſtruction, how fearefull and terrible it ſhall be, and how her friends and enemies ſhall behaue themſelues therein: Thirdly, we will, as farre as the Scriptures of truth giue vs warrant, point at the very time of her deſolation.

That Antichriſt ſhall bee deſtroyed, and the ſhameleſſe Strumpet receiue the meed and due reward of her deſerts, The Prophecies both in the old and new Teſtament doe ſo aſſuredly declare, that, as he ſpeaketh in the Poet,

——— Debitas pœnas dabit.
Lentum eſt, dabit. Dat. Hoc quoq; eſt lentum. Dedit.

Seneca in Hercule furente.

So the Prophets make ſuch certaine account of *Babels* confuſion, that they haſte it euen with words of the preſent tenſe, as though it were now in hand, and now a doing.

Eſay ſaith, (*f*) *Babylon is fallen, it is fallen, and all the Images of her Gods hath hee ſmitten downe to the ground.*

f Eſay 21. 9.

Ieremy ſaith, (*g*) *Suddenly is Babylon fallen and deſtroyed.*

g Ier. 51. 8.

Of the deſtruction of *Gog* and *Magog*, by which many vnderſtand the Pope and the Turke, the two great enemies of Chriſt, and the deliuery of *Iſrael* from their tyrannie, the Prophet *Ezechiel* with the ſame confidence ſpeaketh; (*h*) *Behold it is come, and it is done (ſaith the Lord God) This is the day whereof I haue ſpoken.*

h Ezech. 39. 8.

Eſay therefore againe of the ruine of *Babylon* proclaimeth; (*i*) *Her deſtruction ſhall grow into a prourebe, and a mockery: how happeneth it, that the oppreſſor leaueth off? is the golden tribute come to an end? yea, euen the firre trees, and Cedars of Libanus, reioyce at thy fall: Hell alſo beneath trembleth to meet thee at thy comming, and for thy ſake hath rayſed his dead. All mighty men and Princes of the earth: All Kings of the earth ſtand vp from their ſeats, that they may all anſwer and ſpeake vnto thee; Art thou become weake alſo as we? Art thou become like vnto vs?* In the ſeuen and fortieth chapter alſo; (*k*) *Sit in the duſt O daughter Babylon, ſit vpon the ground: There is no Throne, O thou daughter of Chaldea, for thou ſhalt bee no more called tender and pleaſant.*

i Eſay 14.

k Eſay 47. 1. 2. 3

pleaſant. Bring forth the Querne, and grinde meale: Vntruſſe thy broydered haire, put off thy ſhooes, make bare thy knees, and wade through the water Riuers: Thy filthineſſe ſhall be diſcouered, and thy priuities ſhall be ſeene; for I will auenge me of thee, and will ſhew no mercy to thee, as I do to other men.

In the thirteenth chapter, he foreſheweth alſo the vtter de-
ſolation of *Babylon*; ſo that there ſhall be no more dwelling
l Eſay 13.21.22 there from generation to generation: (*l*) *But fearefull wilde*
beaſts ſhall lye there: the houſes ſhall bee full of great Owles:
Oſtriches ſhall dwell there: and the Apes ſhall dance there:
wilde Cats ſhall cry in the Palaces, and Dragons ſhall bee in the
pleaſant Palaces.

As of the Typicall and earthly *Babylon* the Prophets: ſo of ſpirituall *Babylon*, the Holy Ghoſt in the new Teſtament alſo by the pen of Apoſtles and Euangeliſts propheſieth an heauy and finall deſtruction.

m 2.Theſſ.2.8. 12. The Apoſtle *Paul* (*m*) ſheweth, that the end of the abominable deſolation is, to be reuealed, conſumed, deſtroyed.

And *Iude* graphically deſcribing the man of ſinne, and the
n Iude v. 14.15 whole body of that abomination, ſaith, out of *Enoch*: (*n*) *Behold, the Lord ſhall come with thouſands of Saints, to giue iudgement againſt all men, and to rebuke all that are vngodly among them, of their vngodly deeds which they haue vngodlily committed, and of all their cruell ſpeakings, which vngodly ſinners haue ſpoken againſt him.*

Aboue all other teſtimonies, in the *Reuelation* Saint *Iohn*
doth moſt plainely witneſſe the ruin of *Babell.* For, euen as
the former Prophets: ſo he alſo ſpeaketh of her deſtruction
in the preſent tenſe, as a thing decreed with the Lord, and in
o Apoc. 14. 8. hand to be executed: For ſo the Angell pronounceth; (*o*) *It*
is fallen, it is fallen, Babylon that great Citie; for ſhee made all
Nations drinke of the wine of her fornication. The ten hornes of
the beaſt alſo (he ſaith) ſhall fight againſt the Lamb, but *hee*
p Apoc.17.14. *ſhall ouercome them*; And againe, the *Beaſt ſhall aſcend out of*
ibid. 8. *the bottomeleſſe pit, and goeth into perdition*: So likewiſe in the
q Apoc. 18. 2. eighteenth chapter, (*q*) *The Angell cryed mightily, and with a*
ſtrong voyce; great Babylon is fallen, is fallen, and is become the
habitation

habitation of diuels, and the Hold of all foule ſpirits, and a Cage of all vncleane and hatefull birdes; And another Angell ſaith, (r) *Her plagues ſhall come in one day; death, and ſorrow, and hunger, and ſhe ſhall be vtterly brent with fire; for ſtrong is the Lord which iudgeth her. The Kings of the earth which haue committed fornication, and liued wantonly with her, when they ſhall ſee the ſmoake of her burning, ſtanding a farre off for feare of the puniſhment, ſhall ſay; Alas, Alas, that great Citie Babylon, that mighty Citie! for at one houre is thy iudgement come.* In the ſame chapter alſo, (s) *A mighty Angell tooke vp a ſtone like a great Milſtone, and caſt it into the Sea, ſaying, with ſuch violence ſhall the great Citie Babylon bee caſt, and ſhall bee found no more.* Hereto agreeth the Prophecie of *Sibylla*, who foreſheweth, that before the end of the world, the wrath of God, and woefull vengeance, with fire, and bloud, and deſolation, ſhall fall vpon *Rome.*

r *Ibid.* ver. 8. 9. 10.

s Ver. 21.

Lib. 8. par tibi de cœlo ſublimis vertitur. Roma. &c.

To this I might adde the Prophecie of *Methodius*, which ſaith, that among the reſt of Nations, *Perſia, Armenia, Cappadocia, Cilicia, Syria, Egypt*, the Eaſt part of *Aſia, Spaine, Græcia, France, Germany, Agathonia, Sicilia*, the *Romanes* alſo, ſhall be ſlaine and put to flight. But I relye vpon the holy Prophecies of the Spirit of Truth himſelfe in the volumes of Canonicall Scriptures.

CHAP. XLI.

Of the manner and time of the deſtruction of Antichriſt.

CONcerning the dominion and deſtruction of Antichriſt ſundry vaine & friuolous conceits men haue had, while not attending, nor diligently ſearching the Scriptures of ſaluation, they content themſelues with the common opinion and errour of the multitude; which is, (*a*) that Antichriſt ſhall raigne 3. yeares and an halfe, and then be iudged. Many think (*b*) that *Enoch* and *Elias* before his deſtruction (the one being a witnes concerning the time before the Law: the other of the time in the Lawe) ſhall appeare againe in the world, and that after

a *Rhemiſt. in* 11. *Apoc. Sic Haym. in* 13. *Apoc.*

b *Tho. Aquin.*

after this, Antichriſt ſhall be ſlaine in his Tabernacle on the Mount *Oliuet*.

c Mal.4.5.
d Mark. 9.13.
e Mat.11.14.

The Prophet (c) *Malachy* indeed witneſſeth, that *Elias* ſhall come before the great day of the Lord. But our Sauiour, the beſt Interpreter, ſaith; (d) *Elias is come, and they haue done to him whatſoeuer they would*: Wherefore he calleth (e) *Iohn Baptiſt, Elias*.

f Apoc.11.3.5.

The eleuenth of the *Reuelation* alſo ſpeaketh of (f) two Witneſſes: which place ſome expound of the two Teſtaments; the Law, and the Goſpell.

Some, by the number of two Witneſſes vnderſtand, that Chriſt ſhall during the whole time of the rage of the Beaſt, raiſe vp a few VVitneſſes, which ſhall not giue their name to the Beaſt, nor receiue his marke; but ſhall make war againſt him. Out of whoſe mouthes fire ſhall come to deuoure their enemies, that is, the word of God, and the preaching of the Goſpell by them ſhall confound the aduerſaries thereof.

g Ibid. ver.4.

To thinke as Papiſts do, that theſe two VVitneſſes ſhall be *Henoch* and *Elias* in their own perſons, is a groſſe and fooliſh dotage. For the ſpirit of God doth not call the two VVitneſſes that ſhall be raiſed vp, *Henoch* and *Elias*: but *two* (g) *Oliue Trees*, and *two Candleſtickes*. If this place ſhould be interpreted according to the letter, the VVitneſſes muſt carry fire in their mouthes, and they muſt haue power to ſhut Heauen during the time of their Prophecie; which being one thouſand two hundred and ſixty daies Propheticall, then it followeth of neceſſitie, that all planting and ſowing, buying and ſelling, muſt be giuen ouer, contrary to the doctrine of Ieſus Chriſt himſelfe, who ſaith; That (h) *As in the daies of Lot they did eat, they dranke, they bought, they ſould, they planted, they builded, the ſame day that Lot went out of Sodome: euen thus ſhall it be in the day when the Sonne of Man is reueiled.* Yea, this alſo is contrary to the promiſe of the Lord, that (i) *Sowing time and Harueſt, cold and heate, Winter and Summer, day and night, ſhall not ceaſe all the dayes of the earth.*

h Luk.17.29.30.
i Gen.8.22.

But to know the manner of Antichriſts deſtruction, there is no better way then to hearken to the Apoſtle *Paul*, who vnto his *Theſſalonians* maketh three degrees of the deſtruction of the abominable deſolation. For he ſaith, (*k*) *Then that wicked man ſhall be reuealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſſe of his comming.*

k 2.Theſſ.2.8.

The firſt ſtep of the ruin of *Babylon*, is the reuealing and ſearching of her thorough with Lanthornes and Torches; the diſcouering of her filthineſſe.

The beginning of of the ruin of Antichriſt.

Of *Edom*, a notable Type of Antichriſt *Abdias* propheſieth; (*l*) *How are the things of Eſau ſought vp, and his treaſures ſearched?* So alſo before *Ioſuah* went to beſiege *Iericho*, the very glaſſe of the Antichriſtian *Babylon*, (*m*) Hee firſt ſent Spies to view the Land and the Citie alſo. The Prophet *Daniel* ſaith, (*n*) *The iudgement ſhall ſit, and they ſhall take away his dominion.* By which, may be very well vnderſtood the excommunication of the Antichriſtian doctrine according to the rule of Scriptures; as in that ancient prophecie of *Sibylla Erithræa* is found; The deſtruction of Antichriſt ſhall be by Lynnen. By which, no doubt, ſhe meant, that bookes of Paper made of Lynnen, ſhould examine Antichriſt, and confute him.

l Obediah v.6.

m Ioſ.2.1.

n Dan.7.26.

Out of the book of the ſecond comming of Chriſt.

The ſecond meanes of the deſtroying of Antichriſt, the Apoſtle ſaith ſhall bee by the preaching of the Goſpell, in theſe words: (*o*) *Whom the Lord ſhall conſume with the ſpirit of his mouth.* This S. *Iohn* alſo alludeth to, when he teacheth, (*p*) that out of the mouth of him that is called *the Word of God, goeth a ſharp ſword.* By which, the preaching and doctrine of the Goſpell is vnderſtood.

The progreſſe to the deſtruction of Antichriſt.

o 2.Theſſ.2.8.

p Apoc.19.13.15.

At the deſtruction (*q*) of *Iericho* the Prieſts blew with Trumpets; by which the preaching of the Goſpell was ſignified: And the people ſhouted; which may well fore-ſhew the embracing of the VVord, and the entertainement thereof with much ioy: and vpon this the walles of *Iericho* fell downe, ſo that the people went vp into the Citie euery man ſtraight before him.

q Ioſu.6.

Let vs returne againe to the Reuelation of Saint *Iohn*, who fore-ſheweth plainely the conſuming of Antichriſt by the preaching of the Goſpell. For in the eleuenth chapter two (*r*) VVitneſſes are raiſed vp to propheſie.

r Apoc. 11.

In the foureteenth chapter alſo, before the fall of *Babylon* was pronounced, (*s*) there was another Angell, *Which did flie in the midſt of heauen, hauing the euerlaſting Goſpell to preach vnto them that dwell vpon the earth, and to all Nations, and kinreds, and tongues, and people.* This place manifeſtly declareth, that before the finall fall and ouerthrow of *Babylon*, there ſhall bee an age, wherein the Goſpell ouer the whole earth ſhall bee truely and ſincerely preached.

s Apoc.14.6.

Theſe Prophecies wee ſee before our eyes manifeſtly performed. For, as the Lord from time to time had alwaies ſome faithfull teachers, ſignified by the two VVitneſſes in the *Reuelation*, which much bewailed the captiuity of Gods Church vnder the ſpirituall Babylon; and haue ſearched and ſought out her hidden Idolatry, and myſticall wickedneſſe; As *Guil. de ſancto amore, Marſilius, Pataxinus, Ockam, Robertus Gallus, Robert Groſthead, Petrus Cuquerius, Io. Rupeſciſcanus, Conradus Hagar, Iohn de Poliaco, Celena, Roger* Bacon, *Chaucer, Iohn Hus, Wicklif, Ierome* of *Prage, Petrus Iohannes, Laurence* an *Engliſhman, William Swiderby, Walter Brute*, and many others: So of later times God hath rayſed *Luther, Melancthon, Zwinglius, Bullingerus, Muſculus*, Peter *Martyr, Caluin*, Beza, *Zanchius, Tindal, Frith, Iewel, Fox*, and thouſands more, inſtruments of his prouidence, by the preaching of the Goſpell to ouerthrow the Towers of *Babylon*, and to conſume her.

Here note, that as before his reuelation, Antichriſt wrought in great darkeneſſe, ſeene and perceiued of few, vnderſtood of few, (wherefore in the Scripture he is called (*t*) a Myſterie, or a Secret) ſo ſince his reuealing he is now open to all mens eyes. (*u*) Not a Diuell of the day (ſaith *Bernard*) but of the very Noone. Yet notwithſtanding, he ſo bewitcheth his owne members, and all thoſe that haue receiued his marke, that in their eyes he is exalted ſtill, not as the day, but as the Sunne, which powreth light into the day: And in the opinion of them, Antichriſt is ſo bleſſed, that he ſeemeth ſome God. VVherefore, though his kingdom be now ſhaken and conſumed

t 2.Theſſ.2.7. *Myſteriū mulieris. Apoc.17.*
u *Bernar. ſuper Qui habitat ſer. Ver. 6.*
Idem in ſer. de conuerſ. Pauli ver. Heu Heu Domine.
Aug. in Pſal. 9. ex tom. 4. cap. 4.

conſumed by the breath of the Lords mouth: yet many ſhall ſtill adhere vnto him till the end; according to the Prophecie of *Daniel*; (w) *None of the wicked ſhall haue vnderſtanding: but* w Dan.12.10. *the wiſe ſhall vnderſtand.*

The Scripture and infallible Oracles of God teach vs foure principall things, which ſhall fall out in this conſuming of Antichriſt by the breath of the Lords mouth, which is the preaching of the Goſpell.

Firſt, the members of Antichriſt ſhall by all meanes ſeeke to proppe vp the ruinous towers of their falling *Babylon*, and to make a reconciliation betwixt the Lambe and the Beaſt, Chriſt and Antichriſt. For ſo the Prophet witneſſeth; (x) *We* x Ier.51.9. *would haue made Babylon whole,* ſay they. In the eighteenth of the *Reuelation* the Spirit witneſſeth, that (y) *The Kings of the* y Apoc.18.9.11 *earth ſhall bewaile her, and lament her: And the Marchants of the earth do weep and waile ouer her.* To ſpeake the truth, this Prophecie we ſee apparantly performed. For what could bee done by the Louers of the Romiſh Prelacie, that hath not beene done to haue cured *Babylon?* (z) The Kings and Prin- z Pſal.2. ces haue gathered themſelues together againſt the Lord, and againſt his anointed: Councels and Synods, by Lawes: Inquiſitors and Biſhops, by cruell tortures: Prieſts and Friers, by writing: Ieſuites and Seminaries, by ſeditious plots and conſpiracies, haue done their vttermoſt to vphold the Beaſt, and to keep the drunken Whore from falling.

To helpe forward, there are *Achans* in *Iſrael*, Papizing Ioſh.7. Diuines and Preachers, to whom the quirke of a Schooleman, and the quiddity of a Popiſh Poſtill, any Babyloniſh ragge, is more pleaſing, then all the doctrine of the Apoſtles. And ſurely, theſe are no little hinderance to the going vp of the walles of the Goſpell. For they would faine heale the Beaſt, and make an hotch potch of Religion; that they may Cretize and curry fauour with theſe that are the louers of *Babylon.*

Secondly, labour they neuer ſo much, yet the Antichriſtian ſtate muſt daily more and more conſume, till the finall abolition. For ſo witneſſeth the Prophet; (a) *Wee would haue* a Ier.51.9.

b Eſay 47.11. *healed Babylon, but ſhe is not recouered.* (b) *Miſchiefe* (ſaith *E-*
ſay) ſhall fall vpon thee, which thou ſhalt not bee able to put off.
c *Ibid.*ver.13.15 VVherefore he telleth plainely vnto B*abylon*, that her (c) *Heauen*
gazers, beholders of Starres, and Moone Prophets, none of
d Eſay 14. 23. *them ſhall defend her.* And in another place, (d) *I will ſweep*
e Ier.51. 14. *them out with the beeſome of deſtruction.* *Ieremy* ſaith, (e) *The*
Lord of Hoſtes hath ſworne by himſelfe, that he will ouerwhelme
thee with men like Graſhoppers. And *Eſay* concerning Babel
f Eſay 14. 24. witneſſeth; (f) *The Lord of Hoſts hath ſworne an oath, ſaying,*
It ſhall come to paſſe, as I haue determined, and ſhall be fulfilled,
as I haue deuiſed. To all you therefore be it ſpoken, that halt
between two opinions, and would faine ſee a toleration of
Religion, or a peace made betweene light and darkeneſſe;
g *Ibid.* ver. 27. (g) *If the Lord of Hoſts determine a thing, who is able to diſanull*
it?

Thirdly, the Spirit of God hath excommunicated Antichriſt,
and all them that take part with him, and calleth vpon
all his ſeruants to come out of Babell. For in the fourteenth
h Apoc.14.9.10 of the *Reuelation* the third Angell pronounceth; (h) *If*
any man worſhip the beaſt and his Image, and receiue his marke in
his fore-head, or in his hand, the ſame ſhall drinke of the wine
of the wrath of God; yea, of the pure wine, which is poured in the
cup of his wrath: and hee ſhall be puniſhed in fire and brimſtone
before the holy Angels, and before the Lambe. And in the ſixteenth
Apoc. 16. 2. chapter; (i) *There fell a noyſome and ſore botch vpon the*
men which had the Marke of the Beaſt, and vpon them which worſhipped
k Ier. 51. 6. *his Image.* *Ieremy* ſaith; (k) *Flee away from Babylon,*
euery man ſaue his life, that yee bee not rooted out with her wickedneſſe.
l Zach. 2.6.& 7 And *Zacharie* ſaith; (l) *O get you forth, flee from the*
Land of the North (ſaith the Lord) for I haue ſcattered you in
the foure winds of the heauen (ſaith the Lord) ſaue thy ſelfe, O Syon,
thou that dwelleſt with the daughter of Babylon.

Fourthly, euen by thoſe her owne ten hornes, the Kingdomes
which formerly committed fornication with her, the
Purple Strumpet ſhall come to confuſion. For ſo the Spirit
m Apoc.17.16 17. witneſſeth; (m) *The ten hornes which thou ſaweſt vpon the Beaſt,*
are they that ſhall hate the Whore, and ſhall make her deſolate and

naked, and ſhall eate her fleſh, and burne her with fire. For God hath put in their hearts to fulfill his will, and to do with one conſent, for to giue their Kingdome vnto the Beaſt, vntill the words of God ſhall be fulfilled. The Prophecie is plaine: For as in the thirteenth and foureteenth verſes of this chapter the Spirit foreſhewed, that the ten hornes or Kingdomes had one minde, to giue their power and authority to the Beaſt by aduancing the Antichriſtian Chaire aboue all meaſure; and alſo to get fauour therewith, haue perſecuted the Lambe of God, and his choſen: So now here in the ſeuenteenth verſe, the Spirit declareth how long they ſhall this do; Euen till the words of God ſhall be fulfilled: But then they ſhall hate the VVhore, and ſhall make her deſolate, by forbidding their Subiects any more to runne to *Rome* for diſpenſations, abſolutions, pardons, and ſuch like: yea, ſome of them ſhall eate her fleſh, and burne her vp with fire.

Ibid.

Wee ſee the Lord maketh haſte to fulfill his promiſe. For England, Scotland, Denmarke, and diuers Prouinces in Germany, with the Low-countreys, haue now a good ſpace abhorred the ſtrumpet, and procure her deſolation by all the meanes they can: We ſee alſo the Goſpell increaſeth earneſtly in France: Many, that groane vnder the bondage of the Beaſt in Spaine: We ſee the heart-burnings of the Venetians againſt the Pope and his auaritious Sea. All which giueth apparant teſtimonie vnto vs, the Lord is euen now bringing this great worke to paſſe. (*n*) *Good lucke haue thou with thine honour, ride on becauſe of the word of truth, of meeknes, and righteouſnes, and thy right hand ſhall reach thee terrible things.* The Apoſtle *Paul* after the Reuelation and conſumption of Antichriſt, ſheweth the time of his taking away alſo, ſaying, (*o*) That *the Lord ſhall deſtroy him with the brightneſſe of his comming.* This is that eternall and finall damnation of *Babel*, and the *Beaſt*; for all is one. *Eſay* ſaith, (*p*) *Babylon, that glory of the Kingdomes, and beauty of the Chaldees honour, ſhall be deſtroyed, euen as God deſtroyed Sodom and Gomorrah.* To the ſame doth *Ieremy* conſent alſo; (*q*) *Like as God deſtroyed Sodome and Gomorrah with the Cities that lay thereabout, ſaith the Lord:* So

n Pſal. 45. 5.

o 2. Theſſ. 2. 8.

The third, or finall deſtruction of Antichriſt, according to the doctrine of the Apoſtle *Paul*.

p Eſay 13. 19.

q Ier. 50. 40.

ſhall no man dwell there alſo, neither ſhall any man haue his habitation
r Dan 7.21.22. *there for euermore.* In the 7. of *Daniel,* (r) *The little Horne*
made battaile againſt the Saints, and preuailed til the Ancient
of daies came, and that the iudgement was giuen to the high
Saints, and till the time came, that the Saints had the Kingdome
s Dan.11.45. in poſſeſſion. Yea, *Daniel* ſheweth, (s) that the wicked
one *ſhall plant the Tabernacles of his Palace betweene the Seas, in*
t E: cap.12.1. *the glorious and holy mountaine.* (t) And at that time ſhall *Michael*
ſtand vp, that great Prince. Which ſheweth, that Antichriſt
ſhal not finally be deſtroyed, before the glorious appearing
of IESVS CHRIST. Of the finall deſtruction of Antichriſt
u Apoc.18.21. *Iohn* ſaith; (u) *The Angell tooke vp a ſtone like a Milſtone,*
and caſt it into the Sea, ſaying, with ſuch violence ſhall that
great Citie Babylon bee caſt, and ſhall bee found no more at all.
Wherefore the Kings of the earth ſhall bewaile the ſuddenneſſe
w Verſe 17. of her deſtruction; (w) *for in one houre ſo great riches are*
come to naught. And in the twentith Chapter he witneſſeth,
that at the ſecond comming of Chriſt ſhall be the finall aboliſhing
of the Man of ſinne. For he propheſieth, that when
x Turke & Pope. Apoc.20.8,9,10. (x) *Gog* and *Magog compaſſe the Tents of the Saints about, fire*
commeth downe from God out of heauen, and deuoureth them, and
the Diuell that deceiued them, is caſt into a lake of fire and brimſtone;
y Rome Antichriſt. *where the Beaſt,* (y) *and the falſe Prophet ſhall be tormented*
z Apoc.20.11.12. *day and night.* Preſently herevpon he addeth; (z) *I ſaw a*
great white Throne, and (a) *him that ſate on it; from whoſe face*
a Chriſt in iudgement. *fled away both the earth and the heauen, and their place was no more*
found. And I ſaw the dead both ſmall and great ſtand before God.

And here it is moſt worthy of obſeruation, that the ſeuen
Trumpets of the eighth, ninth, and eleuenth chapters of the
Reuelation, and the ſeuen Vialls of the ſixteenth Chapter, euidently
enforce, that the deſtruction of Antichriſt and the
b Apoc.10.5. comming of CHRIST ſhall be at one time. For (b) *The*
Angell, who ſtood vpon the Sea, and vpon the earth, liſt vp his hand
to heauen, and ſware by him that liueth for euermore, which created
heauen, and the things that therein are, and the Sea, and the
c Verſe 6.& 7. *things that therein are, that there ſhould be no longer time, but in*
the dayes of the voice of the ſeuenth Angel, &c. Now in the voice

of the ſeuenth Angell, and the powring out of the ſeuenth Viall, great Babylon came in remembrance before God, and her deſtruction followed. By which it appeareth manifeſtly, that the end of the world is the determinate time for the finall ruine and deſtruction of Antichriſt. Some inſiſt vpon the Prophecie of *Elias* concerning two thouſand yeares (*a*) vaine: two thouſand yeares vnder the Law: two thouſand yeares vnder Chriſt. And thence would enforce, that the end of the world ought to bee expected in the ſixe thouſand yeare.

a Or vnder the law of nature.

Others (becauſe *Henoch* the ſeuenth from *Adam*, walked with God, and was ſeene no more, the ſixt Patriarch before him dying naturally) doe imagine, that euen ſo ouer the ſixe thouſand yeares death ſhall haue power, but in the ſeuenth we ſhall be receiued to eternall life.

Gen 5.

There are, who out of the words of the Pſalmiſt, and the Apoſtle *Peter*, (*d*) *A thouſand yeeres with the Lord are but as one day*; contend, that as God in ſixe daies created the world, but reſted the ſeuenth: So in ſix thouſand yeres it ſhall be gouerned by his prouidence, and in the ſeuen thouſand yeare ſhall hee begin to celebrate the eternall Sabbath with his elect.

d Pſal.90.4. 2.Pet.3.8.

Diuers doe thinke, that as the Sabbath by the Law of God beginneth vpon the ſixt day of the weeke at euening: So the eternall reſt ſhall come in the end of the ſixe thouſand yeares.

There are that thinke, the marke of the Beaſt ſixe hundred ſixty ſixe pointeth to the time of the deſtruction of the ſame, and therefore they expect the aboliſhing of Antichriſt by the Lords comming about the yeare 1666.

There are alſo, that from Aſtronomicall coniectures, Arithmeticall numbers, and Geometricall proportions, drawe arguments, to proue the deſtruction of Antichriſt, and the diſſolution of the world. But where the Scripture defineth not, there dare not I define. The (*o*) times and ſeaſons the Father hath kept in his owne power. Wherefore, *Non eſt veſtrum ſcire*; it is not ours to know. I will not ſearch into the

o Act.1.7.

the Maieſty, nor preſume to pry into the Secrets, but referre all vnto him, (*e*) who bringeth forth the morning Starre in his time, and guideth the euening Starre with his ſonnes: who knoweth the courſe of the Heauens, and hath ſet vp the ordinance thereof vpon the earth.

This I will onely adde; The Reuelation and conſumption of Antichriſt mentioned (*f*) by the Apoſtle *Paul*: the increaſe and multiplying of knowledge, propheſied (*g*) by *Eſay* and *Daniel*: The coldnes of Charitie foreſhewed by (*h*) our Sauiour: and the whole harueſt of ſinne, white and fully ripe; aſſuredly witneſſe vnto vs, that it will not be long ere (*k*) the Angel thruſt in his ſharpe ſickle, and cut down the Vineyard of the earth, and caſt it into the Wine preſſe of the wrath of God. He hath promiſed to (*l*) come quickly; Euen ſo *Amen*, *Come Lord Ieſu.*

e Iob 38.32. & 33.

f 2.Theſ.2.

g Dan.12.& Eſay 11.

h Math.24.12.

k Apoc.14.19.

l Apoc.22.20.

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